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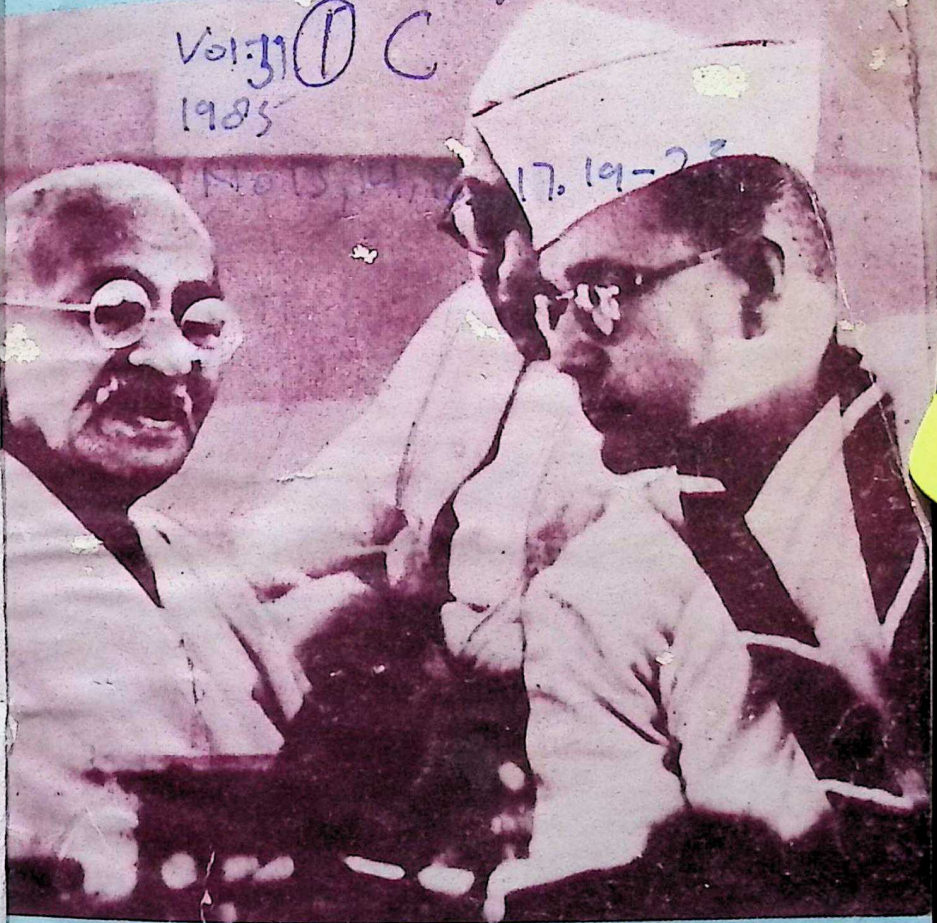

etaji's patriotism is
cond to none.

—GANDHIJI

The poorest of the poor feel that the Mahatma is bone of his bone, flesh of his flesh.

—SUBHAS BO

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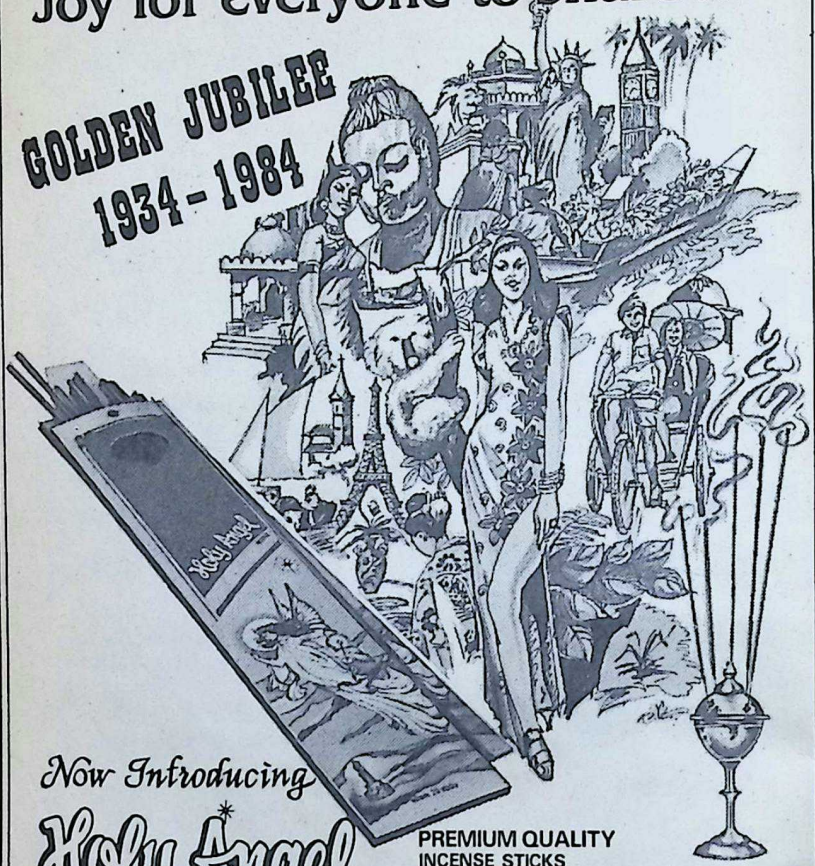

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आ नो भद्राः क्रतवो यन्तु विश्वतः
A no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER

त्वयैतद्धार्यते विश्वं त्वयैतत्
सृज्यते जगत् ।
त्वयैतत् पाल्यते देवि
त्वमत्स्यन्ते च सर्वदा ।।

By you this universe is borne, by you this world is created. By you it is protected, O Devi, and you always consume it at the end.

—Brahma's prayer in Devi Mahatmyam, ch. I, sl. 75.

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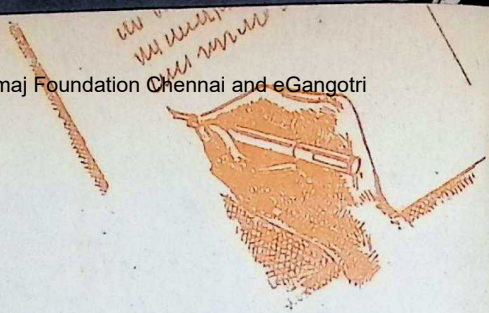

From OUR READERS....

Neeti Chandrika

I have read with great interest the story captioned 'The Tiger-Bracelet & a Traveller' appearing under 'Niti Chandrika-2' in the Bhavan's Journal of November, 1984. The story is not only interesting but thought-provoking. It teaches us that we should not give way to greed to the extent of believing in the words of our known enemies. Had the 'Traveller' not been overcome with greed and stupidly thought of getting the bracelet from the wily old tiger, he would not have landed himself in the jaws of death. From the story we also learn that the wise leadership provided by the leader of the pigeons-Chritragriva and the unity maintained by the flock at the critical juncture when caught in the net of the hunter gave them the strength and courage to free themselves from the snare of death by flying away together along with the net. Through the time help of the friendly rat, which cut the thread of the net, they were freed. We are thus advised to cultivate sincere friendship with as many people as feasible.

The printing of such stories in Bhavan's Journal' will undoubtedly benefit the readers a great deal. I hope that stories of this kind will continue to find a place in the journal regularly.

—*D. R. Sekhri*
Chandigarh

Thanks

I write to thank you for the off-prints of the excerpt from my book on the University of

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Bombay, which appeared along with a review of the book in the July 16, 1984 issue of the *Bhavan's Journal.*

Your journal really reaches every nook and corner of India. I have received letters from your Kannada and Tamil readers for permission to translate the chapter on Professor Furdunji Dastoor in their languages.

I am indebted to you for giving so much importance to the book. Please accept my sincere thanks.

—Aroon Tikekar

Bombay-1

Hinduism in a Nutshell

Your special issues have an identity of their own. As usual your Diwali Number delighted your readers with its rich contents.

H.H. Jayendra Saraswati in his "Hindu Dharma" published in the above issue spoke all about Hinduism in a nutshell. Our youngsters should digest his counsel and put it into practice in the interest of their physical, mental and spiritual well-being.

It is very nice of you that you have started serialising "Neeti Chandrika." I am sure this will appeal to the young and the old and provide them much food for thinking.

—D. J. Patro

Bhubaneshwar

Significance of Prayer

When I was a student of the Triplicane Hindu High School, Madras, the morning prayer was "Bhaja Govindam." At that time, as a boy, I could not understand the significance. Now, I clearly understand the meaning of "Sannihite Samprapthe Kale Nahi Nahi Rakshathi Dukrung Karane". Well, I wondered how to find time for prayer in my busy routine of work. I got the answer from one of your back issues. Anytime is prayer time and it is not essential that we should go to a temple or the Poojaroom if we can see God inside us. After a few days' practice, I could succeed in seeing any form of God, say, Rama, Vishnu, Devi etc., in me and thus I go on with my prayers. Better late than never.

—A. S. Ramakrishnan

Ahmedabad-9

Apostle of Peace

I read with great interest the article on 'Swami Sachidananda, Apostle of Peace' (B.J. Dec. 11-15, 1984). It is really a wonderful work that Swamiji is carrying on in many places, especially in America. It is praiseworthy that the Bharatiya Vidya Bhavan is building a large residential high school in Yogaville.

—N. K. Ganapaiah

Saklaspur

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Nani A. Palkhivala
SENIOR ADVOCATE
SUPREME COURT

Commonwealth,
181, Backbay Reclamation,
Bombay - 400 020

February 8, 1985.

Dear Ramakrishnan,

I read with great interest your piece on 'Rajiv Gandhi harbinger of a Morning Yugasandhya?' published in the Bhavan's Journal of January 16-31, 1985.

You refer there to Sri Aurobindo having predicted that the end of 1984 would witness the beginning of the gradual unfoldment of a new Golden Age for India. I remember your mentioning this prediction to me from time to time during the last few years that we have been talking about the state of the country.

It is an amazing prediction which only a Mahayogi could have made. I share your views that Rajiv Gandhi seems to be the person fated to bring about the re-birth of this great nation. He has the requisite vision, humility and strength of character, and the measures he has taken so far are well-conceived to launch India into the 21st century. The new century is not so far away — it is a matter of less than 5,500 days!

With warm personal regards,

Yours sincerely,

Nani A. Palkhivala

(N. A. Palkhivala)

Shri S. Ramakrishnan,
Bharatiya Vidya Bhavan,
Bombay.

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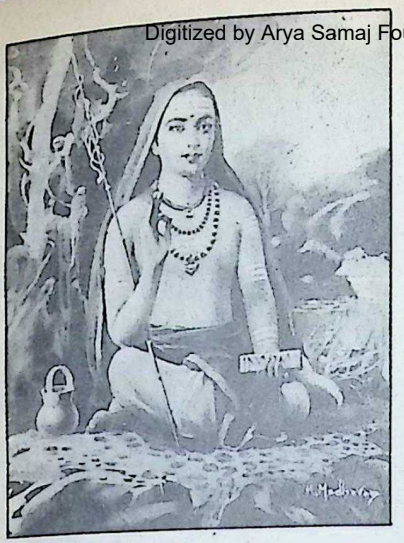

SIVAAPARAADHA KSHAMAAPANA STOTRAM-5

TRANSLATION AND COMMENTARY

N. ANANTHARAMAN

नो शक्यं स्मार्तकर्म प्रतिपदगहन
प्रत्यवायाकुलाख्यं
श्रौते वार्ता कथं मे द्विज कुलविहिते
ब्रह्ममार्गे सुसारे ।
ज्ञातो धर्मो विचारैः श्रवणमननयोः
किं निधिध्यासितव्यं
क्षन्तव्यो मेऽपराधः शिव शिव भो
श्री महादेव शंभो ।। ५ ।।

No sakyam Smaartakarma pratipada gahana pratyavaa-yakulaakhyam/Sroutay Vaartaa Katham may dwijakulavihitay brahmamarge Susaray/Jnaato dharmo vichaaraih sravana mananayoh Kim nidhidhyasitav-yam/Kshantavyo may aparaad-hah Siva Siva bho Sri Mahadeva Sambho.

No Sakyam = It is not possible (for me), *Smarta Karma* = (to perform) the Karma ordained by the Smritis, *pratipada-gahana* = which are abstruse and difficult to understand, *pratyavaayakulaakhyam* = and full of difficulties and impediments. *Katham* = How can *Sroutay vaarta* = the words of the Vedas, (Vedic injunctions), *Dwijakulavihite* = which are prescribed for the twice born to observe, *may* = be for me, useful *Brahmamarge Susaaray* = in (attaining) (Knowing) the very pith and substance of the quest for Brahman. (*Na*) (path of) Dharma, *Vichaaraih* = or understood, *Dharmo* = the (path of/Dharma, *Vichaaraih* = through proper reflection and enquiry; *Kim nidhidhyasitav-yam* = what truth is to be deeply contemplated upon, *Sravana mananayoh* = in the process of hearing and reflection on (expositions from teachers) *Siva*

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Siva = O auspicious Siva, *Bho Sri Mahadeva* = O Mahadeva, *sambho* = O great sambhu, *may aparaadhah* = may transgression, *Kshantavyah* = deserves to be pardoned.

Meaning

I am not competent to perform the various Karmas ordained by the Smrtis since they are abstruse and difficult to comprehend and replete with complications for proper implementation. And how can the injunctions in the Vedas prescribed for observance by brahmins enable me to tread the path of the knowledge about the truth of Brahman? I have not grasped what is Dharma, by meditation and reflection on the exposition by learned teachers nor do I know what is to be deeply contemplated upon. O great God, auspicious Siva, repository of happiness, please pardon my transgression (caused by this ignorance).

Notes

The Srutis (Vedas) and the Smrtis, the codes of conduct compiled by various Sages based on the injunctions in the Vedas, the Dharmasastras also expounded by learned Sages for the orderly progress of man through the path of righteousness, and the expositions on all these by learned teachers which are to be listened to and then digested by the disciples through deep reflection, are all meant to guide intelligent man to lead a proper life and to achieve progress not merely materially but also spiritually. The Acharya, in his humility, identifying himself with ordinary ignorant human beings, says that all these are not understood by him, most of them being difficult to follow and practise. Hence he asks as to how can progress in the path of attaining knowledge of Brahman, the Supreme godhead be attained by one by these methods? The lack of understanding, the difficulty to practise the principles of Dharma, the ignorance of vedic texts and the injunctions of the Smritis and Dharma Sastras, the dullness in the matter of comprehension in these matters and hence the indifference to real progress are the result of earlier actions and Vaasanaas, transgressions and habits which are not easily given up and these block progress.

Further the lack of knowledge or having wrong knowledge brought about by usages and customs which have no sanction in Vedic texts or Smritis are also cause for various transgressions. Very often we find that it is case of "the devil quoting scriptures" when people justify wrong actions. Even religious practices become corrupted

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over a period of years because of the lack of understanding of their purport. It is not unusual to find people committing even crimes in the name of religion or morality. What is Dharma would be construed as Adharma and vice versa. There are several examples of this in our everyday life now. Old values and traditions are discarded for so called modern values as a result of these corrupting influences. Thus ordinary human beings, even the godly, in course of time come to pay only lip service to God, mouthing routine prayers, forgetting the real God within as well as without. The Acharya mentions the inability of man to understand the Smritis and the Vedas or to listen to the advice of sages or to pause in contemplation of the real self within. The prayer to the all merciful Sambhu, is to pardon these transgressions implying thereby that God should give us the sense of discrimination and guide us by giving us the right understanding of true knowledge contained in the Srutis and Smritis, through well meaning Gurus, so that we may not transgress the injunctions of Vedic texts and the Smritis out of ignorance and false knowledge and thereby commit sins and wrongful actions. Thus the grace of God is essential for leading us out of darkness into light. It is this grace that is now prayed for.

□□□

DISCOURSES ON DIVINE LOVE

AND

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of Vrindaban

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Selfless Service is True Religion

DR. R. R. DIWAKAR

Question

Is the influence of religion (not only of Hinduism but of all religions) over the people on the wane? If not, how can corruption, dishonesty, violence, vices like addiction to drinks and drugs and such other pointers to widespread deterioration in ethical and moral values be accounted for?

Reply

In the beginning, Religion alone was the guide to human life and conduct and had authority and sanctions against the religious code of conduct which included moral and ethical conduct between persons in society. The introduction of political authority and sanctions weakened the hold of religion on the minds of human beings as regards their socio-economic relationship among themselves. Thus religion was relegated only to theological doctrine and sanctioned rituals. We see today the phenomena of meticulously religious persons flagrantly corrupt — corruption is of various kinds.

It is the law of the land which ought to take care of moral and ethical behaviour by (1) universal education emphasising good character which includes all moral and ethical virtues, (2) by banning all corrupting influences such as cinemas which play on the weakness of peoples' minds, and (3) by deterrent sanctions against all infringements of civilized codes of conduct along with incentives for good conduct.

When once the holistic approach to human life and purpose was weakened and the spirit co-religious purpose was divorced from socio-economico-political purposes, the latter be-

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came progressively materialistic as different from spiritual and moral, and the satisfaction of sense-hungers became the dominant motive. It is that which has led to selfish power hunger which promises to satisfy all other hungers by investing the politicians with power over persons, materials, and sources of satisfying sense-hungers.

Modern science and technology have made the politician in power even more powerful by concentration of power and unscrupulous use of it. If ever 'Raja Kalasya Karanam' was true, it is more true today than ever before. There is corruption at the source as Shri B.K. Nehru pointed out in his 'Roots of Corruption' lecture in Madras on the occasion of delivering the 'Gaganvihari Mehta Memorial' lecture last year.

The remedy lies in learning by experience and examples of great servants of society that there is greater joy and sense of real satisfaction and self-fulfilment in selfless service of 'others' (parartha) than in sense-satisfaction and selfish pursuits. That is true RELIGION even more than mere belief in theology and ritualistic performances.

Man is a social being and as he is indebted to society he is duty bound to pay back the debt by selfless service.

□□□

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Oh King Who dance,
while those possessing the kind of knowledge
which knows nothing else (but You)
pay obeisance to You !
Oh great Gem of a preceptor of gnosis
Who graciously stood into Your mind
to tell me in particular thus :
"Those who talk of the works
ranging from the Veda-s Aagama-s
Puraana-s, Ithihaasa-s,
down to the works on magic,
consider the book on magic only
as wizardry ;
but I say unto you, know all the works as wizardry,
and look at all deeds by the light of my grace !
Do wear garland (of poetry)

—Saint Ramalingar

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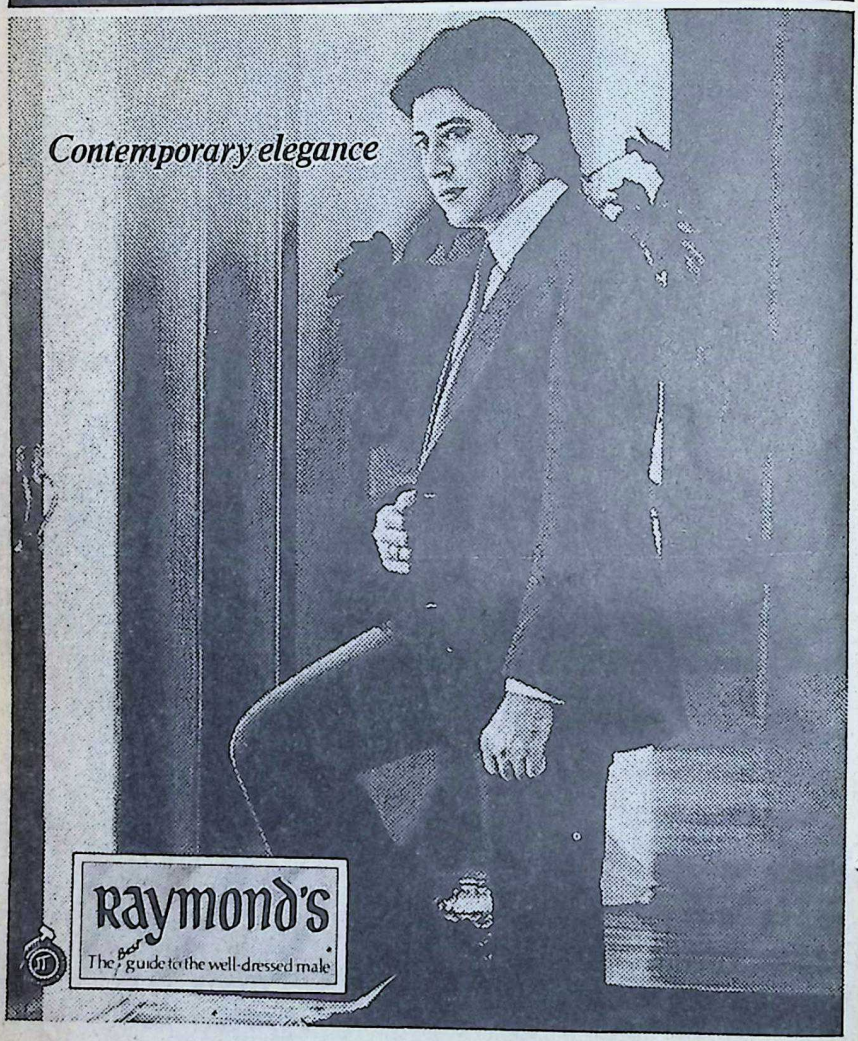

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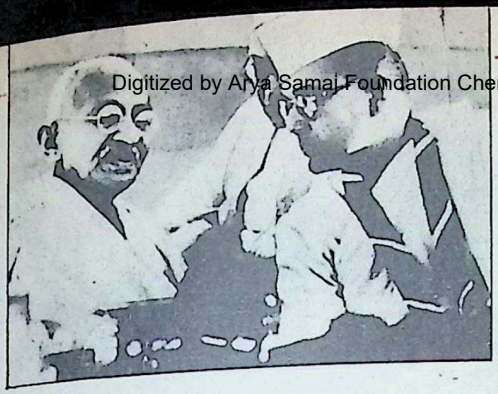

NETAJI AIMED HIGH AND WELL.

The hypnotism of the INA has cast its spell upon us. Netaji's name is one to conjure with. His patriotism is second to none. (I use the present tense intentionally). His bravery shines through all his actions. He aimed high but failed. But who has not failed? Ours is to aim high and to aim well. It is not given to everyone to command success.

Netaji was like a son to me. I came to know him as a lieutenant full of promise under the late Deshbandhu Das. His last message to the INA was that, whilst on foreign soil they had fought with arms, on their return to India they would have to serve the country as soldiers of non-violence under the guidance and the leadership of the Congress. The message which the INA has for India is not adoption of the method of appeal to arms for settling disputes — it has been tried and found wanting — but of cultivating non-violence, unity, cohesion and organisation.

Though the INA failed in their immediate objective, they have a lot to their credit of which they might well be proud. Greatest among these was to gather together, under one banner, men from all religions and races of India, and to infuse into them the spirit of solidarity and oneness to the exclusion of all communal or parochial sentiment. It is an example which we should all emulate.

—Mahatma Gandhi

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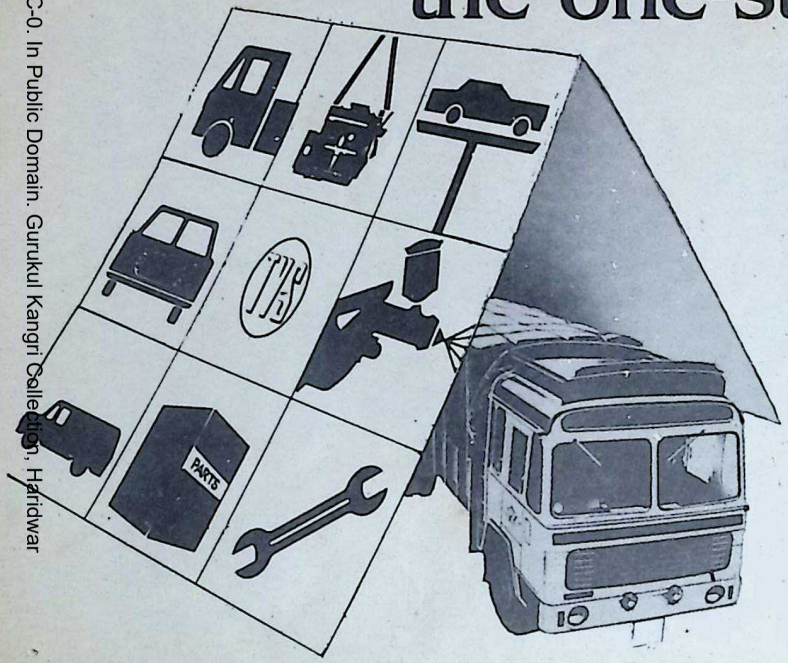

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Subhas Chandra Bose

2

When he was still abroad, in January 1938, Subhas Chandra Bose, at the early age of 41, was elected President of the 51st session of the Indian National Congress to be held at Haripura in Gujarat. One of his most important services to India as the Congress President was the formation of a National Planning Committee with Pandit Jawaharlal Nehru as Chairman, and himself as Convenor.

Subhas Bose felt that a bare year as President of the Congress was inadequate for putting through his manifold programme. He therefore decided to make a second-term bid, though it was a departure from the convention observed till then. This did not meet with Mahatma Gandhi's approval. Dr. Pattabhi Sitaramayya opposed Subhas Bose with Gandhiji's blessings. Subhas, however, won the election, which Gandhiji described as his own defeat. The rift between the Right and the Left wings was now open, and the split between Gandhiji and Subhas Bose was almost complete.

Most of the members of the Congress Working Committee resigned, and when the Congress met for its annual session at Tripuri in the Central Province (now Madhya Pradesh) in March 1939, Subhas Bose was too ill to play his full part

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ON THE MANNER OF READING

There is a great difference in the way in which different people read books. One allows the thoughts to pass through the mind like water through a sieve, or like the moving scenes of a panorama before the eyes. Another arrests and attends to each one until it becomes fixed on the memory. And a third weighs and balances each in his judgement, analyses its contents, forms his own opinion of it, and then classifies it with the rest of his knowledge. The first is amused, the second is informed, and the third gets out of it education and culture.

A smattering of all subjects and a mastery of none is to much the characteristic of the day. Reading can never take the place of thought, and thought alone enriches and cultivates the mind.

—Rev. J. Cranbrook

as President. Nevertheless, he made a clear proposal that the Congress should at once send an ultimatum to the British Government demanding independence within six months and should prepare immediately for a national struggle. This proposal was opposed by the Rightists owing allegiance to Gandhiji and by Pandit Jawaharlal Nehru, and was thrown out.

When the All-India Congress Committee met in Calcutta the next month, all attempts at ironing out the differences between Subhas Bose and the Rightists failed and, amidst boisterious scenes, Subhas Bose announced his resignation of the office of the Congress President. He then formed the Forward Block within the Congress in May 1939. The Congress Working Committee debarred Subhas Bose, twice elected President of the Congress, from holding any position in an elective Congress Committee for three years. This action was taken against Subhas for advising Congressmen to protest against two resolutions passed by the AICC which defined the relation of Ministers vis-a-vis the Provincial Congress Committee and laid down that permission should be taken from Provincial Congress Committees for starting passive resistance. Subhas Bose and his co-workers were arrested in July, 1940 and kept in prison without trial.

Escape from India

Subhas Bose gave an ultimatum to the British authorities at the end of November 1940 that there was no moral or legal

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justification for his detention and unless he was released immediately he would go on hunger-strike. At first the British pretended that they did not take him seriously but after the 'fast unto death' had lasted a few days, they were really unnerved; not wanting his death on their hands, the British quietly set him free and kept a strict vigil on his movements. For some 40 days Subhas Bose did not stir out of his house or even out of his bed-room. And then, one morning in the third week of January 1941, all India was thrilled to hear that Subhas Bose had escaped the British surveillance and disappeared from his Calcutta home. The next that India and the world heard about Subhas was when he himself began speaking on the radio from Germany in November, 1941, nine months after his disappearance from India.

The daring plans of the escape and the hardships and risks that Subhas underwent from the moment he left Calcutta home at dead of night in the garb of a Muslim divine, his incognito travel by rail up to Peshawar and then on by road to Kabul, the suspense and tension of the waiting there before the Italian Embassy arranged his journey to Berlin via Moscow — these add up to a thrilling drama which has been graphically described by his Kabul host, Uttam Chand, in his monograph entitled 'When Bose Was Ziauddin.'

In December 1941 when the World War spread to the Pacific and Japan was also ranged against Britain, Netaji Subhas Chandra Bose immediately set about drawing up plans to reach East Asia and there to raise a Free Indian Army from among the large Indian communities in Malaya, Singapore, Burma and other regions of East Asia. If only the active enthusiastic cooperation of the Japanese, Burmese and other war-time governments in East Asia was assured, it would be a much easier task to lead a Free India Army massed on the British border to launch an attack on the British forces on the other side of the Indian border and roll them back in Bengal and Assam. Such a spectacular achievement by an Indian Army of Liberation on the Bengal and Assam borders, he calculated, would lead to a countrywide uprising against the British regime.

In February 1942, Singapore fell to the Japanese forces; the British abandoned the Indian soldiers they had taken all the way from India to defend their colonial possessions in Malaya Singapore. By the terms of their surrender they handed over to the Japanese military authorities

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some 20,000 Indian soldiers and officers as prisoners of war. The Japanese in turn told the Indian prisoners of war that they were being handed over to "General Officer Commanding Captain Mohan Singh who shall have powers of life and death over you." This was the genesis of the Indian National Army which later attracted thousands of civilian Indian youths in East Asia, and enabled Netaji in course of time to raise no fewer than three combatant divisions totalling over 30,000 men under arms.

In June 1942, Rash Behari Bose presided over a historic meeting of representative Indians from all over East Asia, assembled at Bangkok, which invited Netaji Subhas Bose to come over from Germany to East Asia and assume the leadership of the Indian Independence Movement.

Netaji decided to risk everything including his very life to reach East Asia in response to the urgent summons of his countrymen. His perilous 90-day submarine voyage from Germany through enemy-infested waters round the British Isles, round Africa, across the Indian ocean, to Sumatra and Penang, and from thereby air to Japan, and ultimately to Singapore, is an-another glorious chapter in the history of Indian's struggle for freedom. Reaching Japan in June 1943, Netaji Subhas Chandra Bose lost no time in entering into parleys with the Japanese Prime Minister, General Tojo and his top-ranknig military advisers to enlist their aid for his well thought out plans to free his motherland. After receiving their solemn assurances of unstinted support to the Indian Independance Movement with arms and equipment, Netaji revealed his presence in Japan by a personal broadcast over the Tokyo Radio in which he addressed himself to Indians in East Asia and to Indians inside India.

Netaji Bose flew from Japan and landed at Singapore on July 2, 1943. Two days later, in the presence of Indian Independence League delegates from all over East Asia, Rash Behari Bose handed over the leadership of the Movement to the younger Bose in a memorable speech. In his reply, accepting this onerous responsibility, Netaji hinted that he would in the near future form a Provisional Government of Free India under whose leadership India's Army of Liberation would march against the alien regime in the motherland.

Netaji then reorganized the Indian Independence League Headquarters and expanded its activities. Netaji divided his time between the League Head-

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quarters and the Headquarters of the Supreme Command of the INA.

In June 1945, news came through that the British Viceroy in India, Lord Wavell, was trying to persuade Mahatma Gandhi and the Congress to give up opposition and to co-operate in Britain's war effort in return for the inclusion of more Indians in the Viceroy's Executive Council.

On hearing about the Wavell offer, Netaji flew from Bangkok to Singapore on June 18 and addressed himself over the Radio to the Congress leaders night after night for nearly a month, imploring them, with all the earnestness he could command, not to accept the Wavell offer. His most important argument in support of his appeal to them to turn down the Wavell offer was that it was a typical British strategem to keep the Indian question a domestic issue of the British empire. Further, the Conservative Government then in office wished to "settle" the Indian question before the next general elections in Britain which might perhaps put the Labour Party in power. Then there was the risk for the British imperialists that India might receive a better deal at the hands of Labour. By turning down the Wavell offer, the Congress could continue to keep the Indian struggle at the level of an international question. If, however, the Congress wished to arrive at a compromise with Britain it would be well to wait till the next British elections.

He then left on a tour of Malaya, and was camping in Seramban when he learnt that Russia had declared war on Japan. This was soon followed by a midnight visit of certain League officials from Singapore to Netaji's camp on August 11 with the news that Japan had surrendered.

In the military sense, therefore, the INA failed — but only in the military sense because it had already covered itself with immortal glory wherever it fought. The unparalleled sufferings and sacrifices of Netaji and the INA in the cause of India's freedom had evoked the respect and admiration of the Japanese, Chinese, Burmese, Thais, Malays, Filipinos, Indonesians and Vietnamese.

On August 22, 1945, Tokyo radio announced the death of Netaji Subhas Chandra Bose in an aircrash in Formosa on August 18, 1945, *en route* to Japan.

(Condensed from Shri S. A. Ayer's 'Heralds of Freedom,' Publications Division, Government of India).

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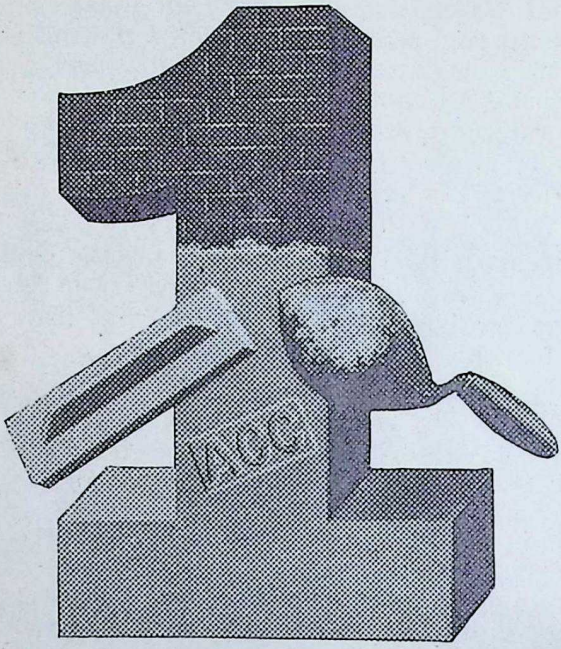

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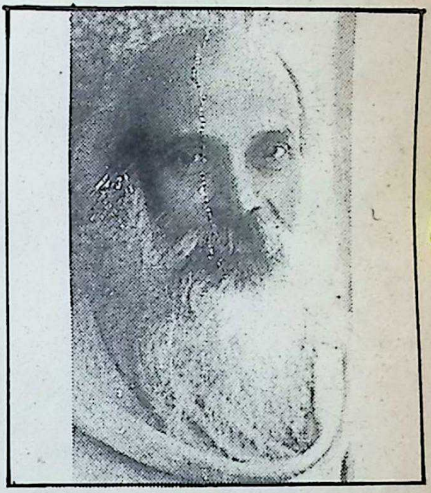
Question Box

SWAMI SIDDHINATHANANDA
OF RAMAKRISHNA ORDER



Q. One aspect of Kundalini Yoga that has always intrigued me is the advice to awaken the sleeping 'snake,' and to transform the sexual energy into spiritual bliss. I would have thought that it was a question of putting the "snake" to sleep. Could you kindly throw some light on this apparent contradiction?

—Dr. P. B. Mathur

Mysore

A. The Yogis claim that there is infinite power in every individual. It is stored at the end of the vertebral column the Muladhara. Ordinarily it remains dormant and is frittered away in sensual pleasures. According to Yogis, this energy can be transformed into *Ojas*. The process is meditation. The power is supposed to be lying in the shape of a coiled up snake. Through meditation it can be lifted up through the *Sushmna nadi* inside the vertebral column and when the power reaches the *Sahasrara* in the head, the Yogi becomes illumined.

The questioner smells some contradiction in this. There is no contradiction, only he has misunderstood or not understood the matter.

Q. The Hindu concept that the period of time in which they are living now is 'Kaliyuga' is self-destructive. Why should Hindus believe in such a concept?

—Dr. P. B. Mathur

A. Why a people believe in certain things is not explicable. The same question can be asked if they believed in things just the opposite. Man is selfish by nature. Through discipline he attains certain moral and spiritual eminence. But as time passes, common man slips away from

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the ideals the ancients set for him. This is an ever-active process. Depending upon the degree of decay, they divided Time into four Yugas. The period when all the moral values are at a discount they called Kaliyuga. Any other name would mean just the same. There is no question of self-destruction in this. It is only the recognition of a fact to warn man to be on his guard.

Then again, at any time a man can be in any yuga depending on the cultivation of moral values. A man of Kaliyuga can, by discipline, be in the Krita Yuga. The ancients called it Kali because the predominant tendency of the people of this age is to discard Dharma.

Q. What are the definitions of religion and philosophy? How do they differ?

What is the contribution of science to religion and philosophy?

—Rabindra K. Behura
Uttrola, Orissa

A. Religion is realisation of Truth. Philosophy is the rational explanation of religion. Religion is philosophy in practice, and philosophy, the rationalisation of religion.

Science enquires into objective truth. The search has landed the scientists in mystery. They are bewildered. They have begun to suspect the whole show to be a subjective construct. The scientist cannot count on science, without taking himself into account. That is what religion and philosophy have been saying all along. The modern scientist has left behind his cocksureness and is groping for a faith. So far so good. So the scientist is turning to religion and philosophy. 'Who am I?' was the preoccupation of religion and philosophy. Now science also has begun to beg the question.

Science has helped religion to sweep its cobwebs away, and philosophy to fortify its citadel. Genuine religion does not stand in need of any scientific prop. Science is simply finding the barricades it had created against religion crumbling one after another.

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When we met Lord Thomson of 'The Times'

S. RAMAKRISHNAN

WITH 'The Times' of London completing 200 years of its existence on January 1, 1985, my memory goes back to that Friday of June 3, 1972, when I met Lord Thomson of Fleet, the then owner of 'The Times', the 'Sunday Times', 'The Guardian' and several other newspapers in Britain and Canada.

Shri Girdharilal Mehta, the then Vice-President of the Bhavan and the present President, and the late Shri Sunder Ram Shetty, the then Chairman of the Vijaya Bank and a member of the Bhavan's Bangalore Committee, were also with me.

Caught in the traffic jam of London, we had reached Lord Thomson's office a few minutes late. Sensing our uneasiness, and forestalling our attempt to tender apologies, a genial and affectionate Thomson at once put us at ease by saying that London's traffic jams could upset the schedule of even the most ardent advocate of punctuality!

The Lord Thomson we found was an unassuming, cheerful and charismatic personality. His cordiality was spontaneous. He had the gift of quickly grasping all the essentials of a problem with a keen eye for the core of things and a fine flair for negotiation and organisation — hallmarks of a born builder of institutions and natural leader of men.

He was then 80, his hair had turned a dignified grey, his eyes, shielded by thick glasses, were azurean blue.

His bright face beamed the zest for living a full purposeful life.

Introductions over, we presented Lord Thomson with a packet of 'agarbathis' (Indian incense sticks) which we had carried from India.

"Well, what's this? he inquired, full of curiosity.

"These are incense sticks which we burn before the Lord .... yes, sir, before Lords!" After a pause, when I added, "in our

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Lord Thomson of Fleet, first Patron of Bhavan's U.K. Centre, lighting a silver lamp presented to him by the Central Bhavan. (L. to R.): Major Richards, Mr. Kenneth Thomson, Shri S. Ramakrishnan, Lord Thomson, Shri J. L. Hathi, Shri Mathoor Krishnamurthi and Shri Ramesh Patel

temples and in the prayer rooms in our homes," he laughed uproriously.

"They give out a delightful aroma and create the mood for meditating on the Almighty," I explained.

"Why not we light the whole packet right now?" he asked.

At once a senior aide of his lighted the entire bundle of joss sticks and neatly placed them in front of Lord Thomson.

"Well, that's fine. The time-limit for our talk is till these sticks burn out!", chuckled Lord Thomson with a broad smile.

"It will take more than 30 minutes," I pointed out. "Perfectly all right," he nodded.

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We told him all about the Bhavan and our hopes and aspirations about the U.K. Centre.

Just as he had his interests throughout the world, I said, the Bhavan too was interested in spreading its wings far and wide to carry India's message of love and understanding.

"'The World is One family,' — **Vasudhaiva Kutumbakam** — is our ideal," I said. He was fascinated that our ancestors had bequeathed this great ideal to

AT LORD THOMSON'S OFFICE: (L. to R.): Major I. Charles, J. P., Barrister-at-Law, Personal Assistant to Lord Thomson of Fleet, Mrs. J. A. Scott, Secretary to Lord Thomson Shri S. Ramakrishnan, Bhavan's Executive Secretary, the Hon. K. P. Thomson, Joint Chairman of the Thomson Organisation, Lord Thomson, Shri Jaisukhlal Hathi, Bhavan's former, Vice-President, Mr. George Perry, Assistant Editor, "Sunday Times Magazine", Shri Mathoor Krishnamurthy, Registrar of the U.K. Centre, Shri Ramesh B. Patel, Hon. Secretary of the U.K. Centre and Miss S. K. Howbett, Secretary to Major Charles

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mankind five thousand years ago.

Shri Girdharilal Mehta then requested him to "bless" the Bhavan by being one of the Patrons of our U.K. Centre. Lord Thomson readily agreed and assured us that the Bhavan's Centre in U.K. would have a sound footing and a steady growth.

These words from a man whose deeds were more eloquent than his words were more than reassuring to us.

Lord Thomson evinced keen interest in the establishment of the Kendra and lent the powerful support of his great personality.

'The Times' described the Bhavan as "the largest cultural and educational organisation of India." The paper also published a photograph of our presenting a silver lamp to Lord Thomson.

Lord Thomson passed away on August 4, 1976, at the age of 82. In his death, the Bhavan lost a true friend and a sincere well-wisher. He symbolised the saying: "Youth is not a time of life; it is a test of the will, a quality of imagination, a vigour of emotions, a predominance of courage over timidity, of the appetite for adventure over love of ease."

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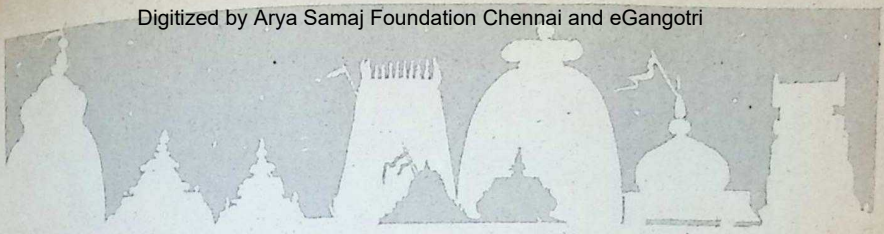

WHY I BELIEVE IN GOD

PROF. T. V. RAMANUJAM

I AM one of those who believe in God because I am not one of those who believe only in those things which they see with their own eyes.

I believe in God though I have not seen Him, because I have read the writings of those who have seen Him. To mention only one name, I have seen and talked with Ramana Maharishi, who had seen and talked with God! I believe in the Saint Ramana who had seen God, and so I believe in God even though I have not seen Him. For anyone to claim that he or she believes only in what he or she has actually seen is untenable. For instance, I have not myself seen the Antartica nor the Southern Pole nor even Iceland. Still, I believe that they do exist, because many others who have seen these have written about these, and I believe them.

To prove that God exists is impossible, argue the atheists. But they forget that to prove that God does not exist is equally impossible, even for them.

T. V. Ramanujam

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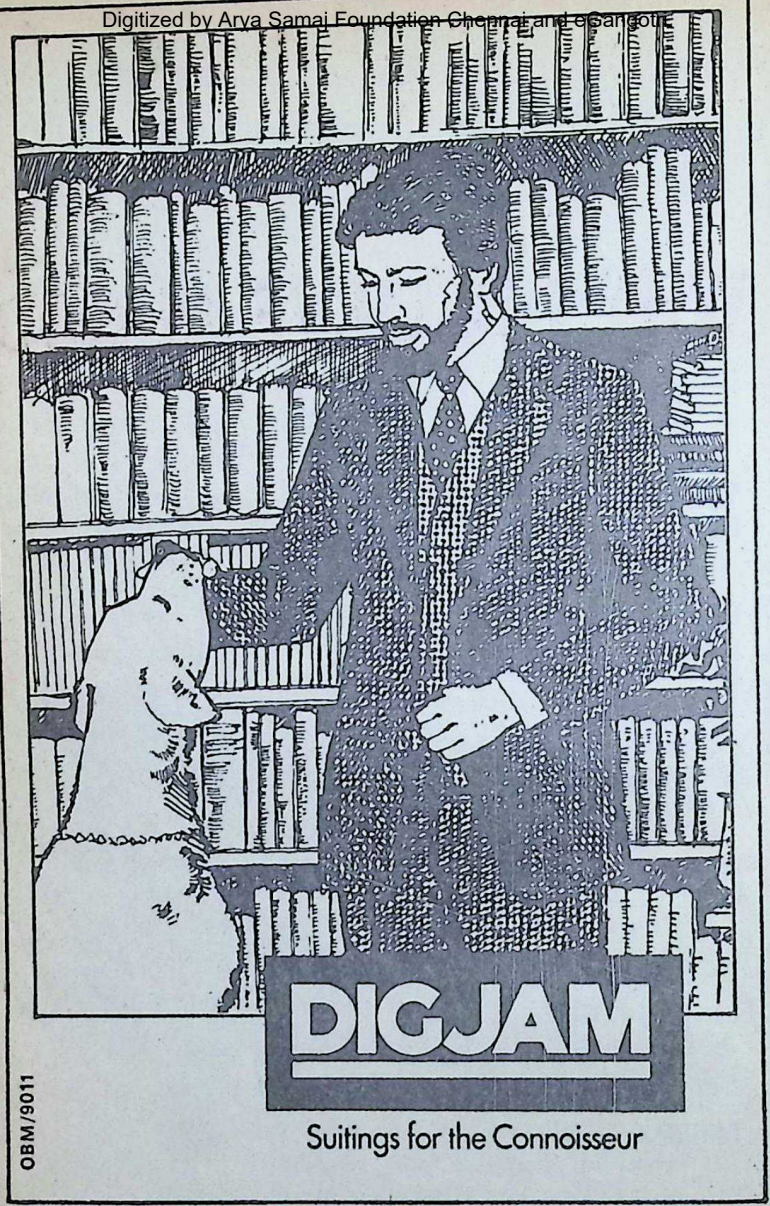

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To cite an example, I believe that St. Francis Xavier did exist because once in twelve years the coffin in which that revered saint was kept embalmed is exposed to all who desire to see him. Will I not sound ridiculous if I say I doubt whether what is exposed is the real St. Xavier?

Mahatma Gandhi wrote: "The only purpose of life is to see God." Did he achieve this purpose before his death and did he see God? The answer is "No". The next question one would ask him is "Do you believe in God?" The answer would be an emphatic "Yes." The Mahatma's life, teachings and writings make this writer feel quite convinced that he did unshakeably believe in God, though he had not seen Him.

The finest argument that the Father of the Nation presented for his total belief in God, though he had not seen Him, is this: "There cannot be any proof for the existence of God which is acceptable to human reason, for, God is *beyond* reason. We land ourselves in great difficulty if we think that reason is everything and that there is nothing beyond it!..... The great teachers of mankind have borne witness to the existence of God by their *experience*."

How many millions of intelligent and thinking people in all parts of the world believe in Lord Jesus Christ, though they have not seen Him personally! St. Matthew says:

"The birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of Holy Spirit, and her husband being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins."

Like Mahatma Gandhi, Rajaji also had tremendous belief in God, even though he had not seen Him.

Rajaji writes: "I have lived a pretty active life. But I feel that these two things I have done (the writing of Mahabharata and Ramayana) are the best service I have rendered to my people."

Sri Ramakrishna Paramahamsa has said: "The nearer you come to God, the less you are disposed to questioning and reasoning ..... The holy teachings that come from the mouths of Godly men seem to be uttered by those men them-

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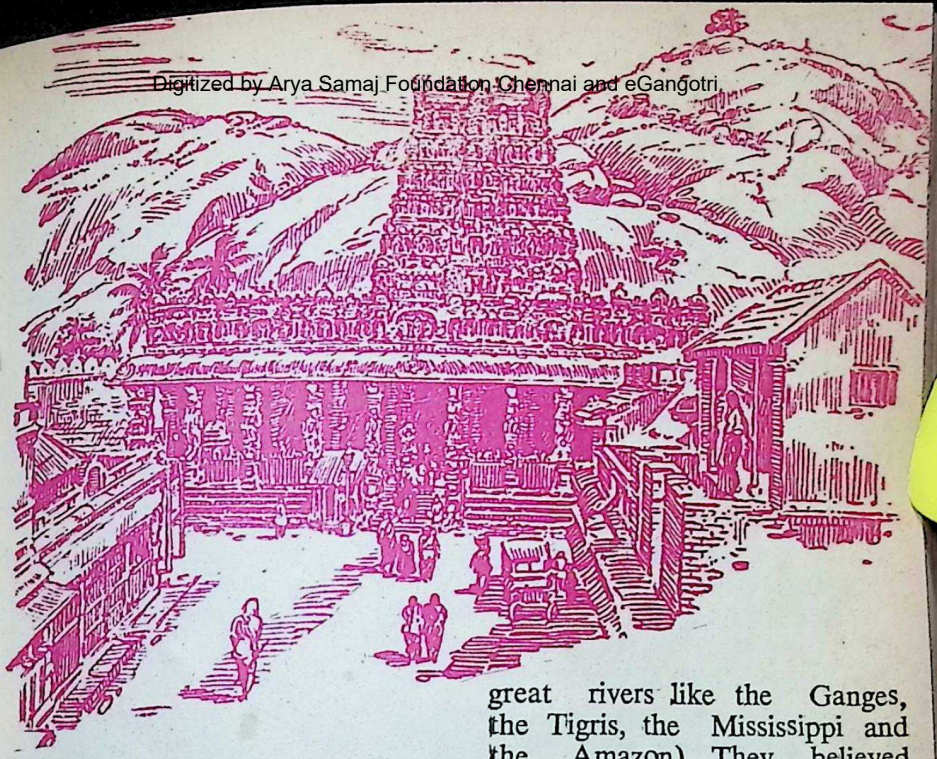

selves while in reality they proceed from God!"

Ramdas, Tulsidas, Kabirdas, the Alwars, the Nayanmars and Arunagirinathar had seen God and talked to Him many times. Their writings confirm us in our belief in God.

Some of the great scientists of the world like Sir James Jeans and Albert Einstein have admired how there is a *symmetry*, a *logic*, a *grandeur* and a *beauty* about the universe (the twinkling stars, millions and millions of miles away from us, the sun, the moon, and the earth, the monsoons, the seasons and the great rivers like the Ganges, the Tigris, the Mississippi and the Amazon). They believed that the kind of "planned and patterned beauty and logic" they had noticed, could not have come into existence and could not function without there being a sort of Super-Mathematician behind all these. They have not called him God. They have not seen this wonderful mathematician. But they still believed that such a *MIND* must be there.

That God, known variously as — Narayana, Rama, Krishna, Venkateswara, Guruvayurappa — has answered my own prayers in many ways.

God's ways are inscrutable. What Jesus Christ said,

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"*Ask and it shall be given,*"
"*Knock and it shall be Opened,*"
is applicable to *that* God whom we worship.

In conceiving and helping to build the Shanmukhananda Hall in Bombay it was Shanmukha who chose me as His instrument. I am saying this from personal experience. Without exaggeration, I can assert that not a day passes without Lord Narayana answering my prayers in His own way, and showering His infinite compassion on this humble devotee.

It is the firm conviction of all devout men — Hindus, Muslims, Christians, Jews, etc. — that God is the embodiment of compassion. And how can such a compassionate God (*Kripaa Samudra*) Ocean of Compassion — forsake the devotee? Did he not rush with lightning speed to save the elephant Gajendra when he cried out, a minute before sinking into the water, "Aadi Mooiamay!"

To quote copiously and well requires taste, judgement and erudition, a feeling for the beautiful, an appreciation of the noble, and a sense of the profound.

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ASHA DAAN

The Gift of Hope

K. SUBBARAYAN

WALKING along the dusty Sankli Street in Bombay's Byculla area — it is close to the Fire Brigade Headquarters — one cannot miss a modest board "Asha Daan," a home for the "lowly and the lost" started by Mother Teresa way back in 1976.

What was once a sprawling godown of Hindustan Lever has been turned into a home of hope for 350 humans.

As you go into the premises, asbestos-roofed sheds, you enter into another world.

It is a world where shrivelled humans — men and women — hover in the twilight world between life and death. Their lamp

Vilas, an inmate of "Asha Daan", cutting the cake on the ninth anniversary day of "Asha Daan" on January 8, 1985. (R. to L.): Shri T. Thomas, Director of Unilever, Mother Teresa, Dr. A. S. Ganguly, Chairman of Hindustan Lever, and Shri V. S. Sivaskandan, Chairman of Asha Daan Committee

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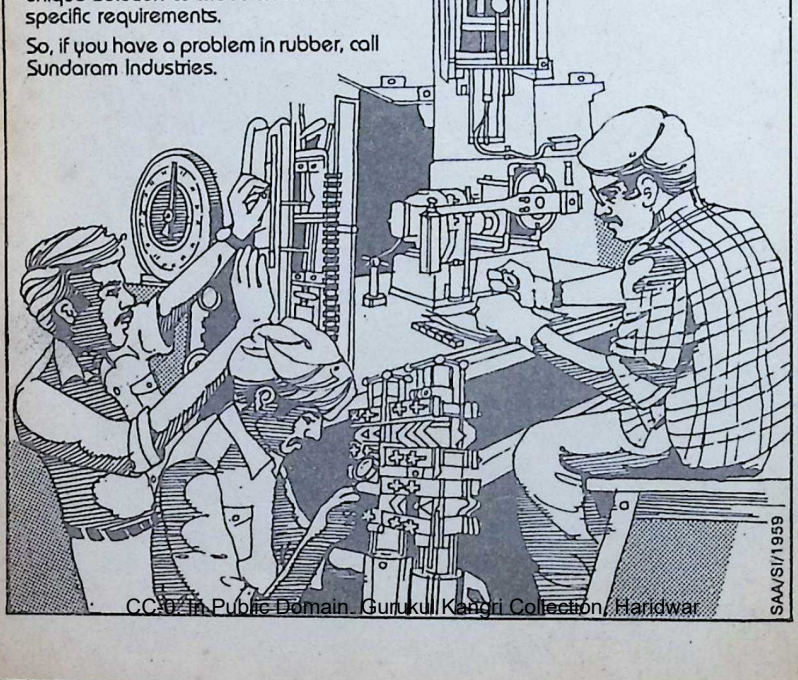

SAA/SI/1959

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of life may go out any day, any moment.

Deaths hardly create any stir here. Soft-spoken sisters of the Missionaries of Charity, austerely dressed in blue-bordered saris, minister to the needs of the dying as well as they can, and when it is all over pull a white sheet over the body and arrange for the last rites according to the religion of the dead.

The dignity that was denied to many in life comes to them in death.

But not all come to Asha Daan to die. Many come to renew their lives and many others to begin it, as it were.

There are more than 50 adolescent boys and girls — the 11 to 18 age group — now in the Asha Daan. A number of them are spastics — intelligent humans trapped in physically handicapped bodies. Painful it is to watch their movements which are spasmodic because of their difficulty in controlling voluntary muscles. The spastics go to a special school run by the Colaba Spastic Society in vehicles maintained by Asha Daan.

Then there are the others, also handicapped on account of diseases like poliomyelitis or accidents. But all the adolescents, barring four or so who are just human vegetables — are sent to some school or the other, depending on their aptitude and equipment, mental and physical.

Life holds hope, even promise, to many of them.

Then there is the section for small children — abandoned babies coming from hospitals, those left behind at the gates of Asha Daan by unwed mothers or utterly poor women. In tidy cradles, these babies are rocked to sleep and they wake up every day to a world of love and sunshine.

In another section live men and women in feeble health, people who cannot fend for themselves in a competitive world. Asha Daan shelters them till social workers are able to resolve their inner conflicts and rehabilitate them.

"Most of these people are mentally disturbed," said Miss Neelima Tirodkar, a final year post-graduate student in social work from Nirmala Niketan, on her practical training.

After years of counselling, one woman clearly recollected that she was from suburban Santa Cruz and wanted to return to her people. "But we found that neither the home nor the people of her description were anywhere in Santa Cruz." Asha Daan remains her only hope.

Neelima's face lighted up when she recalled the case of a young Nepali woman, mother

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"When you have to give the lead in action, in ideas – a lead which does not fit in with the very climate of opinion, that is true courage — physical or mental, call it what you like, and it is this type of courage and vision that Jamsetji Tata showed"

Jawaharlal Nehru

If there is a single word, which could have described Jamsetji Tata, it would have been 'visionary'. When he surveyed the untilled industrial field of India, he envisioned the benefits it could gain through science and technology. And his clear mind spelt out the three basic ingredients to attain it. Steel was the mother of heavy industry. Hydro power the cheapest energy to be generated. And technical education coupled with research was essential for industrial advance. This may be obvious to us today, but it was not so a century ago to a colonial economy.

In Jamsetji Tata, India had found not only a man of ideas but one with the ability and courage to translate them into reality. More than once he pledged his personal fortune and reputation for the realisation of his dreams. The Tata enterprises have worked tirelessly to build on this vision. And a century later have found a place at the core of India's industrialisation and advance in many fields.

TATA ENTERPRISES

Partners in the new India

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of a sweet child, who could be sent back to her people. "She was strikingly beautiful. Our relief was immense when her people could be traced," she said.

"Working with the sisters of Asha Daan is the most rewarding experience of my life," says Miss Usha Shetty, also undergoing her practical training in social work. She too is from Nirmala Niketan.

Typical of the cheery spirit Asha Daan imparts to the inmates is Munni, a Muslim girl from the neighbourhood. She has been with the Asha Daan for some eight years.

A paralytic from waist down, by dexterously manoeuvring her wheel chair, she does more work than a normally healthy volunteer. Though 25, because of the ravages of disease, she looks a girl of 15. And her cheerfulness and energy endears her to all. She wheels her way to each bed, serves food plates to inmates and collects them back later. A doctor calls for a bandage and Munni reaches it to him in a trice!

Sister Cabrini, a tireless member of the Missionaries of Charity, started by Nobel Laureate Mother Teresa, is the moving spirit behind Asha Daan.

On the day of my visit, in spite of ill-health, she was seen supervising all the work till a doctor pleadingly compelled her to take an injection and an hour's rest. With Asha Daan's Annual Day on January 8, it was a particularly busy time for Sister Cabrini.

"We celebrate all the festivals here, X-Mas, Diwali or Bakrid," said one of the inmates.

The worst that can befall a human being is the state when there is none to love and none to be loved. Asha Daan does not want this to happen to as many as possible.

Well, Asha Daan is a world within a world. There are many ways in which you can help — by donations in cash or kind, by arranging for the education or adoption of a child, by offering voluntary service, or even by a visit to tell the inmates that they are not unwanted humans.

B.J. TO FEATURE I.N.A. TRIAL

'Bhavan's Journal' February 16-28 will carry a special feature on the trial of the INA Officers at the Red Fort, New Delhi. This will be an account given by the late M. C. Setalvad in his book, 'Bhulabhai Desai', of this historic trial. The book is published by the Government of India in the 'Builders of Modern India' series.

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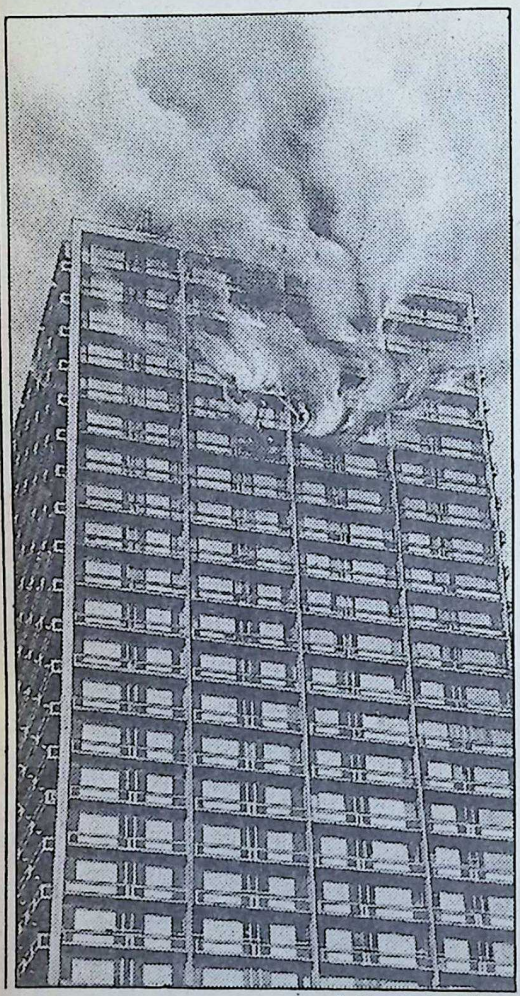

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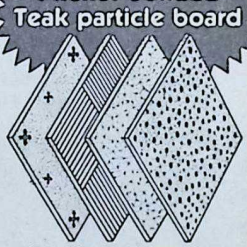

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SELF-EFFORT AND GRACE

K. D. SANGORAM

THE practice of Yoga or spiritual pursuit is often symbolised by sacrifice in the Vedas. Agni, the deity of sacrifice, therefore, assumes an unparallelled significance. Help is sought from him for the success of the spiritual task undertaken, by praising him, "Oh! Agni, Atharvan has brought you from heaven to earth; he has revealed you by churning waters," observes the sage, Barhaspatya Bharadwaja (*Rig Veda* VI. 16.13). This is understood as manifestation of light in the devotees mind.

In another *Rik*, we have a reference to the process of yoking two horses to the chariot. "This brilliance at the centre can travel through the length and breadth of the universe. Bright orbs are surrounding it and are twinkling in the sky. Servicemen are yoking horses to his chariot. The horses are so beautiful that they immediately create a desire in the spectator's mind. They are reddish in colour and ready to gallop. They are strong enough to carry the chariot in which the valiant God is sitting" (*Rig Veda* I.6.1-2).

The whole process is interpreted as that of yoking Prana and Apana to the task of carrying the aspirant to God. By this yogic exercise one is said to drive the chariot of the body to attain to the lustrous God. Madhva in his *Rig Bhasya* has identified these horses with Manas (Mind) and Buddhi (Intellect). Rightly so; for, when the mind and intellect are working together. i.e. when the mind has turned away from the senses and is following intellect, it is sure to reach God.

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We read again: "Let Sadasaspati, without whose grace no sacrifice can be successful, bestow intellect on us" (*Rig Veda* I.18.7). This is no ordinary intellect, though it is an intellect which has attained to full concentration. We are told that Savitr helps man achieve mental concentration in order to approach the region of light or knowledge (*Yajur Veda* XI.3). This Savitr must, therefore, be given oblations by means of speech, ears and mind (*Atharva Veda* XIII. 1.13). Distant is the goal and hard the path. Victory can be won only by the two-pronged attack of rigorous penance and bounteous grace.

Thus the sage Kutsa Angirasa assures: "Oh! You sons of Sudhanvan, my ancestors, though yet immature, you had resorted to the pathway for felicity, and after a long and strenuous journey you ultimately reached the home of the Divine Savitr. Inspired by devotion, you approached him and saw him face to face; and the divine creator (Savitr) bestowed upon you immortality. The sole ladle designed for tasting divine nectar was fashioned by you into four. Rubhus zealously practised penance (Sadhana) in the company of venerable seekers. Though mortal as men, they attained immortality and achieved spiritual illumination and themselves became worthy of respect and devotion (*Rig Veda* 1.110.2-4).

If this Mantra stresses self-effort, the following one emphasises grace. "Let all the objects that we need be gifted to us. Let the Lord stand near us in our effort to achieve wealth. Let him give a proper bend to our intellect of (*Rig Veda* I. 5.3).

Wealth here is obviously spiritual wealth or the Purusartha as Sayana understands it, and for this God's gracious presence is invoked. Mere concentration of mind is not enough unless it is touched with divinity.

The limited idea of education which confines it to knowledge gained from books is far too common, and it is time we should recognize the truth that it is simply a means of seeing through other men what we cannot see ourselves. When reading is substituted for thinking, it injures rather than benefits the mind. The surest way of having no thoughts of one's own is to take up a book every moment one has nothing to do. The use of reading is to aid us in thinking, and not to be a mere passive amusement. Every book that we take up without a purpose is an opportunity lost of taking up a book with a purpose.

—Rev. E. J. Hardy
"The Business of Life"

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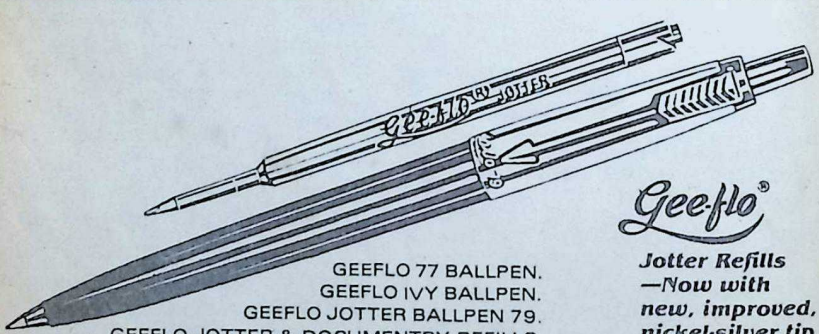
TO PRESENT....OR TO PRESERVE



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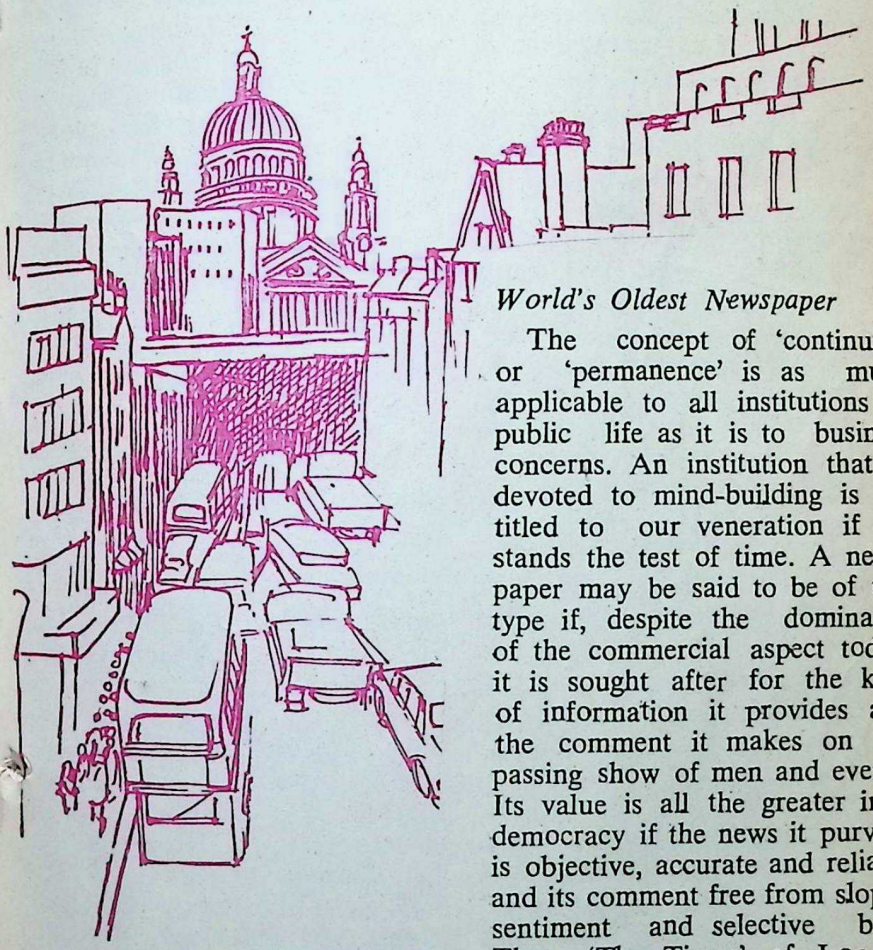

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The concept of 'continuity' or 'permanence' is as much applicable to all institutions in public life as it is to business concerns. An institution that is devoted to mind-building is entitled to our veneration if it stands the test of time. A newspaper may be said to be of this type if, despite the dominance of the commercial aspect today, it is sought after for the kind of information it provides and the comment it makes on the passing show of men and events. Its value is all the greater in a democracy if the news it purveys is objective, accurate and reliable and its comment free from sloppy sentiment and selective bias. That 'The Times' of London has acquired a halo of sanctity

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round it, like the other typically British institutions of the Crown and the Parliament, is attested by the sheer fact of its survival for 200 years through fair and foul weather. The Indian newspapers, three or four of them, that have completed a century, have at some stage or other taken a leaf out of the book of this pioneer in the world of journalism.

The first daily newspaper of England, the 'Daily Courant' which was started on March 11, 1702, curiously enough, had no intention of either being first with the news or of commenting on men and events. It contented itself with doling out second-hand information from continental news-sheets several days old. It had no 'pretence of Private Intelligence' and "supposed other people to have sense enough to make reflections to themselves." — it was the progenitor of the modern newspaper only in the sense that it provided *some* information of public interest.

The second daily journal to appear in England, the 'Spectator' (1711), each issue containing an essay on social manners, morals and conventions, was more literary than political. Its editors, Addison and Steele, were primarily concerned with the then changing society of the late eighteenth century England, leading it, ever so gently, into realising its follies and foibles, and inducing the young fops of the day to take to learning. The 'Spectator' was aimed at the commercial middle class gathering at Coffee Clubs and, though it carried the impress of the personalities of the two editors, was influenced to some extent by the earlier periodicals, Defoe's 'Review' and Steele's 'Tatler' — the former revelling in irony and the latter in good-humoured gossip. But both illustrated the journalistic truth that the public needs to be entertained if it is to be influenced.

The early eighteenth century, though primarily an age of the periodical, was witness to the emergence of the two vital entities of present-day journalism — the reporter and the sub-editor. The first Parliamentary reporter was Guthrie of the 'Gentleman's Magazine' (1731) a monthly digest of 'home and foreign news, commercial happenings and literary and other events' with Edward Cave as the Editor. The first sub-editor was the redoubtable Literary Dictator, Dr. Samuel Johnson. Dr. Johnson's method of 'reportage' is legendary and it is tempting to refer to it here both as a matter of historical interest and the Doctor's unique role as a link between the press and the parliament. Francis

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Williams relates the episode in his 'Dangerous Estate' subtitled, 'The Anatomy of Newspapers' (1957, Longmans) thus:

"He (Dr. Johnson's biographer Murphy) was dining with Johnson one evening in the company of Foote, the actor, and Dr. Francis, the translator of Horace, when the conversation turned to oratory. Dr. Francis remarked that a speech by the Elder Pitt (P.M. 1766) in one of the debates towards the end of Walpole's administration was the best he had ever read. Foote and Murphy agreed and quoted passages of the speech from memory as evidence of its superiority. Johnson remained silent until the tributes were ended and then astonished the company by remarking: "Sir, I wrote it in Exeter Street. I never had been in the gallery of the House of Commons but once. Cave had an interest with the doorkeepers.* He, and the persons employed under him, gained admittance, they brought away the subject of discussion, the names of the speakers, the side they took, and the order in which they rose together with notes of the arguments adduced in the course of the debate. The whole was afterwards communicated to me, and I composed the speeches in the form which they now have in the Parliamentary debates. Be it said to the credit of Dr. Johnson that he discontinued the work once he discovered that many people regarded the speeches as genuine, unwilling as he was to be accessary, to the propagation of falsehood.' Francis Williams tags this comment to the episode: 'Yet whether he wished it or not they stand, in fact, among the only records available of the Parliamentary proceedings of that time..... Many MPs have had cause at many different times to be grateful to reporters for translating their stumbling sentences into passable English with a beginning, a middle and an end. The Commons of Walpole's days are, however, the only ones to have the felicity of appearing before posterity clothed to a man in sonorous Johnsonese. It is a pity they were not more conscious of the privilege."

'The Times', to begin with, was known as the 'Daily Universal Register', concentrating on reports of market prices and movements of ships. Its owner, John Walter, almost by accident, started it (January 1, 1785) while casting about for a job to maintain a family of eight — husband and wife and six children. It was a time when journals

* Parliamentary debates were not open to reporters. Cave used to smuggle in Guthrie who retained all he heard in his memory.

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were dependent on Government for regular payment for their support. There were, of course, exceptions but Walter preferred to have 'Suppression fees' 'Contradiction fees' etc. from government and private parties. He served even a term of imprisonment for refusing to disclose his sources of information. It was his second son, John Walter II, along with a remarkable editor, Thomas Barnes, who not only changed the fortunes of 'The Times' (the name given by Walter I to the 'Register' in 1788) but established the principle of the independence of the Editor.

'The Times' Editors

1. **Thomas Barnes (1817-41)**
2. **John Thadeus Delane (1841-77)**
3. **Thomas Chenery (1877-84)**
4. **George Earle Buckle (1884-1912)**
5. **Geoffrey Dawson (1912-1919/1923-41)**
6. **H. Wickham Steed (1919-1922)**
7. **R. M. Barrington-Ward (1941-48)**
8. **W. E. Casey (1948-1952)**
9. **Sir William Haley (1952-66)**
10. **Sir Denis Hamilton (1966-67)**
11. **Sir William Rees-Mogg (1967-81)**
12. **Harold Evans (1981-82)**
13. **Charles Douglas-Home (1982-)**

Barnes was the first great editor journalism the world over has known. He made 'The Times' rise to 'a position of authority never before or since equalled by any other newspaper'. According to the official 'History of the Times', he made it the 'Voice of the people', not of any person or party. He held that 'honest writing needed not to carry, and could not carry, any weight but the weight of the argument.' So much was he devoted to the paper that even his hair was cut for him by a compositor while he sat at his desk and he dined most evenings in the editor's room, usually off tripe.

'The Times' has had, after Barnes, only 12 editors to-date (see box). Of these the most outstanding were John Thadeus Delane, Wickham Steed, Geoffrey Dawson and Sir William Haley. Almost every one of them has his autobiography or memoirs or his biography besides, of course, the four-volume official history. The latest (1983) is 'The Story of the Times' by Oliver Woods and James Bishop both staffers of 'The Times'. The former died suddenly in 1972 after completing the first draft of almost the whole of the book. For any student of journalism, here is a cornucopia of information on the Street of Ink and Adventure

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and the men who turned the world a parish of Fleet Street.

Over the years 'The Times' has earned many nicknames — 'The Thunderer', 'The Vile Tyrant,' 'The Turnabout', 'The Cunning Old Trout' and so on. The world's first newspaper editorial was born in 1815. It opened its columns to its readers and its 'Letters to the Editor' are often as interesting, and influential as its news and editorials.

A British noble, it is said, has not died until his obituary appears in 'The Times'. The paper gives to its readers, from time to time, collections of editorials, articles and other features besides authentic histories of great events. The latest to appear is 'The Way To Lords: Cricketing Letters to 'The Times.' 'The Times' is both conservative and modern, being 'as sombre as the House of Lords, as quirky as driving on the left and as traditional as afternoon tea."

The ownership of 'The Times' has changed quite a few times since Arthur Walter (Walter IV) inherited the Printing House Square in 1894. Lord Northcliffe saved it in time from bankruptcy when he purchased the 'The Times' in 1908. But this man, with all his notoriety as an evil genius in the world of journalism, left 'The Times' almost untouched till his death on August 14, 1922. 'The Times' again came up for sale and was purchased by John Astor. From the Astors, 'The Times' passed into the hands of Lord Thomson of Fleet, the Canadian millionaire who built up a newspaper empire in England after he was 60. Plagued by strikes and heavy losses, 'The Times' changed hands once again, this time into those of Rupert Murdoch of Australia. 'The Times' is still in the red, and, in the words of the new proprietor it is 'literally bleeding to death.' But no one expects it to die. It should not, so long as there are men in Britain and outside who want newspapers that report honestly, comment fearlessly and hold fast to their independence. 'The Times', with a circulation approaching five lakhs, just fills the bill.

Tiger Tenzing Norgay

Anyone who had experienced the thrill at the news of the conquest of the 29,028 feet Everest on the morning of June 3, 1953, five days after the event, would have been pained to see Tenzing Norgay, the Sherpa with an ear-to-ear smile, lying in a Delhi hospital with congestion in the chest. Here is the conqueror of the world's greatest mountain peak, who had braved all the perils of severe cold, laid low on the plains. Inscrutable

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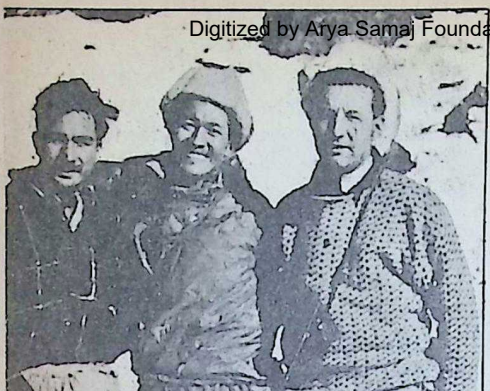

are the ways of Providence! Tiger Tenzing Norgay, meaning 'Wealthy Fortunate Follower of Religion' was indeed his second name given him on the advice of a Lama who predicted a great future for him; he was first called Namgyal Wangadi. He was born at Solo-Khumbu, at the foot of the Khumbu Glacier in 1914. Running away from home at the age of 12 to Darjeeling, Tenzing tried in vain to join the several Everest Expeditions. It was not till 1935 that his opportunity came when Eric Shipton hired him for his Everest expedition. (The Sherpas, as porters, were then paid Rs. 5 per day along with food, clothing and high altitude kit). Since then he had been with several expeditions on different peaks. In 1952, he was taken as a full member of the Swiss Everest expedition of Col. Hunt and on May 29, 1953, he stood on top of the Everest along with Edmund Hillary. It was his seventh attempt on the Everest.

Seventy-year-old Tenzing has been closely associated with the Himalayan Mountaineering Institute since its inception in 1954. He has trained several batches of students in high mountain-climbing. Symbolising as he does the spirit of adventure of the youth, the hospital-bed can hardly be the place for him to rest. His place is on the lap of Chomolungma, 'the Mother Goddess of the Wind', the Everest. The Himalayan peaks, snowclad and sunlit, are for ever beckoning Tenzing and other Sherpas to their tops.

James Morris of 'The Times' described Tenzing on top of the Everest thus:

"Everest was climbed! Hillary brandishing his ice-axe in weary triumph, Tenzing slipped suddenly sideways, recovered and shot us a brilliant white smile; and they were among us, back from the summit, with men pumping their hand and embracing them, laughing, smiling, crying, taking photographs laughing again, crying again, till the noise and the delight of it all ran down the Cwem and set the Sherpas, following us up the hill, laughing in anticipation."

One would like to see Tenzing smiling his 'white smile' always.

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Macbeth In Sanskrit

It is good to know that Shri Mohan Gupta of Bhopal has rendered Shakespeare's *Macbeth* into Sanskrit verse. In an environment that in no way encourages the study of Sanskrit, Shri Gupta's deed is indeed heroic. One hopes that even if contemporary recognition is grudging, there will be appreciation in some distant future when the value of the treasure that is Sanskrit is better realized. Down South, like Shri Gupta, Shri Srirama Desikan has been carrying on a one-man struggle against odds for the propagation of Sanskrit — he has rendered well-known Tamil and Telugu classics into Sanskrit. President Giri and Smt. Saraswati Giri encouraged him and now the Tamilnadu Government has found some use for him. They have appointed him as a Special Officer for translating Sanskrit works on Ayurveda into Tamil. Some recognition this, even if it is not the right kind of reward that such heroic souls should get. □□□

Good words, good deeds and beautiful expressions
A wise man culls from every quarter
E'en as a gleaner gathers ears of corn.

—Mahabharat.

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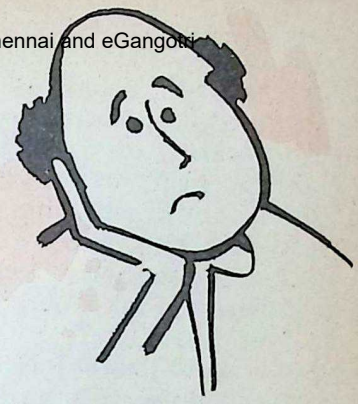
Your Tax Problems Tackled



Q.: I am the Kartha of a Hindu Undivided Family and the H.U.F. has a regular income source besides being a Wealth Tax Assessee. I have no male issues. Please let me know whether I can set apart from my H.U.F. wealth a significant part of assets clearly delineated for the maintenance and settlement of my daughters and reduce my I. T. and Wealth Tax liability.

—R. Subramanyan, Mysore

A.: The Querist is the Kartha of a Hindu Undivided family which is assessed to income-tax and wealth-tax. He has no male issues but only daughters. He wants to know whether he can set apart from the H.U.F. wealth, a significant portion of the assets delienated clearly for the maintenance and settlement of his daughters and reduce his income-tax and wealth-tax liability. It is assumed that the H.U.F. is being assessed regularly to Income-tax in the Status of H.U.F.

Since the family consists of father, mother and minor daughters, the father is not entitled to effect a partition of any of the family properties. The position would have been different if he had minor sons also instead of minor daughters only (vide Apoorva Shantilal Shah Vs. C.I.T. (1983) 141 I.T.R. 558 (S.C).

However, under Hindu law a person who for the time being is the sole surviving coparcener is entitled to dispose of the coparcenery property as if it were his separate property. He may sell or mortgage the property without legal necessity or he may make a gift of it. According to the decision of the supreme Court in Surjit Lal Chabda Vs. C.I.T. (1975) 101 I.T.R. 776, in a H.U.F. where there is a sole coparcener, his wife and

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his minor daughter, the wife and minor daughter not being coparceners, have neither a right by birth in the property nor the right to demand its partition nor indeed the right to restrain the coparcener from alienating the property for any purpose whatsoever. Following this decision, the Bombay High Court has also held in C.I.T. v Anil Chinai (1984) 148 I.H.R. 3 (Bom.) that the gifts made by an assessee in his capacity as sole surviving coparcener out of the immovable property of the H.U.F. to his minor daughters and wife were valid gifts.

From the foregoing it would be seen that the course open to the father is to make a gift of a *reasonable* portion of the H.U.F. properties in favour of his daughters as a provision to meet the liability and obligation in connection with their maintenance and marriage. The H.U.F. is, however, liable to pay gift-tax thereon. The provisions of section 64 of the Income-tax Act, 1961 and section 4 of the Wealth-tax Act, 1957 which provide for inclusion of assets transferred directly or indirectly by an *individual* would not be attracted in this case and hence it would reduce the income-tax and wealth-tax liability of the H.U.F.

Q.: Whether the Pension contribution and leave Salary contribution paid by employees *on foreign services (Lein, permissive protection etc.)* to the parent organisations, *are exempted from income tax as on a par with GPF, LIC Contributions? If so under which authority?*

N.V.R. Baroda.

The Querist wants to know whether his pension contribution @ 8% on Rs. 1,300/- and leave salary contribution @ 11% on Rs 1,680/- per month qualify for exemption from his gross salary for income-tax assessment and whether any relief will be allowed on these contributions on par with G.P.F. contributions etc.

The contributions made by the Querist do not seem to fit in with the categories of deduction mentioned the Sec 80C (2)iii and hence he is not entitled to any relief u/s 80C. However, if his pension contributions are made towards an approved Super-annuation Fund, he will be entitled to a deduction within the prescribed limits (i.e. 1/5th of his salary or Rs. 10,000/- whichever is less — S. 80C (2)(d)).

We can live without a brother, but not without a friend.

—German Proverb.

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PSORIASIS

A SKIN DISEASE

DR. K. NARAYANAN

IT is estimated that about one to four per cent of people on global scale suffer from this skin disorder at any one time, while up to 12 per cent of people may possess inherited tendency for it without showing any external symptoms.

Psoriasis is a skin disorder in which *scaly* eruptions occur on any part of the body and at any age. Sometimes they may disappear for a while only to reappear some other time.

To begin with, a raised red patch may slowly develop at the affected area. These spots are covered with *silvery scales*. Itching is not a dominant symptom; but about 30% of patients may experience a mild itching. In time, several such patches will coalesce to form 'islands' of various sizes, usually one to three inches across. The silvery scales can be scraped off, in which case the patch may resemble almost the normal skin, except for an oddly shaped rash.

The 'islands' almost always emerge at the *back* of the elbows and the *front* of the knees, through the areas affected and the degree of severity may vary enormously from person to person. In some cases there may be seen merely a couple of localised patches, while in other cases the whole body can be filled with them. While the face is rarely involved, the attack can, sometimes, confine itself to the scalp alone, which case can sometimes be mistaken for dandruff. (Loss of hair, though not always, is possible when they invade the scalpal dome). Equally as noted above, the condition, like tides, has the tendency to wax and wane — now appearing, now disappearing — for periods of varying lengths, for no apparant reasons.

Sometimes, especially in children, a sudden attack may break out subsequent to any general illness. In some cases nails are involved, leading to pitting and even their destruction. Other times they may develop on scars left behind by

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wounds.

The precise cause that triggers off the ugly malady still remains to be known by medical science. Basically psoriasis is a disorder related to regenerative processes of the skin cells. Our body is composed of billions of cells, each assigned genetically to a particular job. Skin cells are one of these co-operative units of the cellular community that makes up the body. The cells are not static. Each cell 'live' for a particular period, then die out, only to be replaced by new cell. Similarly, the replacement process of skin takes about 28 days or more. However, in the case of psoriasis (in the areas where they appear) this process is speeded up, so that scales (dead skin cells) are being shed, say, every four or five days, that is earlier than they normally should.

Heredity is believed to be one of the causes for this accelerated process of skin generation. Often this hereditary factor may lie dormant, from which it can be triggered off by such factors as stress, injury, certain infection or certain drugs.

Remedy

There is no permanent known cure for psoriasis. However, as noted above, they can wax and wane of their own accord; moreover much can be done to control the attacks. Though they do not constitute specific remedies the following measures can be tried to minimise the distress or even control a possible attack.

★ Expose the skin to sunlight. The exposure should be limited so as to tan and flake the scales but it should not lead to browing or blistering of the skin. (Psoriasis is said to be less common in the tropics. Moreover, the commonly affected areas are those where the direct sunlight cannot penetrate due to clothing or hair). If direct sunlight is not available, one can use artificial ultraviolet light. (There is, though, the risk of skin cancer in later years, if used excessively).

★ Application of (with consultation with the physician) creams or ointments containing *dithranol or coal tar.* (They can be messy and stain the cloths and bedding).

★ Creams containing *steroids* (cortisone, etc.) Ammoidine (*melanocyl*) available both as tablets and solution can also be tried.

★ General measures like taking cool baths several times a day; applying cool, wet compresses over the area, shampooing the head (when scalp is affected), etc. can be taken during an acute outbreak.

Note: Psoriasis is *not* infectious. In severe cases, arthritis may co-exist to complicate the matter.

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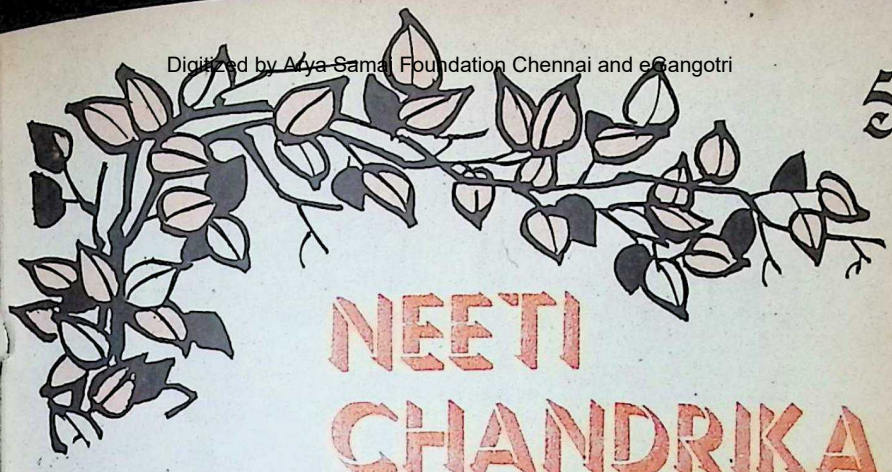

NEETI CHANDRIKA

Trans : T. H. CHOWDARI

ONE day Laghupatanaka, the crow, told his friend Hiranyaka, the rat, "Dear friend, I am finding it increasingly difficult to get food here. I am therefore thinking of leaving this place and finding a more plentiful one."

Hiranyaka said, "If hair, teeth, nails and men are not in their proper places they will not only be pleasing but become objects of disgust. A wise man, realising this, should give up the wish to move out.

The crow did not give up but argued, "Friend, yours is not a very wise view. Elephants, lions and saints freely move about everywhere and do not confine themselves to a particular area. Unable or unwilling to move out, crows, deer and the mean court disaster."

Hiranyaka asked, "Where are you intending to shift to?"

The crow said "Before moving, one must first feel the foreground, put one foot forward and only then raise the second foot from the firm ground. Likewise, one should thoroughly enquire about the new place before shifting. My resolution is therefore not to shift before having thoroughly satisfied myself about the suitability of the new place.

"In the Dandaka forest, there is a lake Karpoora Guara. There lives my dear friend, Manthara, the king of Tortoises. He is by nature a righteous being. To preach to others is easy but to practise one's precepts is always difficult. But Manthara is a noble being. He will be able to support me by providing me

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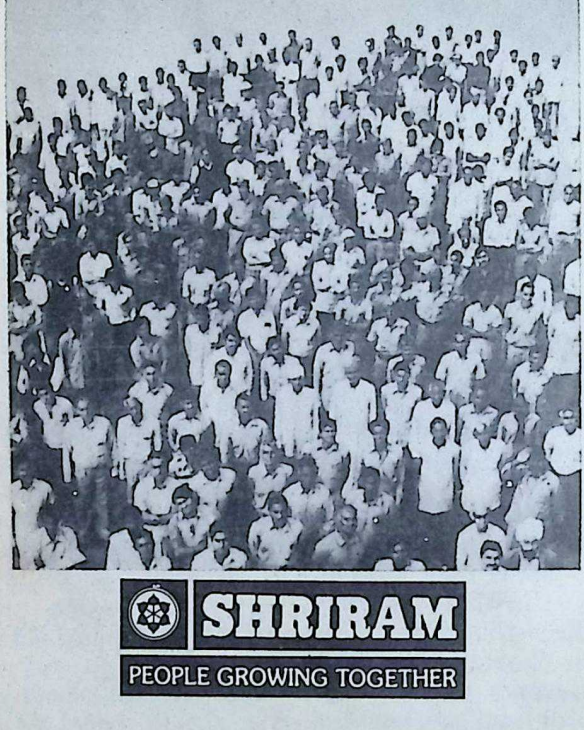

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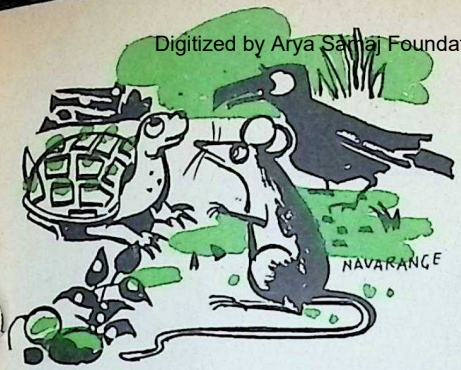

with gifts of fish and such other marine food."

Hiranyaka said, "What interest and zest will I have to live here after you are gone! The wise say that one should leave the place where there is no learning and culture, means of livelihood and friends. I would therefore come with you. Please take me also along."

They set out on the journey, conversing pleasantly all along the way. After a few days, they were nearing the lake when Manthara saw them approaching. He came forward to greet them and escorted them to the bank of the lake, near to its spot of living. The guests were properly treated.

Laghupatanaka told Manthara, "Friend! you must greatly respect this noble rat, Hiranyaka. He is the foremost among those who perform pious acts. He is the ocean of good qualities. Not even the thousand-headed Sesha can adequately describe his virtues! What then can I?"

Manthara expressed his regard for Hiranyaka and honoured him profusely. He then said, "I am curious to know, Sir, the reason for your living so long in so deserted a place such as the one where you were living."

Hiranyaka responded, "It is a long story. I was originally living in a town known as Chanapakavati. Numerous sannyasins live there. One among them is Chudakarna. After finishing his meal, he used to keep the surplus food in his mendicant's bowl and hang it from a peg.

Everyday, noiselessly, I would hop up into the bowl, eat up all the food and go away unnoticed.

One day Chudakarna was engaged in a conversation with his friend, Vinakarna. But he was frequently looking up at the bowl and making noises by striking his stick on the ground to frighten me away.

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Vinakarna asked Harsha, 'Why is it that you look up again and again and strike your stick on the floor?' Chudakarna said, 'There is a rat here which is eating all the food I gather as alms. I am terribly vexed by its depradations. Hence is this exercise with my stick and my distraction."

Vinakarna's interest was aroused. He said, "How small is this rat and how high is that hanging peg! From where and how has this small rodent got so much strength to jump up to to the bowl? There must be some special and strange reason. That reminds me of a story.

The Brahmin lady and gingely seed

"Once I went to a Brahmin's house for alms. The Brahmin hailed his wife and said, 'Tomorrow is new moon day. We must feed the Brahmins. What all foods will you serves?' The wife replied, 'If the man collects and brings all materials, then the woman can prepare varieties of food. As you have not brought anything, how can I serve anything?'

The Brahmin got angry and pontificated to his wife, 'We must make do with what we have. We should not be greedy and think of acquiring extensive possessions.' The wife said, 'So be it. Tomorrow we will feed the Brahmins with what we have.' She pounded some the gingely grains available in the house and put them to dry in the sun. A hen came there, trod on the gingely grains and scattered them with its legs. The Brahmin seeing this happening commanded his wife, 'These grains are desecrated by the fowl. So they are unfit for any preparation to feed the sacred Brahmins. Go and get them exchanged for some unspoilt grains.'

Next day the Brahmin lady came to the very house where I went for alms. She asked the lady of the house if she could take the cleaned and pounded gingely grains in exchange for some unhusked grains. The Brahmin lady, feeling happy that she would be spared of the labour of cleaning and pounding the grains, said, 'Yes!'

But her husband who was listening to this conversation said, 'Don't be a fool. Would any wise person exchange well-cleaned and husked grains for uncleaned and unpounded ones without any reason? We do not know the reason. So do not agree to the neighbour's proposition.

"In the same manner, said Vinakarna, without some reason this tiny rat could not have so much strength, and such a good luck as to live in so cozy a house like yours."

(To be contd.)

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Dancers on Dancing

As an Art and a Profession

VIJAY SHANKER

How were you inclined towards dancing?

Even as a child, I found dancing very interesting. I started it as a hobby without knowing what it was.

Do you feel you have selected the right career?

As a child I had an aptitude for drawing and also won a Gold Medal for it but there was a special urge to dance and now I feel that I have chosen the proper career.

What are the essentials required to be a dancer?

Basically the interest to learn and dedication. Stage presence also counts but mere looks alone are not enough; hard work and good training from a good Guru are required.

What has been your experience with Guru Sounderajan and Guru Kathirvelu?

They have taught me extremely well. Guru Sounderajan has been a real taskmaster. I am doing a comparative study of Upanga movements as I used in Mukhajaabhinaya of Abhinaya Darpana and Natya Sastra. I am doing this thesis under the guidance of Dr. (Smt.) Kanak Rele.

PRATIKSHA KHANDHADIYA

Pratiksha is at present studying for the Master of Fine Arts with specialisation in teaching and "nattuvangam" at the Nalanda Nritya Kala Mahavidyalaya, whose principal is Dr. (Smt) Kanak Rele. Pratiksha was awarded the Government of India's Merit Scholarship for having stood first with distinction class in the Bachelor of Fine Arts (Dance) degree examination held by the University of Bombay. With her fine grip over the 'taal', sparkling eyes on an expressive face and fine grasp over theory of dance Pratiksha has blossomed into a fine performer. She has been receiving guidance under Guru T. V. Sounderajan and Guru T. S. Kathirvelu.

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IDEAL APPROACH TO LIFE

HE is the cause of all our actions. We are only HIS instruments; the result is in HIS hands.

In any action the means are as important as the result.

ALWAYS do to others as YOU would wish others do to you in similar circumstances. Let your thoughts and actions be guided by Dharma (righteousness).

Don't compare yourself with those more fortunate than you and feel sorry; be happy that you are above those less fortunate than you. Involving yourself in solving others' problems will minimise your own.

Be thrifty. Spend only on needs and not on desires you can do without. Today's waste might prove to be tomorrow's want.

Avoid tastes and expenditure you cannot always afford.

Save today for tomorrow's necessities or emergencies. The future is always unpredictable. Better to save than to have to borrow.

Share God's bounty with those in need, as far as practicable.

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How far do you think that the knowledge of theory will help in dancing?

It helps a lot. For instance, in an item like the Jathiswaram, we have to sketch the whole item right from the beginning 'adavu' until the ultimate 'namaskaram'. The dancer while presenting this number, realises if she is going wrong. When we know the theory well, we are able to interpret it better.

Are you religious-minded?

Yes, I am religious. I consider dance more important than mere praying.

Would you like to be a performer or a teacher?

First a performer then a teacher. Moreover teaching is also learning; that's why I would like to teach also.

Has any physical disability prohibited you from dancing?

Once there was some infection and my whole leg was swollen. I could not dance for six months and felt miserable. That was the time when I started learning Sitar.

DAKSHA SHETH

What inspired you to dance in your childhood and why have you taken it as a profession?

I felt I was born to dance. My body movements were very graceful. So my mummy decided to teach me to dance. I belong to a business family. I am the only one to take up dancing seriously. My mother took me to Mrs. Lakhia and that's how I started learning Kathak. I took it up as a profession as I enjoy dancing. To dance on the stage is very satisfying for me. I enjoy each moment on the stage. It is the time of being aware of your own self. Dance

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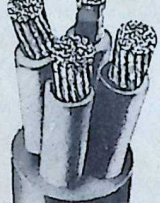

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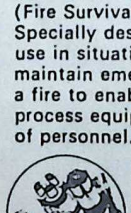

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is more or less meditation. yoga. It helps you to grow on the psychic level. So I grow as a human being through dance.

Do you consider any as your happiest moment? Are you satisfied with being a dancer?

A number of times while dancing my happy moments have come. No doubt each moment does not last for a long time. But the ecstasy is there and it is beyond words. Once on March 25, 1982, this moment had come. While dancing I was so aware of myself in each movement, each moment. After the programme I felt as if there was complete joy within myself. I could not sleep the whole night. This kind of joy that I experienced was the best moment in my whole life. Then again some of the programmes I go through are different experiences. But this one in March was unique. I also enjoyed dancing in China during November-December 1978. Some of the programmes during these months were excellent and I felt very joyous. 28th January 1983 in Bombay at NCPA Tata theatre, 19th November 1983 at Azad Bhawan in New Delhi, 10th February last year at Kamani auditorium in Delhi — these are my unforgettable programmes. Well, I am not satisfied with what I have done. I want to grow more through dance.

DAKSHA SHETH

Among the younger dancers of today, Daksha Sheth is one of the most promising. Her elegance, her command over 'taal' and 'laya' and a fine sense of 'bhava' have won her a distinction. Being a disciple of Kumudini Lakhia and Pt. Birju Maharaj, she is certainly bound to make a mark in the field of Kathak.

What have been your experiences with Smt. Kumudini Lakhia and Pt. Birju Maharaja?

Kumudini Lakhia taught me how to project my own self through dance! I think very few teachers succeed in helping the students discover themselves. She taught me every aspect of

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dance and also how to live in different spheres of life and deal with different people. I am fortunate to have her in my life for more than ten years. I am grateful to her as my Guru. Being with Shri Birju Maharaj is also a unique experience in my life. Under his guidance I learn intricate rhythms and the detailed use of spine and torso.

Are you married?

Yes, I am married to an Australian. He is a musician. He encourages me a lot and takes active interest in my dance.

Are you Spiritual?
Do you worship any particular god for your success of your programmes?

Again, I answer your question. What does it mean to be 'spiritual'? Does it mean performing certain rituals? Or going to different temples or having some particular image that one worships and asks favours of? These are quite meaningless. You may well ask, "What do you believe in"? Perhaps, the answer to that is — is there any need to believe in any particular man-created idea or ideal? As a wise man once pointed out, if you look carefully at the word "belief" it contains the word 'lie'. You believe because you do not want to know. All I can say is that I want to explore the possibility of growth through life and through dance.

Do you feel that you have achieved perfection?

What is perfection? Is perfection striving to attain something which you do not have? If perfection is some ideal or some goal which we torment ourselves to achieve then I don't believe in perfection. The ancient Chinese used to say, "Things which are hard to achieve do harm to a man's character." People throughout the world have a madness to achieve things and the aspiration for perfection is the ultimate madness. This reminds me of one beautiful poem called 'Perfection' written by the Russian poet Yevtushenko —

"Not in the frantic shapes of new fashions,
not in shapes borrowed from others,
perfection is simply being natural,
perfection is the breath of the earth.

Without acting a part
look to yourself for the source of art,
and quietly and uniquely
reproduce yourself just as you are."

I agree with the poet that perfection lies in being what you are. □□□

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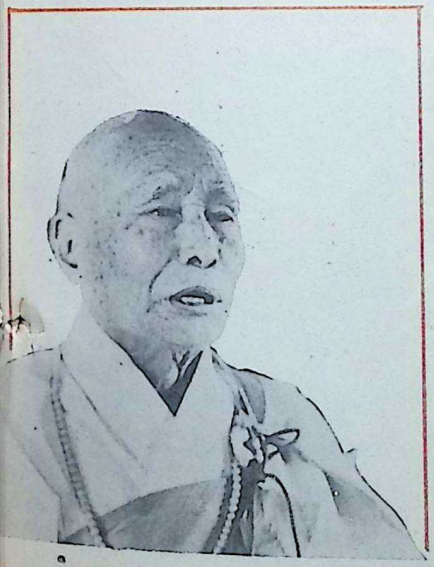
NOTES & NEWS

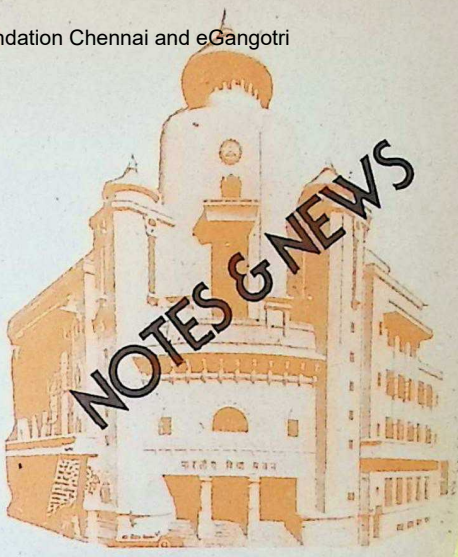
REV. NICHIDASTU FUJII, the 100-year-old Japanese Buddhist leader and pacifist, popularly known as Japanese Gandhi, died in Japan on January 9, 1985.

Rev. Fujii Guruji who commanded an international following was born on July 31, 1885 in a small village nestling at the foot of Mount Aso in Southern Japan.

Sent to learn at the Sapporo Agricultural School in Hokkaido, the 16-year-old saint-in-the making realised that while "it is good for a man to spend his whole life producing rice," it is even better to devote one's life to sowing the seeds of joy in the hearts of men so as to raise the crop of peace.

Ordained to priesthood in 1903 at the age of 19, Nichidastu was attracted by the teachings of Maha Bodhisattva Nichiren, a prophet of Buddhism born in Japan more than 700 years ago.





Keen on reviving Buddhism in the land of Buddha, Fujii Guruji spent nearly 50 years of his life in India. He was pained to see the ruins of Buddhist viharas and other centres of learning and meditation in India and did much to restore the glory of Buddhism at Rajgir, a famous centre of Buddhist teaching in Madhya Pradesh, by building a Peace Pagoda on Mount Ratnagiri in 1969.

In Bombay he was instrumental in building a lovely Buddhist temple at Worli.

A great admirer of Mahatma Gandhi, Fujii Guruji has profited much from his association with Gandhiji. Hearing of the Civil Disobedience launched by Gandhiji in March 1930, Fujii Guruji sensed in it an opportunity to actualise the prophecy of Bodhisattva Nichiren about the revival of Buddhism and came to India in 1930 at the age of 45.

He met Gandhiji in 1933 at Gandhiji's Ashram in Wardha.

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Oh Gem of a ruby
Who bestow grace on those free of ill-repute!
Oh munificent One!
I, a sinner with a mind
that is similar to a granite slab
devoid of any moisture,
a fellow with a heart
which is treachery incarnate,
forgetting to worship You,
had taken my meals
even like the evil dog
which runs about eating
the unappetising filth.
That very day,
I was punished in Otri
till I trembled in every fibre of my body.

—"PATHWAY TO GOD"
Trod By Saint Ramalingar.
—G. Vanmikanathan

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NEHRU AWARD

INDIA honoured Fujii Guruji by conferring upon him the Jawaharlal Nehru Award for International Understanding, 1978.

In October 1978 Guruji completed the 50 years of his Buddhist Mission in India. It was also the year when the tenth anniversary celebration of the raising of the Rajgir Peace Pagoda was held.

Fujii Guruji believed that Rajgir will become a world centre for reviving the teachings of the Buddha which will spread the world over. "The centre for reviving Buddhism is not Kiyosumi or Tokyo but this."

The Rajgir Peace Pagoda has become a centre of attraction for Buddhists all over the world. More, it has also become a centre where people of all religions, Hindus, Christians, Muslims and Parsis offer prayers.

Fujii Guruji, founder of Nihonzan Myohoji and President of the Japan-Bharat Sarvodaya Mitrata Sangha, viewed true religion as one representing the aspirations of humanity as a whole.

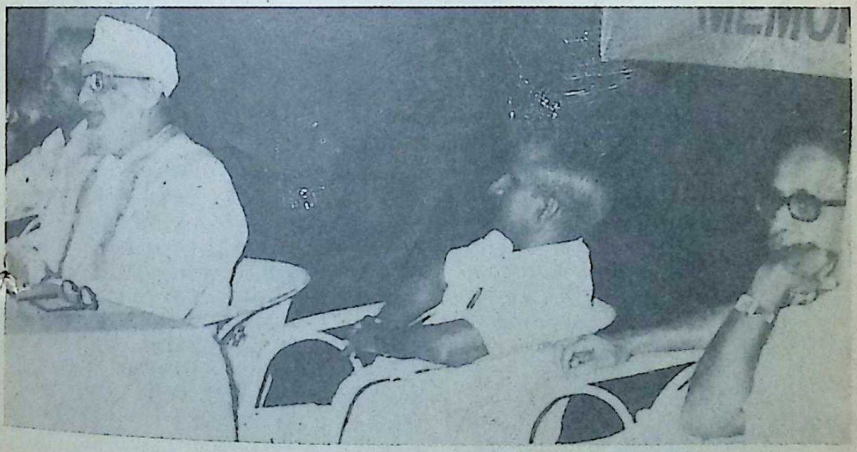
COCHIN KENDRA

Munshi Memorial Lecture

DR. DASTURJI NAVROZ MINOCHER HOMJI, Parsi High Priest, delivered the second Kulapati Dr. K. M. Munshi Memorial Annual Oration at Cochin Kendra on December 30, 1984, coinciding with the 98th birth anniversary of Bhavan's founding father.

He lighted a lamp placed in front of an impressive 'cut-out' of Dr. K. M. Munshi, prior to delivering his lecture on "Some interesting glimpses into Indo-Iranian Religion."

Quoting profusely from Hindu and Zoroastrian scriptures, he drew a number of analogies and parallels between them. He emphasised the identity of approach



(L. to R.): Dr. P. Sreekumar, Dr. Dasturji Navroz Minocher Homji, Dr. K. Gopalan and Shri T. L. Viswanatha Iyer

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in all major religions and advocating cated a proper understanding so that the prevalent atmosphere of distrust and antagonism may be eliminated and harmony and goodwill achieved.

He made a touching reference to his personal association with Dr. K. M. Munshi and extolled the contribution made by the Bhavan towards the growth and nourishment of Indian culture.

On arrival, Dasturji was welcomed in the traditional Kerala style with 'Talappoli' by the girls of Bhavan's Vidya Mandir. Dr. K. Gopalan, Chairman of the Kendra, presided over the function. Dr. P. Sreekumar, Hon. Secretary, welcoming the audience gave a brief outline of the activities of the Cochin Kendra in 1984.

Shri T. L. Viswanatha Iyer proposed a vote of thanks.

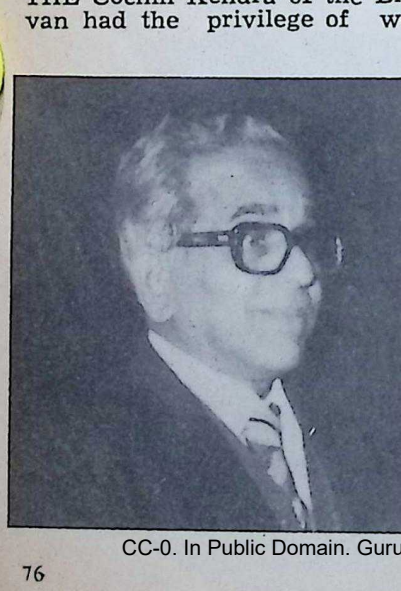
Chief Justice Chandrachud on Public Interest Litigation

THE Cochin Kendra of the Bhavan had the privilege of welcoming Shri Y. V. Chandrachud, Chief Justice of the Supreme Court of India, at a function jointly got together by the Bhavan and the Cochin University.

Addressing a jam-packed audience on "Public Interest Litigation," Shri Chandrachud traced the history of Public Interest Litigation. He regretted that in the last 25 years the legal system had not been able to move apace with the changing times. He appealed to lawyers and judges to be imbued with the new mood of the nation and to liberate the legal system from its worn-out trappings.

Shri Chandrachud then released a publication, "Social Action Litigation," brought out by the Law Department of the University of Cochin.

Dr. K. Gopalan presided over the meeting. Justice Shri V. R. Krishna Iyer stressed the need for making adequate adjustments in the legal system from time to time. He pleaded for a continuing education courses for lawyers and judges. Dr. P. Sreekumar, Kendra's Hon. Secretary, welcomed the gathering and Shri Sunil Thomas of the Cochin University proposed the vote of thanks.



New Year Activities

THE Cochin Kendra's activities for 1985 began on the New Year day itself with a lecture by Shri C. Radhakrishnan, eminent Malayalam Novelist and Journalist on "1984 — In Perspective."

The talk, analysing the major events during the year that has just elapsed, and their likely impact on national and international spheres, was followed by a lively question-answer session. Dr. P. Sreekumar, Hon. Secretary presided.

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Singapore's Remarkable Progress

SHRI KIDANGOOR GOPALAKRISHNA PILLAI, Indian High Commissioner to Singapore, who was on a brief holiday gave a talk at the Kendra.

He gave a graphic account of the phenomenal progress achieved by Singapore during the last 25 years. According to him, Singapore is an object lesson in what a nation with discipline and determination can achieve.

He assured the Bhavan all help in starting a Kendra at Singapore. Dr. K. Gopalan presided over the meeting. Dr. P. Sreekumar welcomed the Chief Guest.

Swami Purushothamananda

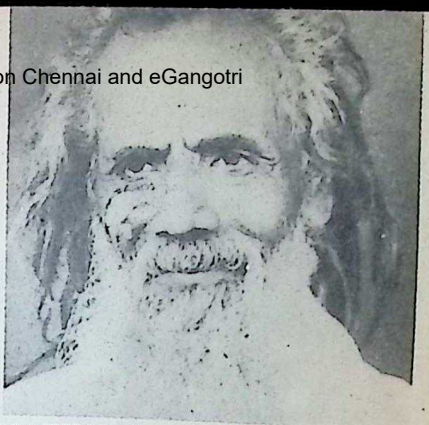
A PUBLIC reception was accorded on December 12, 1984 to Swami Purushothamananda of Chinmaya Mission who was in Cochin in connection with Gita Jnana Yagna, Justice Shri Bhaskaran Nambiar, Vice-Chairman of the Kendra, presided over the function. Shri T. L. Viswanatha Iyer welcomed the gathering.

Talk on Nobel Laureates in Physics

DR. BABU JOSEPH, Professor of Physics, Cochin University, gave a talk on "Nobel Prize in Physics — 1984 on December 17, 1984. Dr. Babu Joseph said the progress in scientific research was going on at such a pace that even full-fledged academicians find it difficult to keep themselves abreast of the developments. Dr. C. P. Girija Vallabhan, Secretary, Indian Physics Association, welcomed the gathering. Dr. P. Sreekumar acted as the Moderator.

BR. VISWANATHJI

BRAHMACHARI VISHWANATHJI, head of Masurashram, Goregaon East, Bombay attended the Sixth World Sanskrit Conference which was held in Philadelphia from October 13 to 20, 1984, when he also read a paper "Nobility of Vedic Prayers."



SWAMI ADHYATMANANDAJI

YOGACHARYA SWAMI ADHYATMANANDAJI of the Divine Life Society, Shivananda Ashram, Rishikesh, delivered a lecture on Science and Spiritualism on November 11, 1984 under the auspices of the Cultural Forum of Bhavan's Science College, Ahmedabad.

Principal Dr. G. S. Patel presided and Prof. Khandekar proposed a vote of thanks.

RAM RAKSHA STOTRAM

Free Copies

SRI SEETHA RAMA DHYANA MANDIRAM, Jayasri Talkies Road, Rajahmundry-533 104, A.P., has decided to distribute free of cost one lakh copies of the "Sri Rama Raksha Stotram" in Telugu from the Maha Sivarathri Day, which falls on February 17.

Copies can be had by writing a post-card to the Mandiram and those who donate Rs. 25 will be sent 100 copies.

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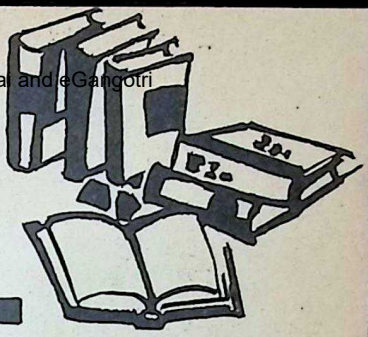

Publications Received

GOKULAM SOCIETY SOUVENIR

The Gokulam Society, Pondicherry, with Swami Srimad Parijathakannan as patron, has brought out a very attractive souvenir on the occasion of its eleventh annual day celebrations on Dec. 8, 1984. The souvenir contains photographs and messages of Srimad Parijathakannan besides informative articles by the Swamiji's devotees. The Swamiji in his message "Life Beyond the Physical Plane" exhorts his disciples to "reach to the heights of the soul."

LALITA MAHILA SAMAJAM

The Lalita Mahila Samajam, with Yogini Nirmalamba as the secretary, has brought out a sumptuous souvenir in connection with the Maha Kumbhabhishekam of the Lalitamba Temple in Tiruchi, Tamil Nadu. The Samajam, established in 1954 by Swami Sri Advayananda Sarasvati, engages itself in multifarious social welfare activities. The Samajam runs Hatha-Rajayoga Science Academy and supplies medicines according to Siddha, Homoeopathy and Ayurvedic systems. The samajam, which runs a home for destitute girls, has plans for providing more facilities in the form of a spacious building for the children, a playground and a van. It has also plans to renovate the main prayer hall of the Sri Lalitamba Temple for which the Samajam seeks contributions from devotees. The souvenir contains informative articles in Tamil on philosophical and religious subjects.

SRI AYYAPPA SEVA SAMAJAM

Sri Ayyappa Seva Samajam, Annanagar, Madras-40 has brought out an eye-catching souvenir on the occasion of the Maha Kumbhabhishekam of the Anna Nagar Sri Ayyappa Temple. The souvenir carries colourful photographs of the three Acharyas of the Kanchi Kamakoti Peetha and articles on Lord Ayyappa in Tamil, English and Malayalam. Shri E. P. G. Nambiar, President of the Seva Samajam and the Chairman and members of the souvenir committee deserve all praise for bringing out the handy and useful souvenir.

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ON DADABHAI NAOROJI

Dr. S. R. Wadia, the well-known homoeopath of Bombay, has brought out a booklet on Dadabhai Naoroji, the Grand Old Man of India. Dr. Wadia has the laudable objective of bringing to the notice of the young the life and work of Dadabhai Naoroji in the service of India. The booklet carries a foreword by the well-known public worker, Shri M. R. Pai. Copies can be had from Shri N. L. Shah, M & J. Services, "Mohan Kunj", Jyotiba Phule Road, Bombay-400 014 for Rs. 5/- per copy.

TARAKA UPASANA

Shri A. R. S. Sundaram, 9, Raja Street, T. Nagar, Madras-17, has published a booklet on 'Taraka Upasana' for free distribution. The booklet contains directions for the Upasana and quotations from Swami Sivananda.

'DHARMIC REVOLUTION

We have received a copy of the booklet entitled "Dharmic Revolution" by Shri S. Subramanya Iyer of Bhadravati. Shri Iyer emphasises the role of dharma in bringing about a sane world social order. He revives the idea of one World Government which at one time was espoused by the intellectuals of the West. The booklet, priced at Re. 1/-, can be had from the author, Narasimha Bhavan, Hosamane Road, Bhadravati, Karnataka State.

1. **H. H. Sri Chandrasekharendra Saraswati Swamiji, the Acharya of Kanchi: by Shri Annadurai Iyengar.**
2. **Selected Discourses of His Holiness The Sage of Kanchi (Series).**

3 Souvenir, 1984? released on Dec. 15, 1984 at Kanchi.

All these three booklets have been released by the Bombay Co-ordination Committee of the Veda Rakshana Nidhi Trust, Madras. The first one contains details of the life and work of His Holiness. The Veda Pata Nidhi Trust, which is referred to in this book, is the latest addition to the institutions intended to help, with a small monthly payment, aged Vedic scholars. This trust functions under the chairmanship of Shri N. A. Palkhivala with Shri Annadurai Iyengar as its secretary.

The section 'Thus they spoke' contains tributes to His Holiness by Indians and foreigners. The third part, 'Thus He Spake', is devoted to the discourses of the sage on various topics.

The second one, besides Gurustuti Panchakam' and 'Thotakashtakam', contains a lecture by His Holiness on 'Dharma Shastras.' It explains what they deal with and why they should be learnt.

The third one contains lectures by His Holiness on Veda Vyasa 'Guru and the Acharya', 'Guru and Guru Bhakti,' etc.

The Bombay committee has released three other useful booklets, 'Kanakadharastavam', 'Sadhana Panchakam' and 'Ananda lahari' with detailed notes and interpretations by Shri K. N. Anantaraman, a former Commissioner of Income-Tax, Bombay.

All these booklets are available at A-21, Shree Ram Nagar, Swami Vivekananda Road, Andheri (West), Bombay; or No. 2, 'Sreyas', VI Main Road, Nanganallur, Madras-600 061.

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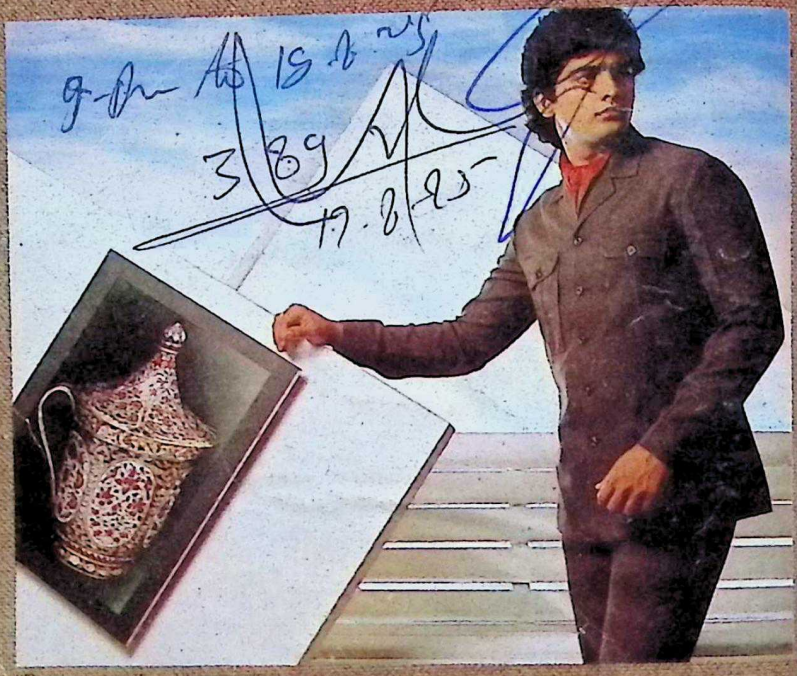

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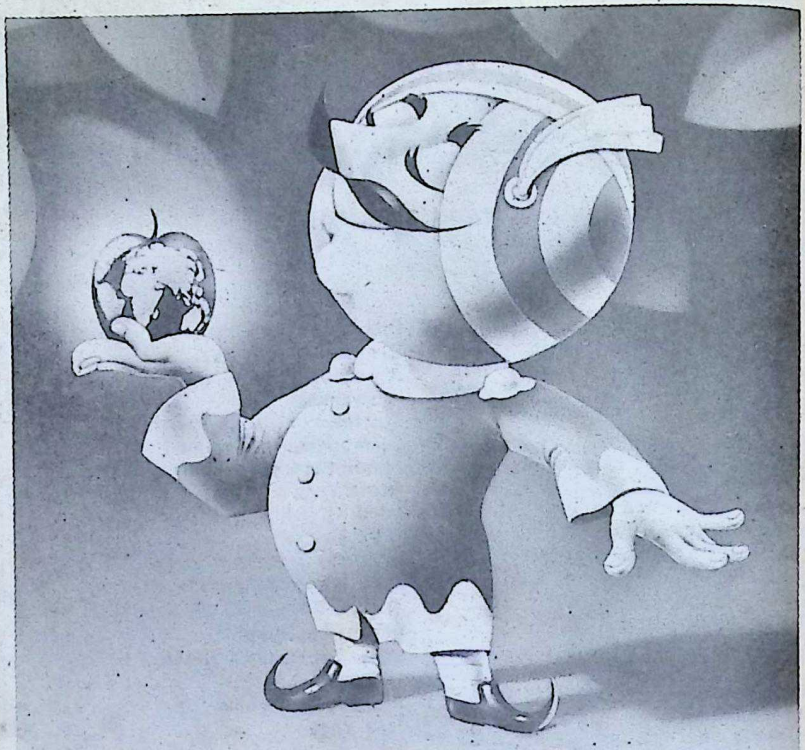

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OUR COVER:

INA HEROES against the background of Red Fort, Delhi

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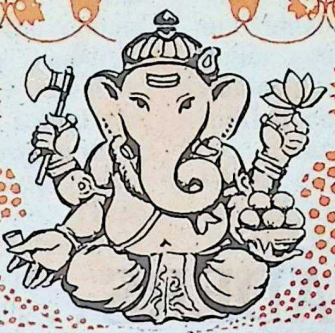

आ नो भद्राः क्रतवो यन्तु विश्वतः
A no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय
माऽमृतात् ।।

We worship the sweet-scented three-eyed One, who confers ever-increasing prosperity; let us be freed from death, like the cucumber freed from its hold; let us not turn away from liberation.

Sukla Yajur Veda Samhita III 60

BHAVAN'S JOURNAL

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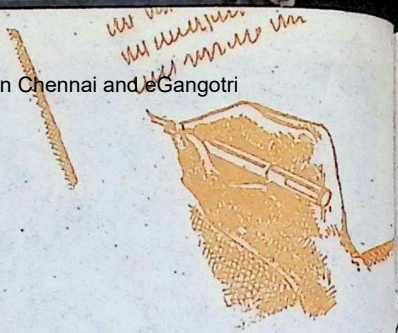

From OUR READERS....

Vivekananda Rock Memorial

This is in reply to the kind interest shown by Shri N.P.K. Unni in his letter in B.J. Jan. 1-15. The Vivekananda Rock Memorial is visited daily by thousands of people from all walks of life from different States. This has really become a place of national integration. The memorial is maintained in a good condition at an enormous cost and the entrance fee is barely Re. 1/- only per head which in earlier years covered the ferry charges also.

Following some disturbances which need not be touched upon now, the service was reluctantly handed over to the Tamil Nadu Government, as a last resort, to keep the Rock Memorial open for public. The Government at first levied a ferrying charge of Rs. 2/- and has since increased it to Rs. 3/- per head and the ferry service is now with the Poompuhar Shipping Corporation of Tamil Nadu. It is our desire that everyone should visit the Memorial and contemplate what he or she should do for the good of our country which was dear to Swamiji and is dear to us all.

Not satisfied with the construction of the Memorial, our founder, Shri Eknath Ranade constituted the Vivekananda Kendra with the twin objects of man-making and nation-building activities in the true spirit of "Sacrifice and Service." With a number of "lay order" young men and women, this spiritually-oriented service organisation is running a chain of residential schools for the children in Arunachal Pradesh, a network of branches training in the yoga way of life and a number of rural development programmes in the districts of Kanyakumari, Tirunelveli and Ramanathapuram of Tamil

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Nadu. Besides various social welfare measures for the people in rural areas like medical centres, drinking water facilities, etc., we also conduct round the year various cultural programmes, youth services and competitions for school-going children. These are becoming increasingly popular and during 1984 over 600 schools sent about 8,000 children to 70 competitions conducted under the Rural Development Programmes. They competed with one another in healthy rivarly, in elocution, recitation, essay-writing, singing, quiz, painting on all themes relating to Indian culture, about our land, saints and patriots, freedom struggle, youth's role in the progress of the country.

Thus it can be seen that we do popularise the message of Swamiji and all winning students of various competitions visit Vivekanandapuram, stay as our guests, hear lectures, visit the Exhibition and make use of our library facilities.

For the last two years, at the instance of Commissioner of Municipal Corporation of Delhi, we are conducting 15-day yoga camps for their school teachers and the Commissioner has this to say about their impact:

"Our teacher trainees benefited immensely from their over 2 weeks' stay at Vivekananda Kendra Campus. They are returning as better individuals, better citizens and better equipped to inculcate human values in over half a million children of age group 3-11 years, the foundation of whose character is shaped by our 15,000 teachers in over 1,500 schools run by us. We hope the Kendra continues to help us do our bit in building a better India tomorrow according to the vision of Swami Vivekananda."

—H. Angiras

Vivekanandapuram,
Kanyakumari-629 702.

Bonar Law (1837)?

In 'Bhavan's Journal' dated December 1-15, 1984 in 'Here & There' V.S.R.K. says "The English Prime Ministers from George Grenville (1763) to Bonar Law (1837) were mostly classical scholars." In 1837 the Prime Minister of England was Viscount Melbourne (1835 to 1841) not Bonar Law.

—B. S. Prakasa Rao

Sitanagaram, A. P.

Thanks. Actually, it was intended to make a reference to Neville Chamberlain (1937-40) who like Shri Rajiv Gandhi, was the first of England's Prime Ministers to have an engineering background. He studied metallurgy and engineering design.

V. S. R. K.

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As a toy fruit or a toy elephant reminds one of the real fruit and the living animal, so do the images that are worshipped remind one of Him who is formless and eternal.

☆

When one sees God, one realises that everything, images and all, is a manifestation of the spirit. To him the image is not made of clay but of Spirit.

☆

Knowingly or unknowingly, consciously or unconsciously in whatever state of mind a man utters God's 'name' he acquires the merit of such utterance. A man who voluntarily goes to a river to bathe therein gets the benefit of the bath; so does he also who has been pushed into the water by another, or who, when sleeping soundly, has water thrown upon him.

☆

Sing with Bhakti the hallowed 'name' of the Lord, and the mountain of your sins will vanish, just as a mountain of cotton will burn to ashes and disappear if but a spark of fire falls on it.

☆

Siddhis or psychic powers must be avoided like filth. These come to us of themselves through Sadhanas or religious practices, and Samyama or control of the senses. But he who sets his mind on Siddhis remains stuck therein, and cannot rise higher.

☆

Eat to your satisfaction in the day, but let your meal at night be light and small in quantity.

☆

That food alone should be taken by the devotee which does not heat the system or unsettle the mind.

*Sri Ramakrishna's 150th Jayanti falls on Feb 24, 1985

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The Code of conduct prescribed by the Veda-s
the code of the Aagama-a,
the code of which the Puraana-s expound,
the code prescribed by the Ithihaasa-s,

You exposed to methe humbug
all of them teach
and its ulterior design
and so explained them to me
that I may understand what it there
as it truly is,

I have understood now without error;
I have not the least mind
to spend time in vain;

Oh Crown-Jewel of my mind!
Oh my holy dancing Spouse!
Do embrace me

and exercise all-powerful sway over my mind
that evil may extirpated be.

—Saint Ramalingar

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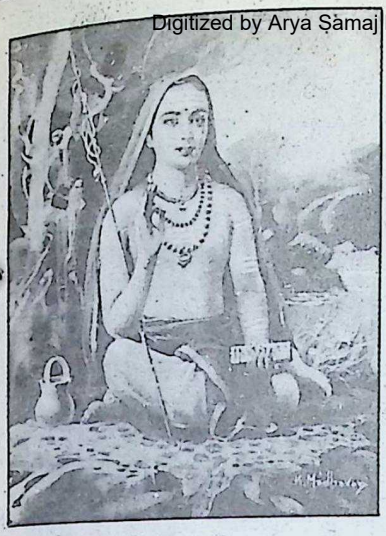

SIVAAPARAADHA KSHAMAAPANA STOTRAM-6

TRANSLATION AND COMMENTARY

N. ANANTHARAMAN

स्नात्वा प्रत्यूषकाले स्नपन विधिविधौ
नाहृतं गांगतोयं
पूजार्थं वा कदाचित् बहुतरगहनात्खण्ड
बिल्वीदलानि ।
नानीता पद्ममाला सरसि विकसिता
गन्धधूपौ त्वदर्थं
क्षन्तव्यो मेऽपराधः शिव शिव भो
श्री महादेव शंभो ॥६॥

Snaatwa Pratyoosha kaalay Snapanavidhividhou naahrtam gaangatoyam/Poopartham Vaa Kadaachit bahutaragahanaat khanda bilveedalaani Naaneeta Padma maalaa Sarasi Vikasitaa gandhadhoopou twadartham/Kshantavyo may aparaadhah Siva Siva bho Sri Mahadeva Sambho.//6//

Snaatwaa — After bathing, *pratyoosha kaalay* = at dawn (before sunrise) *snapana Vidhi Vidhou* = according to the prescribed ritual for bathing, *gaanga toyam* = water from the river ganga (Ganga Jal) *na aahrtam* = has not been drawn by me. *Vaa* = Nor *Kadaachit* = at any time (have I bought), *bahutara gahanaat* = from the deep forests, *Khanda bilvee dalaani* = sacred bilva leaves *poojaartham* = for your worsh'p, *Na aaneetaa* = nor have I brought, *Padmamaalaa* = garland of lotus flowers *Vikasitaa* = blooming *Sarasi* = in lakes, *tvadartham* = for you. (Nor have I offered) *gandha dhoopou* = sandalwood paste and fragrant incense. *May aparaadhah* = My transgression, *kshantavyah* = deserves to be pardoned (by you), *Bho Mahadeva* = O great God, *Siva Siva* = auspicious Siva *Sambho* = O great Sambhu.

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Meaning

O great God Sambhu, I have not brought the sacred waters of the Ganga for your ceremonial abhisheka (bathing) after taking bath myself before sun rise, observing the proper rituals for bathing. Nor have I worshipped you at any time by offering you fresh bilva leaves gathered from the deep forests. I have not offered you any garland of fresh lotus flowers plucked from the lakes nor the ceremonial sandalwood paste and fragrant incense. Please forgive me, O auspicious Siva.

Notes

A devotee or bhakta of Siva gets up normally well before sunrise, takes his bath according to prescribed rituals for bathing, in the sacred Ganga, if it is nearby, and takes "gangajal" or water from the Ganga in a clean vessel to be offered from ceremonial bathing of the Siva Linga and then the worship of Siva is done with sacred bilva leaves, wafting of fragrant incense etc. The ceremonial worship consists normally of 16 upachaaras or ritualistic worshipful honouring.

These sixteen ritualistic elements in formal worship are (1) Aasana, (offering of honoured seat — welcome), Paadya, water for washing the feet (3) Arghyam, water oblations, (4) Snaanam, ceremonial bathing, (5) Vastram, clothes, (6) Yajnopaveetam, sacred thread (7) Divya Gandha, fragrant sandalwood paste for adornment (8) Akshata — turmeric-coated auspicious rice grains. (9) Pushpam — different fragrant flowers and leaves like lotus, jasmine, etc. (Of special importance in the worship of Siva are the three-petalled leaves of the Bilva) (10) Dhoopa, fragrant incense (11) Deepa, lighted lamp with cotton-yarn wick and clarified butter (12) Nivedya — food offering (13) Tamboola — betel leaves and nut (14) Karpoora nirajana — lighted camphor (15) Pradakshina — Circumambulation and (16) Namaskara — prayerful prostration before the deity.

In this sloka, the Acharya mentions four of the upacharas, namely ceremonial bathing, offering of Sandalwood paste, lotus flowers and bilva leaves and wafting of fragrant incense. He says that these have not been offered by him to Siva in worship. He refers here to the ignorant many who have not cared to worship Siva properly remembering Him everyday. A life of neglect of, and indifference to, the worship of the all-compassionate God is a life lived in vain. This transgression, this misuse of God's gift of life to the human being, who unlike an animal must know the meaning

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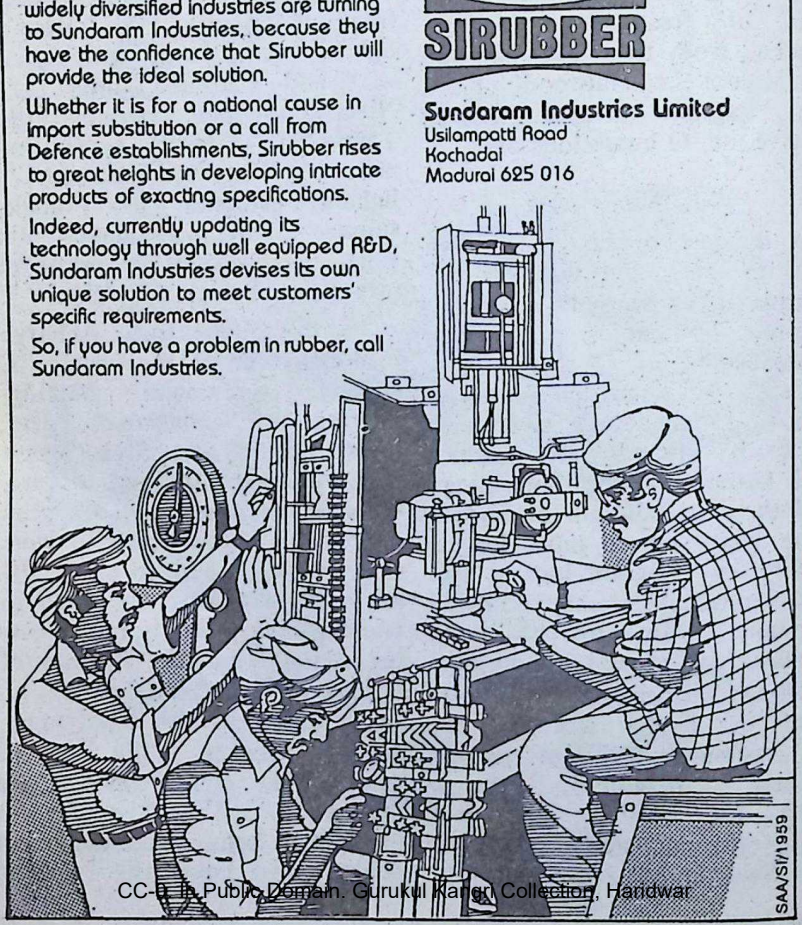

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and purpose of life, should, according to the Acharya's prayer, be forgiven by the all merciful Siva. The Acharya pleads for the ignorant humanity at large who go through life without a thought of God. If at least for once man realises that he should have remembered God and he should live a life where occasionally at least he offers worship to God, repenting for his indifference and thoughtlessness and resolves to shape his life with the thought of God within, he would not have lived in vain and the merciful God will readily forgive him and confer happiness and prosperity on him. This is the Acharya's hope for all of us. The main point that has to be stressed here is that ritualistic worship as mentioned above is essentially intended to make one more and more involved with the thought of God rendering Him service as to an honoured person whom we revere. The time spent in Pooja is time spent in the thought of God — not as an abstract being but as a real person. Knowledge proceeds from concrete to abstract and worship of a personalised God is the first in understanding God in the abstract pervading all creation. The Acharya wants us to take at least this first step.

BHARATIYA VIDYA BHAVAN

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by

Poojya SWAMI CHINMAYANANDAJI

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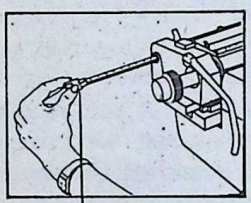

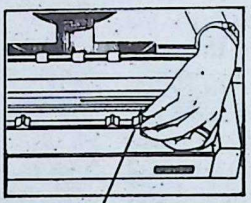

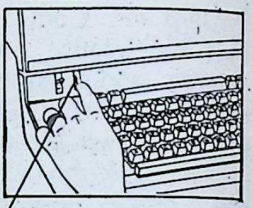

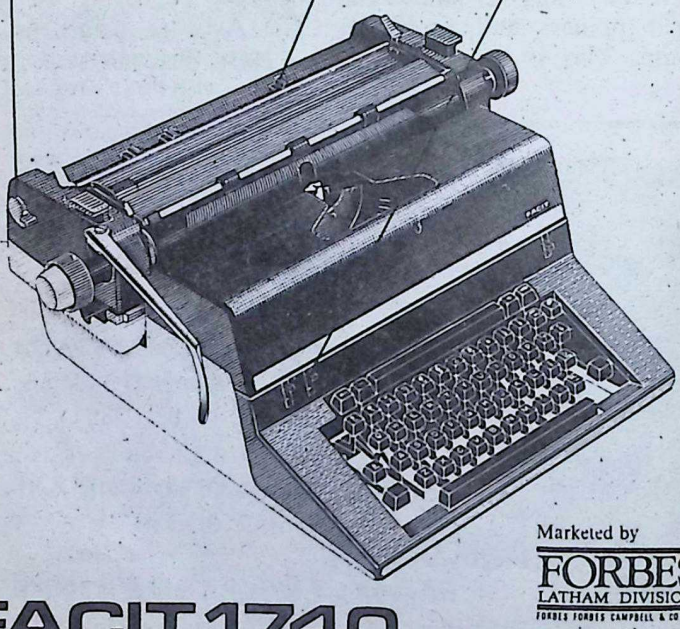

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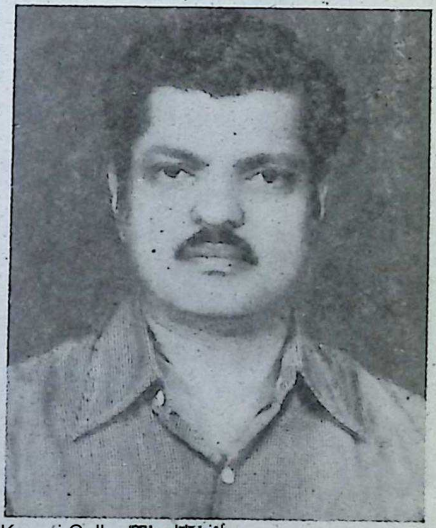
A Marathon Race of Pilgrims on SIVARATRI

DR. S. PADMANABHAN

THE Shrines at Tirumala, Tikkurisi, Tirupparappu, Tirunandikkarai, Ponmana, Pannippagam, Kalkulam, Melankodu, Thiruvidaikkodu, Tiruvithankodu, Tiruppanrikodu and Tirunattalam, situated around Padmanabhapuram, the capital of the erstwhile Venad, are known as Dwadasalayams (twelve sacred Siva temples) of Kanyakumari district of Tamil Nadu. On Sivaratri, devotees wearing saffron robes, holding a fan made of palmyrah leaves and uttering the words "Govinda, Gopala", start from Tirumala and finish their marathon pilgrimage at Tirunattalam, covering a distance of nearly 96 km. within 24 hours. Nowadays pilgrims go to the 12 temples by cycle, car and buses.

There is a story to explain the origin of these temples and the annual race. Yudhishthira required the milk of Purushamrigam' (half man and half beast) to complete a certain yaga. The mighty beast was a highly devoted Sivabhaktha and had a strong aversion to Vishnu and His devotees. Bhima, however, undertook to bring the milk of the beast. To subdue the haughtiness of Bhima and to make Purushamrigam understand that Siva and Vishnu



The Writer

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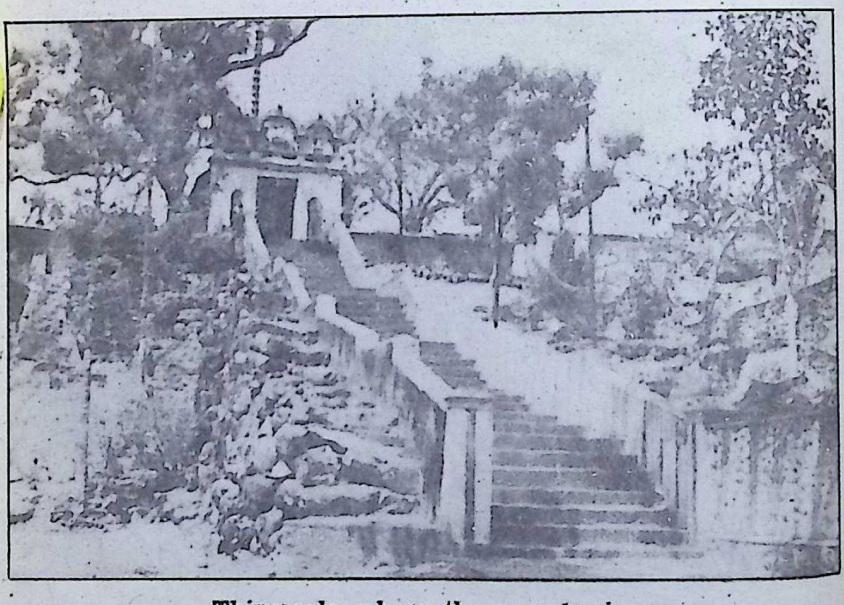
were one, Sri Krishna gave 12 stones to Bhima, advising him to drop a stone as and when he needed help. With half a mind, Bhima received the stones and started on his journey.

Bhima reached the jungle where the beast was in deep meditation. Uttering the words "Govinda, Gopala" he tried to get milk from the beast. When the beast heard the words "Govinda", its concentration was disturbed and the image of Siva Linga became Vishnu in its eyes. Enraged at this interruption the beast caught hold of Bhima. Unable to escape from its clutches he dropped one of the stones, from which sprang up a Shiva shrine. Being a devout Sivabhaktha the beast proceeded to offer worship.

After some time Bhima again tried to obtain the milk, uttering the words, "Govinda, Gopala". The beast chased Bhima for a few miles and caught hold of him. Another stone was dropped on the spot, where one more shrine of Siva arose. Thus the 12 stones created 12 sacred Sivalayas. Finally, when all the stones were exhausted, Bhima was with one foot within the area of the beast's control and another outside. The beast, who would not disturb anybody in the area beyond its control, consented to an arbitration of the dispute by



Thirumala where the race begins

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Yudhishthira who settled the dispute, saying half of Bhima's body which was within the jurisdiction of the beast belonged to it. Deeply touched by the impartial verdict of Yudhishthira, the beast freed Bhima and willingly supplied milk for the fulfilment of the Yaga. The haughtiness of Bhima was subdued and the false notion of Purushamrigam was given up. This story is attractively depicted in stone in the famous temple at Krishnapuram in Tirunelveli district.

From Tirumala to Tirunattalam

It is believed that Bhima and Purushamrigam started their race from Tirumala and it was finished at Tirunattalam. Muniswaranpaarai near Tirumala temple is said to be the abode of the devotee. In Tirumala there are separate shrines for Siva and Vishnu and in Tirunattalam the main deity is known as Sankaranarayanan, the combination of Siva and Vishnu. It was at Tirunattalam that Purushamrigam realised the truth that Siva and Vishnu were one.

Tirumala, locally known as Munchira, is situated nearly 6.4 km south-west of Kuzhithurai. The Siva temple situated on the top of a small rocky elevation is the first among the 12. There is a shrine of Vishnu on the northern side of Siva. Local tradition has it that the mother of Tirumala Nayak of Madurai stayed in the palace surrounded by a fort near Tirumala and worshipped the God daily to have a child. As a result of this, Tirumala Nayak was born to her. The dilapidated fort near Tirumala is now known as Uthachikottai. Uthachi is said to be the mother of Tirumala Nayak. The golden angi and crown of 182 tolas each, are said to have been donated by Tirumala Nayak himself during his conquest of this area.

Stone Inscriptions

The earliest lithic record in the temple is the inscription assignable to the 7th year of the Chola King, Rajendracholadeva I (1013-1045 A.D.). Other details of the inscription are hardly decipherable, except that the God of the temple was called Munchira-Tirumalai Devar and that the donor was Tiruvalla Eran of Rajaraja Tennadu, the southern portion of the Pandya Kingdom which Raja Raja had conquered and had rechristened in his own name.

Tikkurisi on the right bank of the river Tampiraparani near Kuzhithurai is the second Sivalaya. The third Sivalaya Tiruppararappu is situated on the eastern bank of the river Kodayar. The very word Tirupparappu denotes a pavilion of beauty and sacredness. The panoramic view of the shrine with green hills and the perennial river running in front

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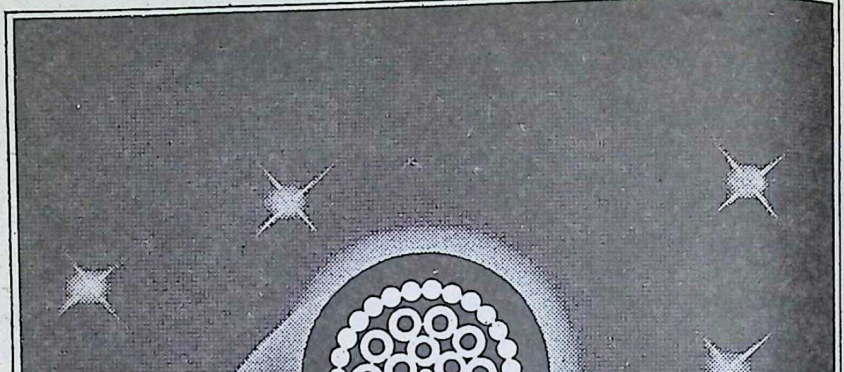

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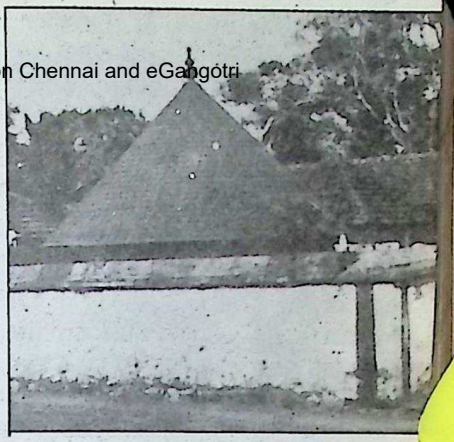
of the shrine is really fascinating. The sparkling waterfalls on the south western side of the temple are a rich feast to the eyes and mind. A copper plate of 9th century A.D. found in the temple at Tirupparappu furnishes some historial particulars as to the political relationship between the Ay rulers and the powerful Pandya Kings. From another inscription we learn that the temple was a famous Saivate centre in the 12th century A.D. and attracted pilgrims from distant places like Madurai.

Tirunandikkarai, the fourth Sivalaya, contains an ancient rock-cut-cave temple and also a structural edifice. Both of them are dedicated to Siva. There is epigraphic evidence to show that the rock-cut cave temple was a Jain one originally. One of the inscriptions on the wall of the cave temple records some grants to the temple for the celebration of a festival Aippasi Sathayam, the birthday of the Chola King Raja Raja I. The mural paintings on the cave temple which belongs to the 9th century A.D. appear to have been of a high quality. But unfortunately even the last traces of them have been eradicated in the course of its repairs and reconstruction. The temple of Mahadeva on the southern side of the cave temple is a fine example of Kerala art and architecture. Around the Sanctum Dasavathar of Vishnu are beautifully engraved on copper plates. In the inner prakara there is a shrine dedicated to Vishnu known as Tirumalai Appan facing west.



Thirunattalam where the race ends

Ponmana is the fifth Sivalaya. In front of the temple is a tank. The symbols of fish engraved on the ceiling of the prakara of the temple and a Dam known as Pandyan anai nearby clearly prove the domination of the Pandyan kingdom in the area. An ancient family of Ponmanai Vaidyar used to feed all the pilgrims who undertake the Marathon race on Sivarathri. Pannippagam which is situated amidst the paddy fields is the sixth Sivalaya. There is no approachable road to this temple. The pilgrims have to walk 2 km. through the paddy fields with some difficulty.

The temple of Mahadeva at Kalkulam otherwise known as

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Padmanabhapuram is the seventh Sivalaya. It is surrounded by a gigantic fort. Historically and religiously Kalkulam has attained importance, for, it was once the capital of Venad rulers It contains an old palace and several temples. The temple of Siva now known as Neelakantaswamy is one of the best specimens of Dravidian style of art and architecture in the district of Kanyakumari. According to tradition, the devi of the temple was installed by Tirumalai Nayak in remembrance of his family deity Madurai Meenakshi in the year 1635 A.D. Marthanda Varma, the Maharajah of Travancore was also a staunch devotee of Devi. The equestrian statues of King Tirumalai Nayak and Maharajah Marthanda Varma are seen in front of the temple of Devi.

Melankodu and Tiruvidaikodu are the eighth and ninth Sivalayas among the 12. Both the temples are surrounded by paddy fields. After visiting these two temples the pilgrims proceed to Tiruvithankodu.

Tiruvithankodu was once the capital of the Ay kings and subsequently of Venad rulers. The temple of Mahadeva is situated in a calm and beautiful place. The shrine of Vishnu is situated on the southern side of the main shrine. There are separate flagstaffs in front of both the shrines. During festival days the images of Siva and of Vishnu are carried around the street on the back of elephants.

Tirupantrikodu otherwise known as Palliyadi is the eleventh Sivalaya. The image in the central shrine here was mutilated by Mukilan, a commander of Moghul chief in the year 1680 A.D. In the battle at Tiruvattar Mukilan was killed by a swarm of wasps. It is said that the first wasp started from the temple of Mahadeva at Tirupantrikodu. The architecture of the temple is of purely Kerala style.

Tirunattalam is the last Sivalaya among the 12. The peculiar feature of the temple is that the presiding deity is not Siva but Sankaranarayana. In Tirumala Vishnu is on the northern side of Siva, in Tiruvithamkodu He is on the southern side and in Tirunattalam both of them are merged in one form. Siva and Vishnu are not different but they are one. This is the message of the marathon pilgrimage on Sivaratri.

Epigraphical Evidence

From the historical background we learn that Jainism held complete sway over the whole of Kanyakumari district in the 8th and 9th centuries A.D. There is epigraphic evidence to show that there were flourishing Jain settlements at Kottar, Kurandi, Tichuchcharanam (Chitharal) and Tirunandikkarai which are all in this district. Dur-

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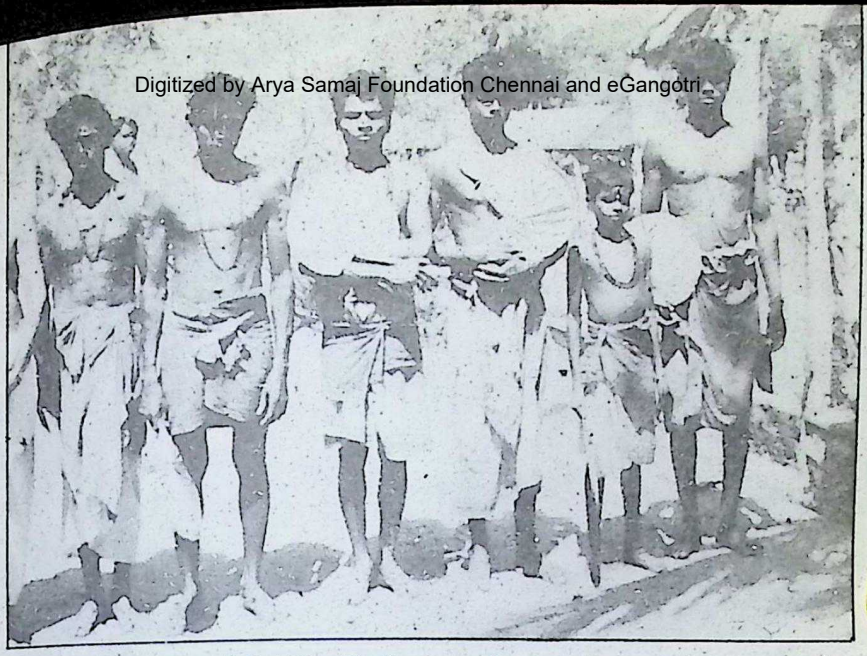

A batch of pilgrims ready for the race

ing this period the devotees of Vishnu and Siva differed and quarelled among themselves. Political powers also took sides in the grim battles. One of the inscriptions found in Chitharal temple shows that King Varaguna of 9th century A.D. was a staunch Jain, and that Jainism was flourishing with royal support in the district during his period. Jainism began to fade away slowly and every Siva temple has been allowed to have a shrine of Vishnu and vice versa. The Rishaba mandapa of the Siva temple at Keralpuram was allowed to have the images of Sri Rama and Lakshmana. In the Sanctum of the Vishnu temple at Tiruvattar there is an image of Siva.

The race of pilgrims on Sivarathri, uttering the name of Lord Vishnu, was first arranged during this period as a token of their integration.

The art of quotation requires more delicacy in the practice than those conceive who can see nothing more in a quotation than an extract.

—Issac Disraeli.

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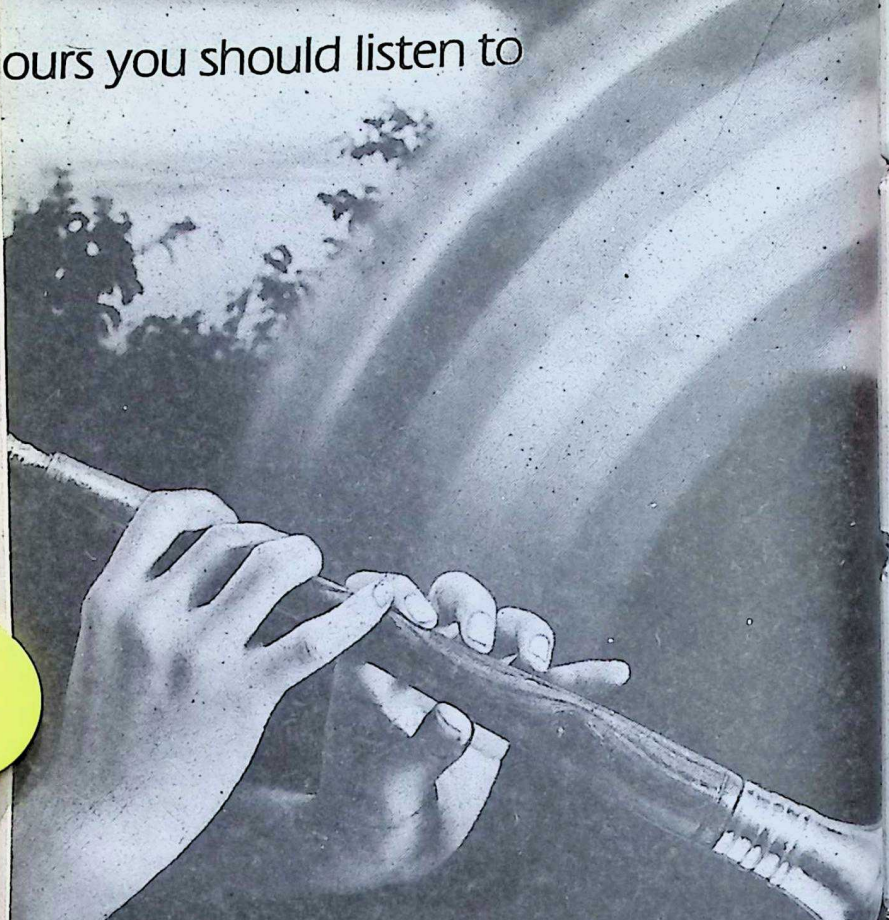

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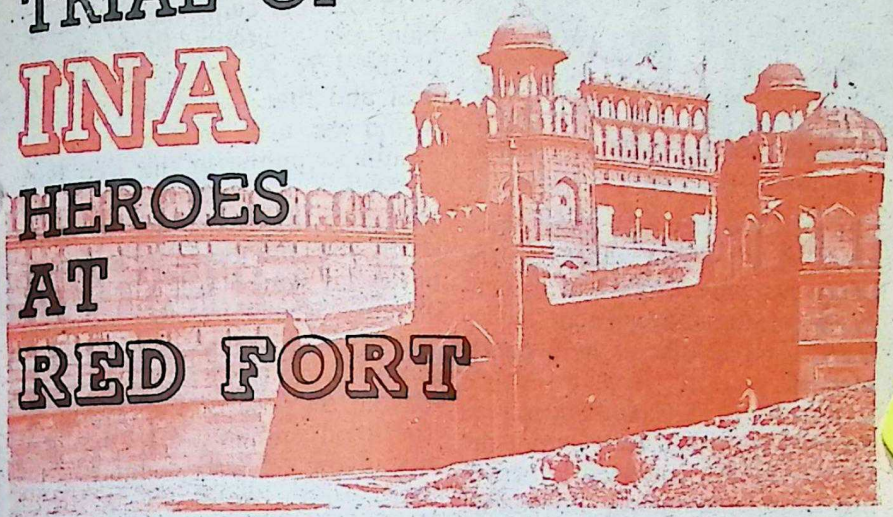
TRIAL OF INA HEROES AT RED FORT



M. C. SETALVAD

SUBHAS BOSE'S great part in leading thousands of Indians soldiers — erstwhile Japanese prisoners of war — on a march under the cry of 'Delhi Chalo' was played at a very opportune moment. That march and its achievements had a two-fold effect. It gravely undermined the loyalty of the Indian soldier, on which mainly rested the basis of the British power in India.

With the loyalty of the Indian soldier shaken, or in serious doubt, the position of British rule in India became precarious. Not only was that loyalty of the land forces affected, that the naval and air forces were also not to be trusted appeared from events in February, 1946, events which began with the Naval Mutiny in Bombay.

The deeds of the Indian National Army, known to every household in India by its initials I.N.A. also sent a wave of intense patriotic feeling throughout the country such as had never before been experienced.

The day after the death of Bose on the 18th August 1945, the Government of India issued a communique, announcing the news of Bose's death and also a few of the facts about the INA. The Government seemed to have been completely unprepared for the violent reactions in the public mind which gradually developed as the news of the activities of the I.N.A. spread all over the

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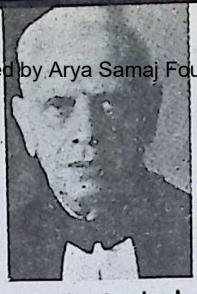
Bhulabhai Desai



M. C. Setalvad

country. The first reactions, however, were not so sharp as the later ones which followed the decision of the Government to try three I.N.A. officers at a court-martial.

At the A.I.C.C. Session in September, 1945, even before the details of the intended proceedings were announced, Jawaharlal Nehru moved a resolution on the Indian National Army. It referred to the circumstances, both polical and military, at the time and pointed out that it would be "a tragedy if these officers, men and women, were punished for the offence of having laboured, however mistakenly, for the freedom of India. The A.I.C.C. therefore earnestly trusts that they will be released". He announced that a Defence Committee had been formed by the Congress, consisting of Tej Bahadur Sapru and Bhulabhai Desai, and invited other parties to join it. Later, Nehru himself, Asaf Ali, K. N. Katju and others were added to the Defence Committee.

In October came the announcement that, initially, three officers of the I.N.A. would be put on trial and that the Court Martial would be held in the following month in public in the Red Fort in Delhi. It is said that "the choice of the Red Fort was made partly on practical grounds and partly on symbolical". The choice of the Red Fort, the historical fort of the Moghuls used for ceremonial purposes, was obviously for the purpose of impressing on the loyal Indian army the gravity of the offences committed by those who were to be tried. Little did the Government anticipate the violent upsurge of Indian feeling which made the Red Fort a symbol to them of the Indian to rebel against the foreigner and free his country.

The three officers to be proceeded against were Captain Shah Nawaz Khan, the former winner of the Sword of Honour at the Indian Military Academy who had held the rank of Major-General in the I.N.A. and commanded a division in Burma in 1945, Captain Sahgal and Lieutenant G. S. Dhillon who were battalion commanders in Shah Nawaz Khan's Division. The Government had taken care to select a Muslim, a Hindu and a Sikh.

Though there were seventeen advocates in the court room, in-

* Former Attorney-General of India. From his biography. 'Bhulabhai Desai'. published by the Government of India in the Builders of Modern India series.

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cluding Nehru wearing a barrister's gown which he had not donned for thirty years", the leading counsel for the defence was Bhulabhai, "whose brilliant searching advocacy and cross-examination rang a bell throughout India". Bhulabhai was mainly assisted by Katju.

The vastness of the task which he had undertaken will appear from the fact that the trial started on the Nov. 5, 1945, and ended on the Dec. 31, 1945. The record published spread over 387 closely printed pages, 30 witnesses having been examined for the prosecution, 12 for the defence and numerous documents having been exhibited.

Bhulabhai's Speech

Bhulabhai's speech for the defence, which has been published with an introduction by Katju, spread over several days. So great were his intellectual powers and so powerful his memory, notwithstanding his age and health, that the whole of his speech for the defence was delivered ex tempore and without the assistance of any notes. This performance was the more remarkable in that he had to address not a court of law, but a court-martial consisting of military officers.

The strain on him was immensely greater, because the defence which was based mainly on doctrines of International Law supported by authorities and statements of eminent lawyers and politicians, had to be delivered in a language and manner which would make it intelligible and have an appeal to the military tribunal whom he was addressing.

No doubt, lucidity of expression was one of his great qualities. But, at this trial, that luci-

Capt. Shah Nawaz Lt. Dhillon Capt. Sahgal

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dity, had, as it were, to be such as to make his legal ideas crystal clear so that they might grip the lay minds of the tribunal. So simple and direct was his manner of expression that any lay person can today read his address without feeling any difficulty in understanding it.

The three accused were charged with the offence of waging war against the King by various acts committed by them together in various places during the I.N.A. campaign outside India. They were also charged with the offences of murder of certain persons whom they had shot or punished in the course of their duties as officers of the I.N.A. There were also charges of the abetment of murder.

The crowning effort of Bhulabhai was, as already stated, his memorable address for the defence. "The honour and law of the Indian National Army are on trial before this Court", he thundered, "and the right to wage war on the part of a subject nation for their liberation". To the prosecution's contention that the officers had broken their oath of allegiance, he retorted, "Unless you sell your own soul, how can you ever say, when you are fighting to liberate your own country, that there is some other allegiance which prevents you from doing so? If that were so, there would be nothing but permanent slavery."

His fundamental thesis was that "a nation or part of a nation does reach a stage where it is entitled to wage war for its liberation" — that was a well-accepted International Law. If he was right, acts done by persons acting as a part of a nation which was fighting for its liberation would be immune, by reason of International Law, from being offence under the municipal law of the country. He urged that the evidence led by the prosecution itself showed that, in the case before the Court, there was really a Provisional Government of Free India — a separate new Indian state which was fighting for the liberation of hundreds of thousands of Indian nationals.

He referred to the first Indian National Army established in the month of September 1942. Then there was a dissolution of that army in December 1942, and the arrest of Captain Mohan Singh who was at the head of it. That was followed by the formation of the second Indian National Army, of which Subhas Chandra Bose took command on his arrival at Singapore. The Greater East Asian Conference, which was attended by Indians from different parts of the Far Eastern countries, was the next event of importance. One of the resolutions of that Conference was that a Provisional Government of Free India should be established. This was followed, on October 21,

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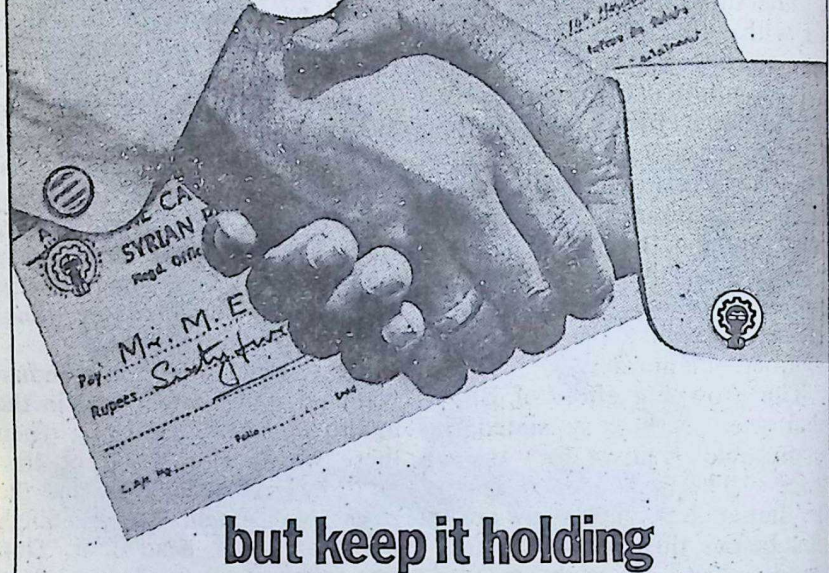
We don't just shake your hand...



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1943, by a Proclamation establishing a Provisional Government of Free India.

Head of State

The next step was the constitution of that Government by different ministers with different functions who took oaths of allegiance to the Government. Subhas Bose being the head of the State. That Government, duly constituted, made a declaration of war on Britain and America. On this new State being constituted, the I.N.A. carried out its functions under the orders of the new State.

Drawing attention to the evidence of the establishment of the Provisional Government on the record of the Court, he pointed out that it was an organised Government, to which the whole of the two million odd people owed allegiance and out of whom 2,30,000 persons actually took the oath of allegiance in Malaya. The evidence established that this Government was recognised by the Axis Powers. The army of this new State was properly organised, had its own distinctive badges and emblems and functioned under regularly appointed officers. The main purpose for which the army had been constituted was of great importance. That purpose had been amply proved before the Court to be 'the object of fighting for the liberation of India.'

A further fact which indubitably established that the Provisional Government was a new Indian State, was that the Japanese Government had ceded to the Indian State the Islands of Nicobar and Andamans, which were about 50 square miles in area. The evidence showed that the new Indian State also administered for a period of four to six months the Manipur and Bishnupur areas. In fact, it was established that a Commissioner was appointed by the new State in respect of the new territory. That Commissioner took charge of the new territory at a ceremony at which the naval and military authorities then in charge handed over the islands to the Commissioner on behalf of the Indian State at Port Blair. These islands were re-named Shahid and Swaraj.

Travesty of Justice

He urged that International Law was not static. That law had grown from time to time with the progress of civilisation. It had now reached the stage of recognising that "if liberty and democracy are to have any meaning all over the world and not merely just for a part of it ... any war made for the purpose of liberating oneself from the foreign yoke is completely justified by modern International Law."

He said, "It will be a travesty

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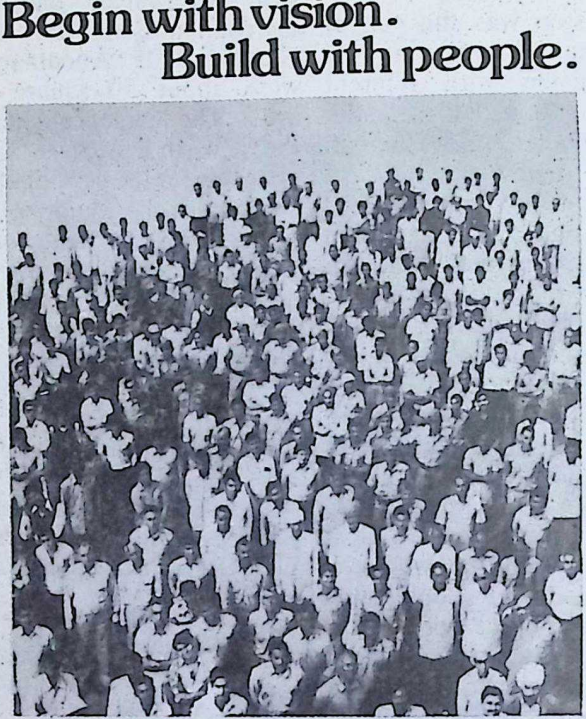

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of justice if we are to be told, as the result of any decision arrived, fight for the freedom of England against Germany, for England against Italy, for England against Japan, and yet a stage may not be reached when a free Indian State may not wish to free itself from any country, including England itself. We maintain that this particular war, according to the decisions, requires no justification".

On the question of the effect of allegiance owed by members of the I.N.A. he said: "They owed allegiance in the familiar sense to the King of England. They owed allegiance to their own country, and they realised that the time had arrived when the question became one of conflict between the allegiance to the King and the allegiance to the country. So that, in accepted history, we have got a classical instance of a case where the choice between allegiance to the King and the allegiance to the country was presented to the world, and men of honour chose allegiance to their own country to the imposed allegiance to a foreign King. Therefore, I venture to stand before this Court today with the most classical illustration, the illustration of a race, of a country, that has saved the world today, and in the last war, and did marvels in the cause of civilisation; and if that illustration is not going to be respected, I submit justice would be denied completely".

He referred to the Declaration of Independence made on the 4th of July 1776, by the Americans and said: "Ultimately a war was fought, which resulted in 1781 in establishing what is today the United States of America as an independent republic of the world. I venture to submit this, a historical instance, important in its character, valuable as showing the way in which the world has functioned." He then quoted the oath of allegiance taken to the Provisional Government of Azad Hind, comparing it with the Proclamation of Independence of the United States of America. "What I wish to point out is that, in so far as these documents are concerned, they evince the same intent as was evinced by those who issued the Proclamation of Independence of the United States of America".

The Court Martial found Shah Nawaz Khan guilty not only of waging war against the King, but also of abetment of murder of one Mohamed Hussain. As to Sahgal and Dhillon, the Court found them guilty only of waging war against the King. It sentenced all the three to transportation for life, cashiering and forfeiture of pay and allowance.

The Court Martial having pronounced its verdict, the Commander-in-Chief, Auchinleck, made his report to the Viceroy. In the

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report, he stated: "If these ideas are correct, and I think they are, then, there is good reason for thinking that the accused might have acted in good faith, however wrong they may have been by our standards in forsaking their original allegiance. It is quite obvious that this is the general opinion held in India, not only by the public, but, from the information at our disposal, by quite a considerable part of the Indian army as well. I believe that to confirm the sentence of transportation on these two officers would have the effect of making them into martyrs and of intensifying the political campaign of bitterness and racial antipathy now being waged by Congress in connection with the I.N.A. trials".

He, therefore, proposed "in all three cases, to confirm the findings of the Court and to remit the sentence of transportation for life while confirming the sentence of cashiering and forfeiture of of pay and allowance". The proposal made by Auchinleck in regard to the three officers convicted by the Court Martial was accepted, as also his recommendation that the charge of waging war against the King should be dropped in the future trials.

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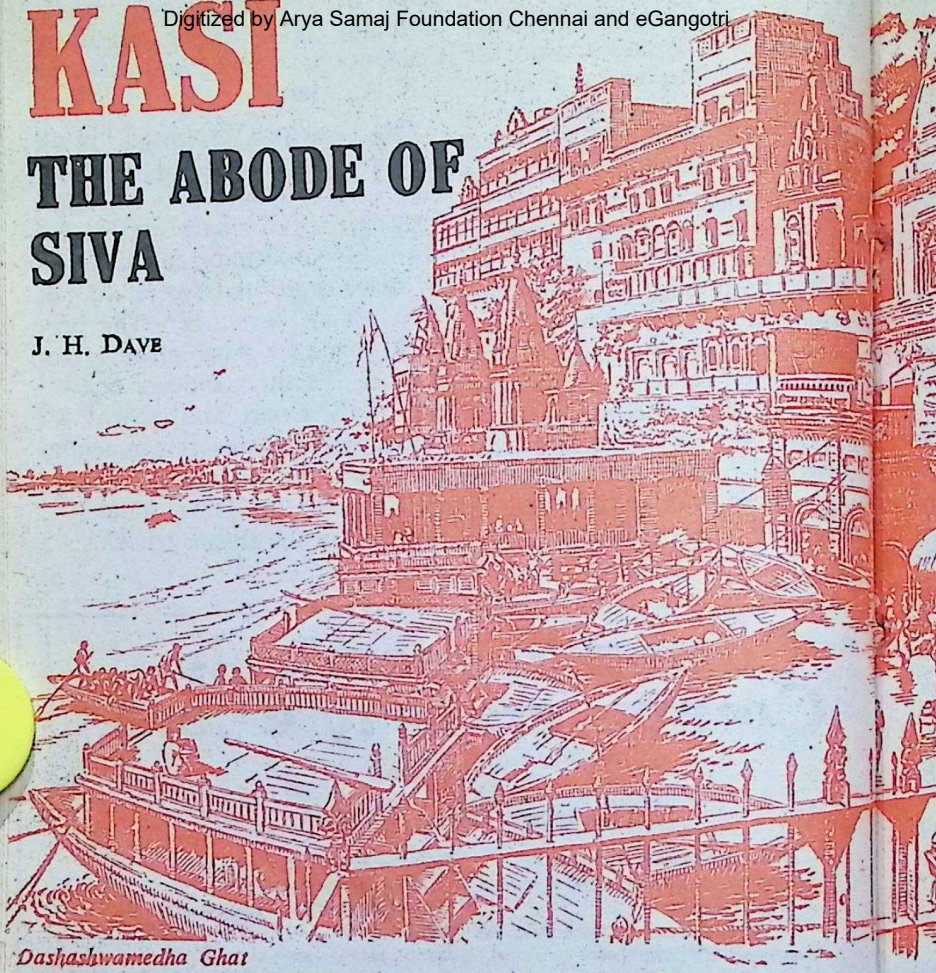
KASI

THE ABODE OF SIVA

J. H. DAVE



Dashashwamedha Ghat

KASI is the capital where Lord Sankara has elected to abide eternally.

Known also as Avimuktaka, Varanasi, Anandakanana and Mahasmasana, it is called Kasi because the Supreme brilliance that shines there lights the way to 'nirvana' (kas — to shine. It is given the name of Avimuktaka because it is free from sin (*avi*) and is never left by the Lord.

The holy place is situated between the two rivers Varana and Asi and is therefore called Varanasi. This place gives the highest delight to the Lord and is therefore named Anandakanana. The

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five elements lie in this great cemetery — *Mahasmasana* — as will dead bodies at the time of the final destruction.

Avimuktaka is also described in *Jabalopanishad* as the redeeming (*taraka*) Brahman who must be contemplated between the two eye-brows and the root of the nose which latter is figuratively described at Varana (forbidding demerits) and Nasi (destroying sins) respectively.

Avimuktaka is described as the circular area with a radius of 200 bow lengths from the centre of Visvanath Shrine. The Puranas say that a pilgrim-

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age here undoubtedly gives liberation.

Veneration for Kasi has existed from time immemorial. Here holy places are to be found at every step, and it is said that there is no space without a Siva Linga. It is here that mother Ganga runs slightly north and that makes the place specially sacred.

Kasikhanda of the *Skanda Purana* describes the glory of Kasi in 15,000 verses; again and again Kasi is referred to in the Brahmanas, Upanishads, epics and Puranas. In point of antiquity, tradition and learning, it is the heart of India. Time stands still here. It is the oldest University-town with the longest continuing life in the history of the human race. Literary conquest could only find completion here. Even now Kasi keeps up its reputation for traditional lore and Sanskritic studies.

Lord Visvanath is the presiding deity here. The primeval 'jyotirlinga' of Kasi-Visveswara is believed to go back to the very beginning of the epics and Puranic stages of Hindu culture, and it is one of the 12 famous 'jyotirlingas.' The Visveswara temple was desecrated by successive foreign invaders but was in every case restored by Hindus almost at once, and probably on the same spot. This chain of destruction and restoration continued throughout the history of this temple until Sikandar Lodi, during his conquest of Banaras in A.D. 1494 completely destroyed the temple and banned further reconstruction of the temple on the old site or at any other place.

During the following 70 years Banaras was, as it were, struggling between life and death. The Hindu chieftains and pandits were constantly endeavouring to get the imperial ban on the reconstruction of the temple lifted but without success.

Banaras had to pass without a regular temple to its main deity during these years. Unprecedented drought and large-scale epidemics afflicted the people and their condition became most pitiable. During that season of drought even Muslim residents were said to have approached the wise and learned Narayanabhatta, a man of great austerity and learning, for divine help. He told the Muslim Ruler that the visitation and continuance of the drought was due to the absence of a regular Visveswara temple and that the imperial ban on its reconstruction should therefore be lifted at once.

The Emperor, alarmed at the magnitude of the drought, agreed to lift the ban on condition that Narayanabhatta caused due rainfall within a specified period. Narayanabhatta accepted the condition and performed

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a serious 'anusthana' which resulted in an enormous rainfall over a wide area. So, in or about A.D. 1569, the temple was rebuilt, unfortunately, only to be later desecrated by Aurangzeb in A.D. 1669. The present shrine was constructed by Rani Ahalyabai, in A.D. 1783.

King Divodasa is taken to be the founder of Kasi. The *Mahabhashya* of Pantanjali refers to Varanasi as situated on the bank of river Ganga. Buddhist works mention Varanasi as a great and well-known city. Buddha preached his doctrine for the first time and set in motion the Wheel of Law at Banaras in Mrigadeva or Isipatan or Sarnath.

The temple of Goddess Annapurna is situated near that of Visveswara and to the west of Akshayavata. In a small lane nearby is the temple of Dhundhiraja Ganapati. The mosque near Jnana Vapi built by Aurangzeb was the site of the original temple of Visvesvara. Near the Varana Sangama Ghat is situated the temple of Adi Kesava. Near the Rajghat station of Banaras is situated the ghat known as Rajghat. At this place there was the great fort of Kasi which was destroyed by Mahmood of Gazni. The temple of Bindu Madhava is situated on the Panchaganga Ghat and that of Lakshman Bala or Venkatesa on the Lakshman Bala Ghat. In a small lane near the mosque of Aurangzeb is the famous place known as 'Kasi Karvat' where the faithful used to commit religious suicide. In the Bhairavanath Lane is the famous temple of Kala Bhairava.

□□□

Visvanatha Temple — Ganesh and Parvati in the north-west corner mandap

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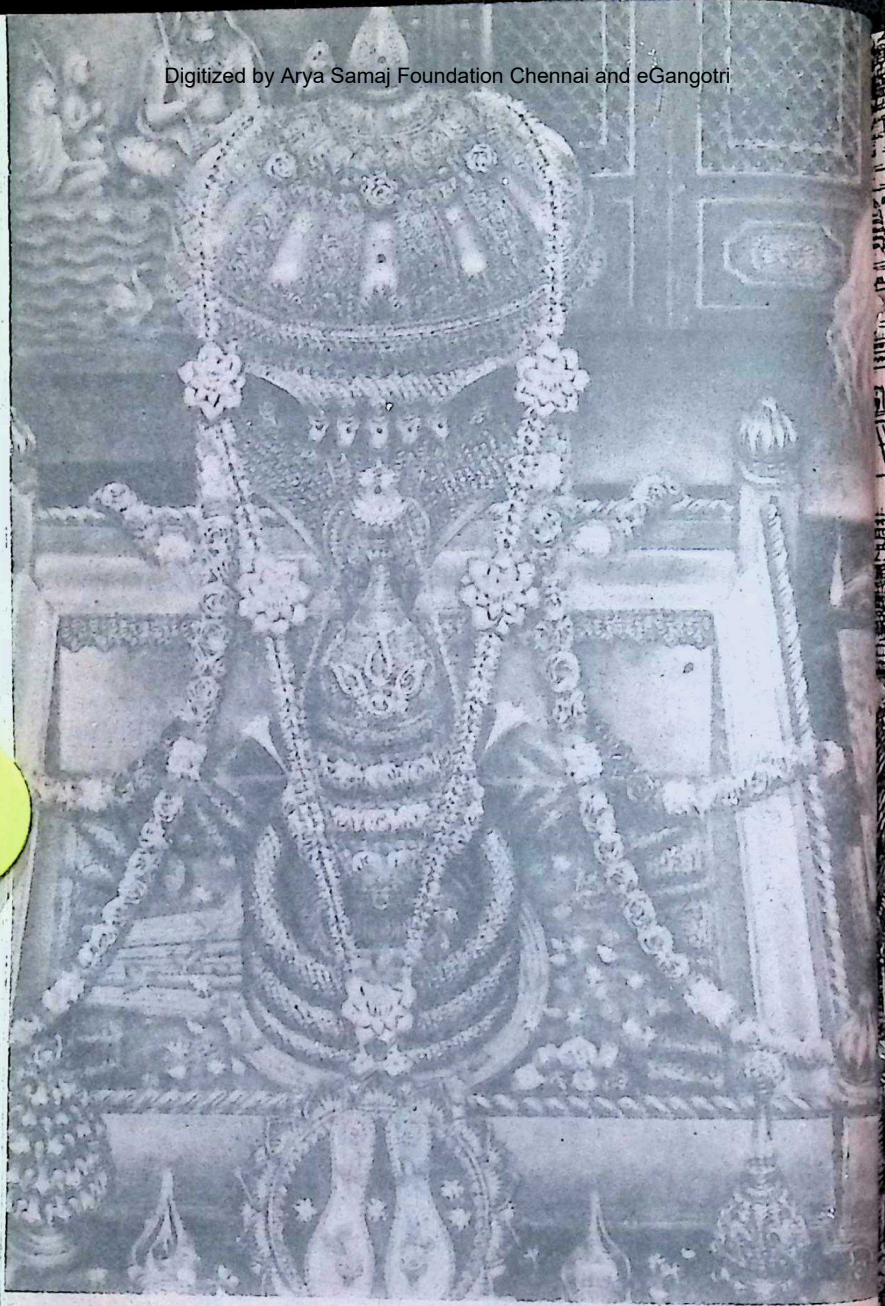

Kasi Viswanatha

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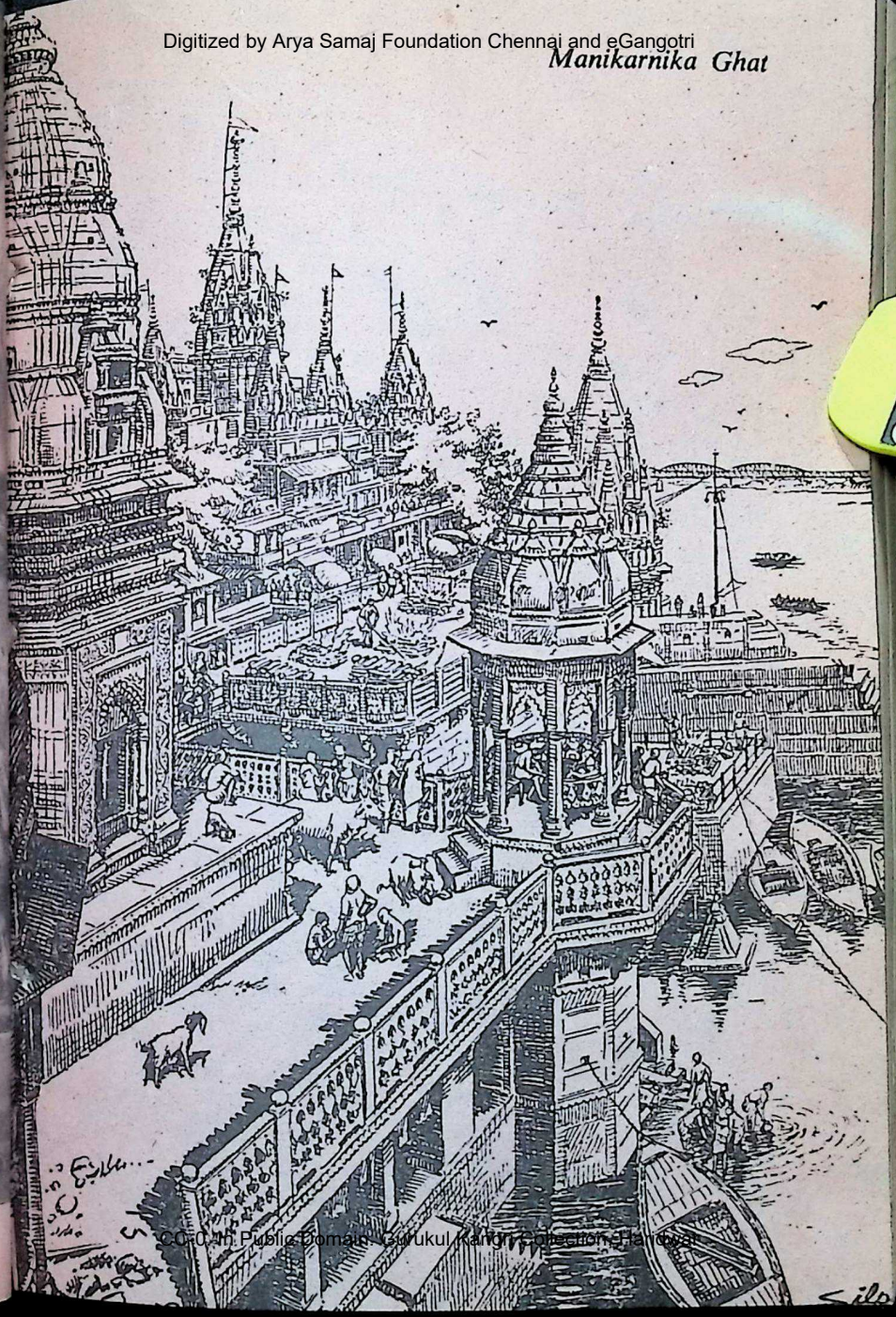
Manikarnika Ghat



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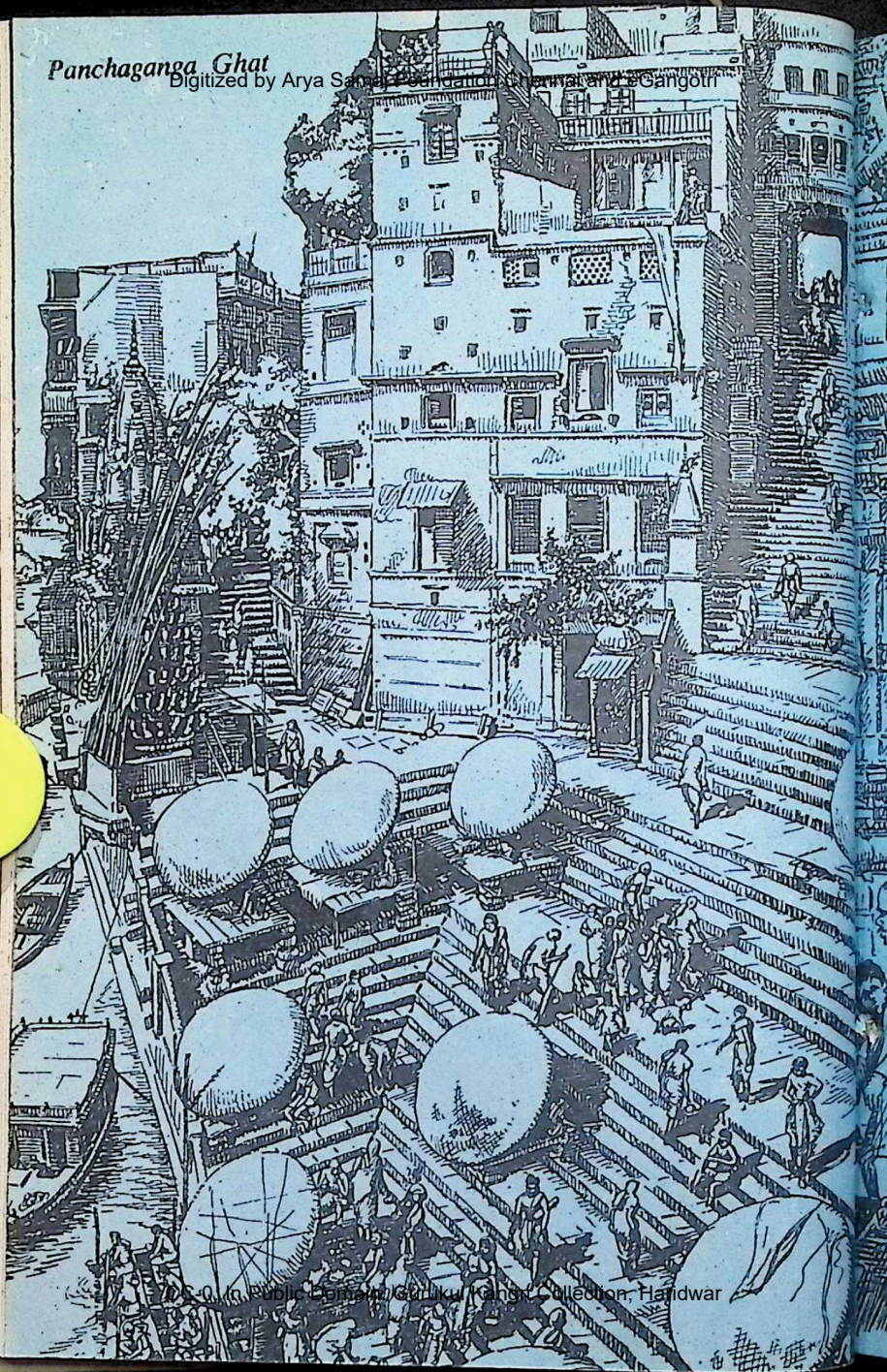

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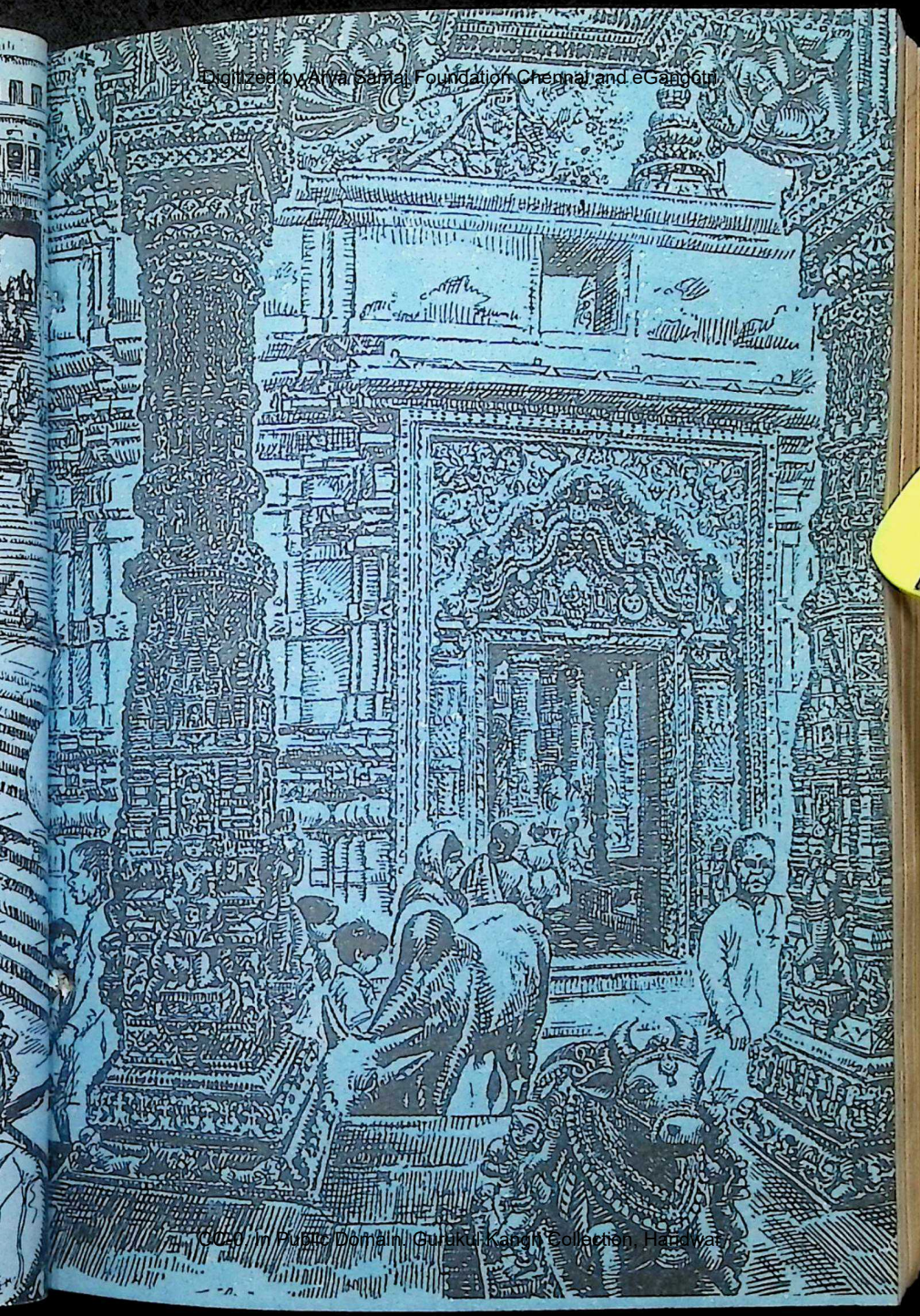

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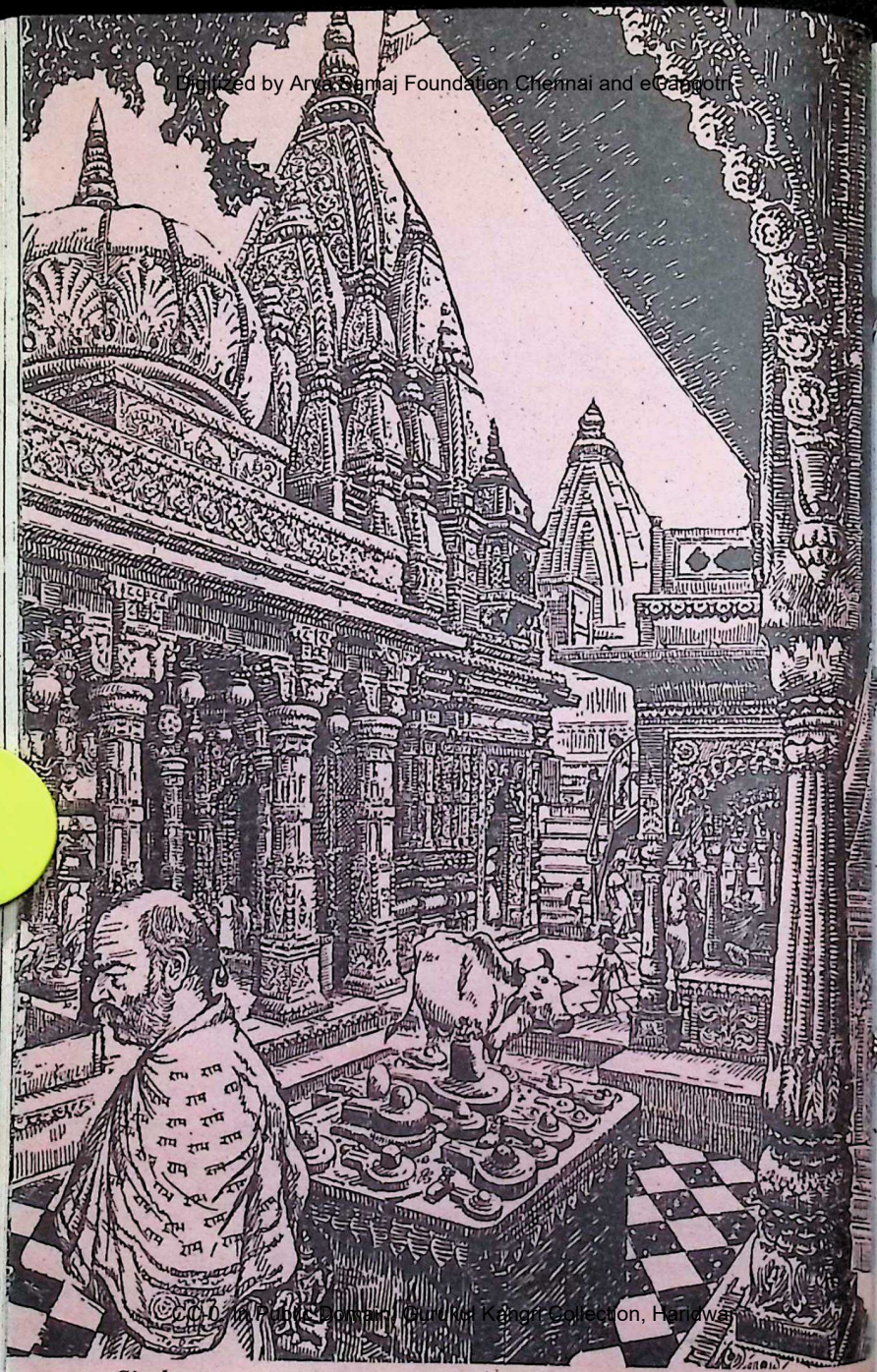

Sinh... Main entrance to the Visvanatha temple

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V. SIVARAMAKRISHNAN

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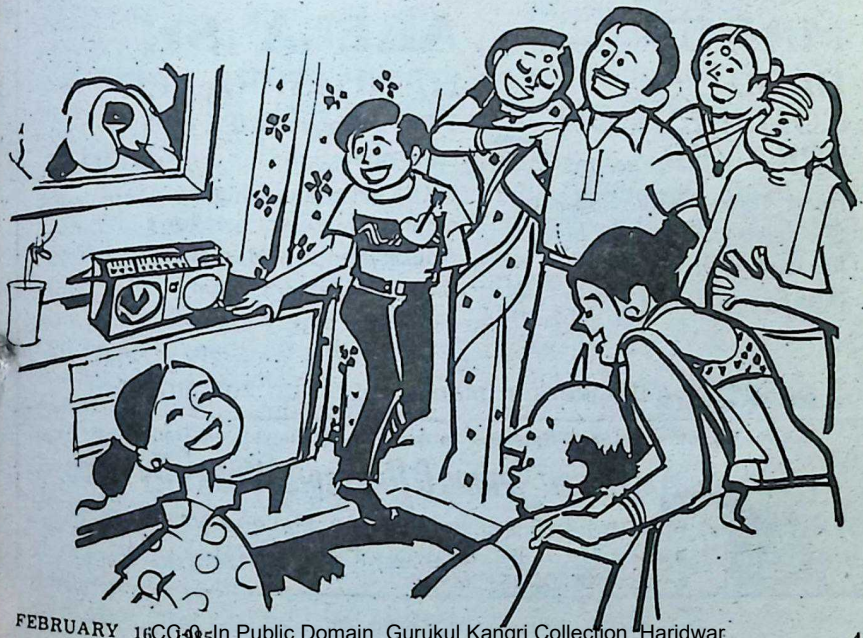

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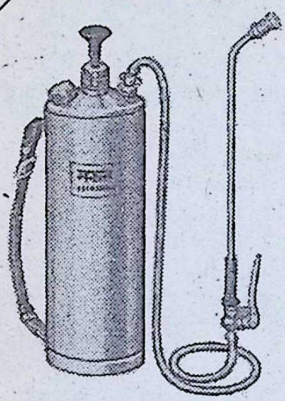

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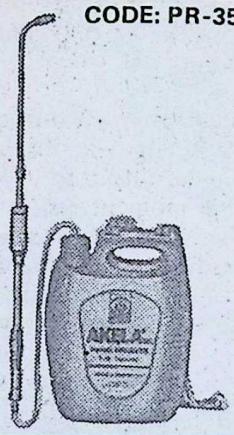

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as the views of the Blind Men of Hindustan of an elephant.

Panchapakesan's troubles did not end with the buying and satisfying the curiosity of his friends. Of what use was the tape-recorder if he did not have an impressive deck of assorted tapes? Here he found himself in the opposite camp of his wife and children. He had his preferences — yes, some bhajans, Vedic chants and one or two classical music pieces. But to these they were totally opposed; they were for a set of the latest film songs set to catchy tunes. Both sides could have been satisfied but for the constraint on his resources (to use the pompous phrase of the economists). In his case, the constraint was, of course, much more personal than was the case with the national planners who had only to study figures on paper, and talk or write about constraints, gaps or shortfalls.

Panchapakesan knew that inordinate delay would only mean consigning the radio-cum-tape-recorder to a corner — the colour T.V. had already caught the fancy of the members of the household. After much shouting and some cajoling, Panchapakesan could reach a compromise. Both sides cut short their requirements.

It was Sivaratri Day. Panchapakesan had his early morning bath and visited the nearby Siva temple. Returning home, he thought he should recite 'Sri Rudram.' the Vedic prayer to Siva, the prayer which cast a spell on him when he first heard it as a boy. He wanted to learn it by heart then, but where was the time for it? There were examinations to pass as a student and, later, there was this business of 'gathering and spending.' It was long after he had become fat and forty that the thought of getting by rote 'Sri Rudram' recurred. And now that he had the cassette-tape recording of the Vedic prayer, he could listen to it at will.

Panchapakesan, back from the temple, set the tape-recorder on.

O! Thousand-eyed one!
O! Many-quivered!
Be pleased to unstring
the bow, to flatten the
ends of the arrows
and become peaceful
and well-disposed towards us.

The chanting went on until it was interrupted by the sound of a knock at the door.

It was the family priest of Panchapakesan, Krishna Sastri.

"Siva, Siva, what is it that I hear? 'Sri Rudram' from a tape-recorder?"

Krishna Sastri represented both tradition and modernity. An unkind fate, so he had often felt, had thrust him into his profession of a *vaidik*, helping people (most of them, accord-

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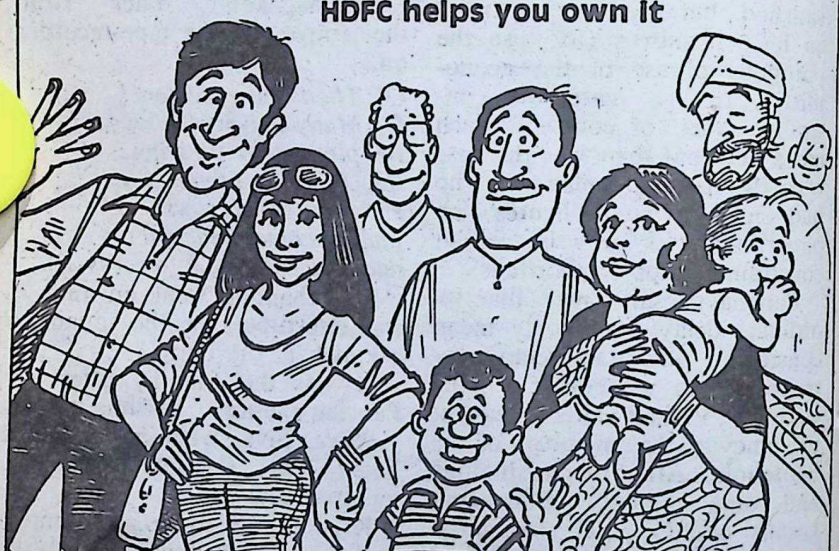

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ing to him, were (indifferent) perform time-honoured rituals and ceremonies. He still tucked his dhoti in the traditional back-and-front way but he let his son and daughter wear tight pants and jeans. Left to himself he would never go to a theatre but he was not averse to watching the T.V. on a Sunday evening when the whole family gathered round the Idiot Box. He would always like to walk but his son had forced on him a scooter. He would like his 'clients' (call them 'patrons'. if you like) to observe the ordained rituals in the proper way but he would let them have their way if they wanted them to be cut short to suit their time and convenience. Krishna Sastri wanted to lead a peaceful life but..... His daughter, well employed in a bank, was growing old and it was time he married her off. She was tall and had a good figure. The problem was her complexion. A trifle dark. That was enough to keep many boys away.

"Siva, Siva," Krishna Sastri repeated again. "What is the world coming to? With more and more people like you listening to Vedic prayers from tapes, we will soon be thrown out of employment. Is it proper to tape the Vedas which contain the most sacred teachings of our religion?"

"Sastrigal!" Panchapakesan interrupted and said: "What is wrong in taping our Vedic chants? Our daily routine being what it is, where is the time for us to learn something from the Vedas? Take myself, how could have I learnt so much of 'Sri Rudram' as I know now but for the tapes? Are you sure that there will be enough number of priests in future to teach the Vedas when your own children take to professions other than yours?

Krishna Sastri was silent for a while and then said: "All these are against our shastras. That is all I can tell you."

"Do we always go by our shastras? Do we, for instance, marry off our girls before they attain puberty? We educate them and then go on indefinitely postponing their marriage."

The talk of marriage touched a sensitive spot in Krishna Sastri.

"Our boys, my God, are so demanding. They want only tall, fair, beautiful and employed girls. Educating and getting them employed — how many years are taken up? And if the girl is a trifle dark, as is the case with mine, how do you expect her to get married early?"

"This colour question is something which we cannot easily get over. Even Parvati had the trouble'.' Panchapakesan intervened, remembering the story he had heard long ago.

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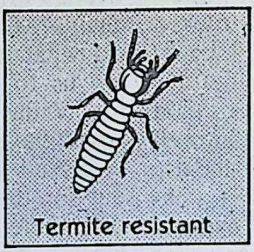

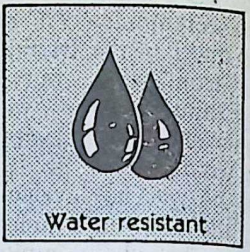

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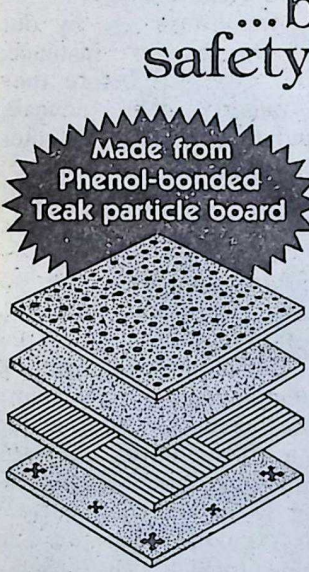

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RATAN BATRA/IPM/E/183

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"You know, the Puranas. Now, what shall I do to get a boy for my daughter?"

"Siva and Parvati repaired to Mandara Mountain after punishing Daksha and humbling the pride of the Gods who supported him. While they were alone, Siva started teasing Parvati and called her "Kali, the black one." Parvati left the place in a huff, saying she would do penance to get a fair complexion.

"Siva was upset. 'It was all fun, my dear. Forget it. Not for you penance, you who are like a flower that cannot bear the weight of even a butterfly."

Parvati's mind was set. She would not stay to hear her Lord. Not even Brahma, who came there. She went straight to the Himalayas and started her penance, braving the rigours of the seasons. The rest of it you know. As Himavan's daughter, Gauri the fair-complexioned, she was received by Siva with open arms."

"So even in Puranic times we had a dark Parvati? Our inventiveness! We create Gods and Goddesses in our own image. That is all right in the

"All the dark girls should form a union and take an oath that they will not marry fair-complexioned boys. See the result. The boys will come down on their knees."

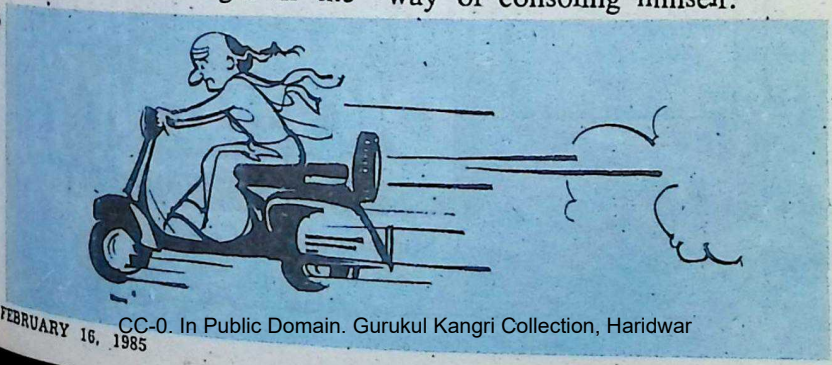
Krishna Sastri walked back home in jaunty steps, determined to fight out the issue of dark complexions *vs* fair-complexions.

As Sastri entered his house, he found it in a tumult. His daughter, Parvati, had left a note for him which read:

"I am going on an excursion with friends to a hill station. Please do not expect me back home for some days. A colleague of mine and I have decided to get married and the marriage will be registered after the excursion. We shall also visit some temples. We seek your blessings."

Krishna Sastri sat dazed for a while.

'That is *my* Parvati's way of doing penance,' he muttered by way of consoling himself.



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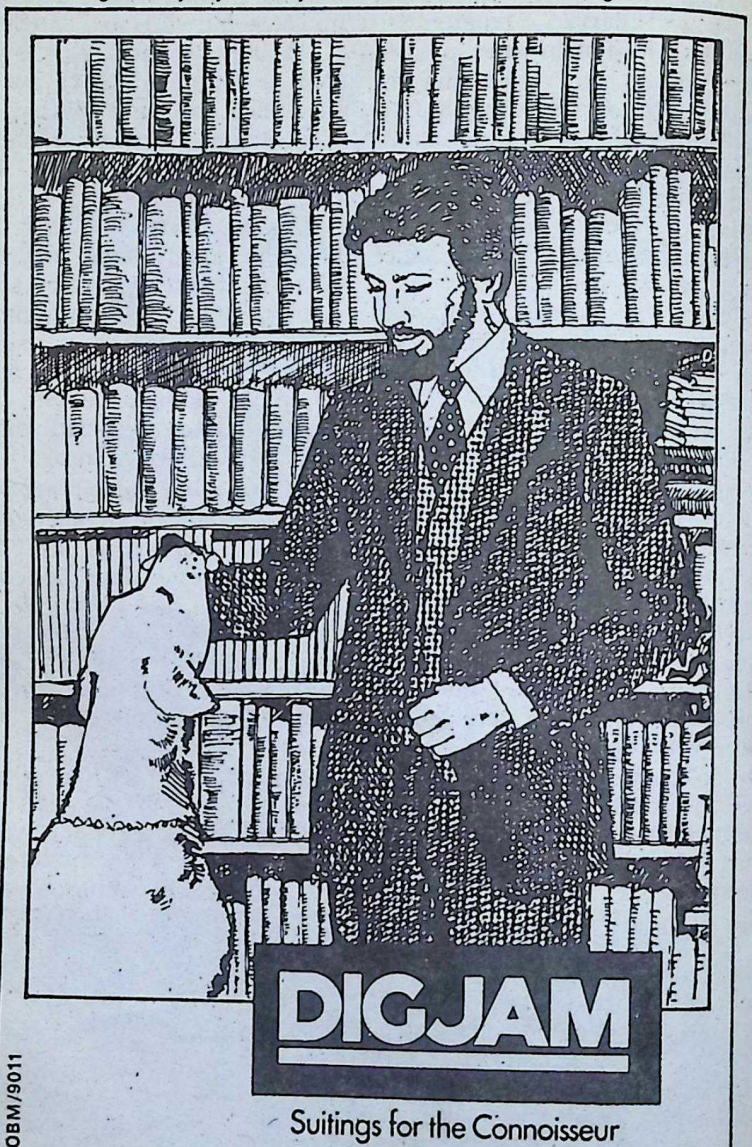

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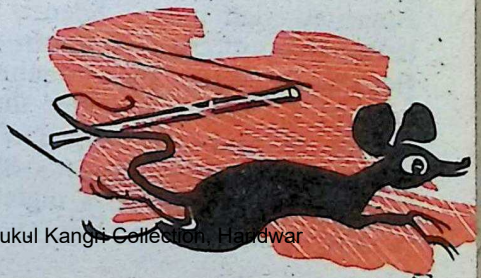
NEETI CHANDRIKA

Trans : T. H. CHOWDARI

"AFTER listening to Vinakarna's doubts about the reason for the rat's stay there, Chudakarna said, 'For long this rat is living here. I do not know why. Let me find out." And then with a pick-axe he dug up my abode and picked up what all I had acquired and stored up. I became dejected and felt weak. I did not feel looking for my food. Feeling despondent, I was becoming weaker day by day.

"Seeing me moving aimlessly in that state, Dirghakarna observed, 'He alone is strong who has wealth. He who has wealth is taken for a learned man. Wealth is the root cause for all welfare and good luck. Of what worth is the life of one who has no wealth? This rat has lost its wealth and health and therefore its strength. It has become as lean and weak as when it came here first. The moneyless man is ever weighed with cares. Because of ceaseless cares the sharpness of his intellect gets blunted. And in consequence, just as the water current slows down to nothing in a shallow river during summer, his efforts come to naught. The wealthy alone can possess valour, intellect, friends and relatives. Death is better than penury. Death



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pangs are momentary. But penury pains one as long as life lasts. Even if the senses become a little weak, a person can regain his intelligence and speech and become his former self. But if one loses wealth, he becomes an ordinary good-for-nothing person, of no consequence.'

"When I heard these thoughts of the mendicant, I felt extremely sad. It is no longer proper for me to live here. Nor it is wise for me to disclose my sorry state of affairs to others. The wise say that one should not let others know about one's loss of wealth, mental worry, ignoble happenings in the house, deceit and disgrace. When due to lack of divine grace, man's efforts go in vain and he gets ruined, there is no better place for him than a forest. Just as the flowers adorn the hairdo, a person of dignity should be at the head of the society or else go to a forest and pass his life there unnoticed, I thought 'There is nothing more despicable than living here and begging for my livelihood. It is better to immolate oneself in fire than beg of conceited rich men. Silence is better than uttering an untruth. Begging is better than stealing. Life in a forest is better than serving an unworthy king. Death is preferable to a begger's life. Just as servility destroys dignity, begging puts an end to every trace of respectability. To live on the morsels that a master drops for guarding and serving in his house is mean and must be avoided.'

"Despite all these clear thoughts, I still could not overcome my avarice. Here is so much that I can collect and store. So I thought and stayed in this very house. Avarice leads to delusion. Delusion causes sadness. Just as fire consumes the very material on which it flourishes, sorrow consumes the person who has given quarter to it. Therefore an intelligent person does not yield to avarice.

"Chudakarna noticed that I was continuing to stay in his house despite his digging up and destroying my abode. He once flung a club at me to kill me. Again I started thinking. Avarice and greed are the root causes of all dangers. Nothing gives more comfort in this world than the giving up of desire for too much wealth. He who gives up acquisitive desires is a noble person. He alone has attained the merit of performing good deeds. He is blessed who is content with what he has, not the one who bows and bends to others to fill the belly. He alone is happy who is contended.

"Just as miseries strike a person without being asked but in consequence of his past actions

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so do comforts and good fortune come to one unsought. To torment oneself in the desire for comfort and wealth is useless. This spot is not what my ancestors have acquired long ago and bequethed to me. Can't I get another place in this vast world? Why should I stay here? Why should I be the target of this angry mendicant's club and lose my life? It is better that I retire to an uninhabited place and live in safety. Is not the frog entrapped in rock taken care of by God? Would not that compassionate God provide for me also?

"In that frame of mind I resolved to leave the mendicant's house and come to this forest. For a person who has lost his wealth, it is better to eat the roots and fruits in a forest, drink water from the lake or pond and sleep in the shade of trees than to live among his former neighbours. By my good luck, I have found this good friend Laghupatanaka. It is by the grace of God that I have received quarter here and your companionship. There is nothing greater in this world than the company of the good. There are two courses that free a person from this *samsara* — the company of the good and that hearing the glories of God's enshrined in the Kavyas." □ □

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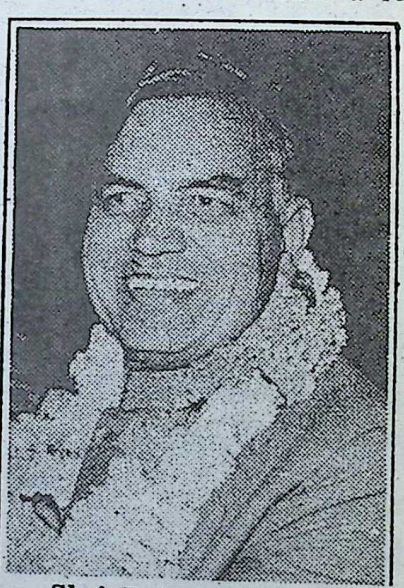
Here & There

V. S. R. K.

Mr. Speaker, Sir

A heart-warming feature of the oath-taking ceremony in the eighth Lok Sabha on January 15, 1985 was the taking of oath by Shri Balram Jakhar in Sanskrit. Who said that Sanskrit is dead? It is dead only to those who, either for reasons beyond their control or due to their own personal inclinations, were unable to study, at some stage or other in their lives, this 'language of the Gods.' That there are enough disincentives to its study cannot be denied. But there are signs of a growing interest in the language, especially among the young. If the efforts in conversational Sanskrit being made in some parts of Karnataka succeed and the example is emulated in other parts of the country, this lamp of wisdom would have been re-kindled. (See 'Notes & News')

"The supreme value of Sanskrit, which makes it **par excellence** the classical language", says an eminent scholar, "is that it never allows you to forget that life has Purpose, not a series of purposes. From the superb structure of its linguistics to the profound intuitions of its Vedic seers everything about it proclaims the identity in the heart of things, the truth that life is a meaningful whole. All knowledge in such a view of life is in a sense a re-



Shri Balram Jakhar

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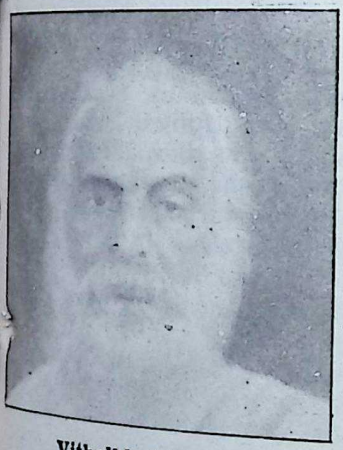
search for the Ariadne thread. In the forest of modern learning a new synthesis may be achieved only by those who can impose on the atomized world of unrelated fact the order of human relevance: only that is knowledge truly which helps in the ascent of man ..... Sanskrit is the amber in which is preserved for the earnest seeker a way of life that is old as the hills and yet ever new".

If Shri Balram Jakhar's* re-election to the high office of Speaker augurs well for Sanskrit studies, it also shows the calibre of the man, his ability to get on with men and women drawn from diverse linguistic backgrounds and with varied academic attainments and emotional



Vithalbhai Patel

*Shri Jakhar is the President of Bhavan's Rajaji Institute of Public Affairs and Administration.

states. With the ruling party (to which he also belongs) having a four-fifth majority, Shri Jakhar's task of maintaining order in a large House is bound to be easier than what it was in his previous term. But his responsibility is great, as India's first elected President of the legislature, Shri Vithalbhai Patel (September 27, 1873-Oct. 22, 1933) observed on one occasion. Shri Patel, citing a British authority, said:

"The man who occupies the high office of Speaker is outside and above all Party conflict. Like the sovereign, the Speaker as such, has no politics. It is true that he is returned to the House (of Commons) originally as a political partisan. It is true also that it is as a party nominee that he is first appointed to the Chair, for the Speakership remains one of the principal prizes of political life. But as he is being ceremoniously conducted by his proposer and seconder from his place on the benches to the Chair he severs the ties that bind him to his Party, be they buff or blue, crimson or yellow, and wears instead the white flower of a neutral political life; and once in the Chair, he is regarded as the choice of the whole House, from which his authority is derived and in whose name it is exercised. It is said that after his appointment he never enters political life".

Shri Vithalbhai Patel functioned in an environment far different

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from the one in which Shri Jakhar finds himself today. It was in pre-independent India with a hostile foreign bureaucracy and an Anglo-Indian Press and a Congress straining at the leash for freedom and, under the leadership of Mahatma Gandhi, not wholly reconciled to the idea of fighting the alien ruler from inside the legislature — the Mahatma wanted to carry the masses with him. The distinction of Vithalbhai Patel, Motilal Nehru, Madan Mohan Malaviya, Bipin Chandra Pal and other 'pro-changers' lay in the fact that they brought to bear on the examination of any issue deep knowledge aided by an extraordinary forensic skill. Not for a moment did any of them forget that the ultimate goal of their battle of wits was Swaraj.

Shri Vithalbhai Patel, as President of the Assembly (under the Montford Reforms) for two terms (1925-26 and 1927-1930) not only brought to heel an intransigent bureaucracy, represented by Sir Alexander Muddiman, Sir Basil Blackett and the most Blimpish of them all, Sir James Crerar, but gave such rulings that can be read even today with profit; they were remarkable for their dignified language, lucidity of expression and invincible logic. In his concise foreword to the two-volume biography of Vithalbhai Patel by Shri G. I. Patel, Justice M. C. Chagla remarks that 'it would be no exaggeration to say that any Parliament in the world would have been proud to have Vithalbhai as its President."

On Shri Patel's re-election in 1927, Sir P. S. Sivaswami Iyer, the Liberal leader, observed: "Sir, you have filled the office (earlier) with great dignity, firmness and tact. Though the Chair is only a few feet above the floor, there is a great difference in the atmosphere which surrounds the Chair and the atmosphere of the floor of the House. You have maintained a gravity, unperturbed by the most provoking sallies of jocularity, and whatever squalls and scenes there might have been on the floor of the House, you have always held your head aloft".

In the House of Commons, there is a tradition of rewarding the Speaker, on his laying down his office, with a peerage and a pension. In Independent India, we have generally followed this tradition — Shri M. Ananthasayanam Iyengar became Governor of Bihar; Sardar Hukum Singh, Governor of Rajasthan; Shri Sanjiva Reddy became President; Shri Dhillon and Shri Bhagat became Ministers. Such were the times that, on his resigning the office of Speaker, Vithalbhai Patel, along with 9 other Congress Working Commitee Members, was sentenced to six months' simple imprisonment

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on September 28, 1930, on a charge of 'unlawful association'. There are many episodes of political, constitutional and, above all, human interest in the illustrious life of Shri Vithalbhai Patel. Reference to these episodes would be deferred for an appropriate occasion.

A Tapasvi of Music

'Kalidasa Sanman,' the prestigious award instituted by the Government of Madhya Pradesh, goes this year to Pandit Kumar Gandharva of the Hindustani School of music. Kumar Gandharva, like Smt. Rukmini Devi who was the recipient of the award last year, is an innovator both as a composer and a musician. His virtuosity is the product of long years of 'meditation' on music and musical forms.

Making his debut in the thirties when he was in his teens, Kumar Gandharva helped in the revival of the art of music in its classical purity. But he broke away from the shackles of tradition and started singing with equal felicity in classical as well as the folk-lore forms. Shri Shridhar H. Deshpande observed in his fine article in 'Bhavan's Journal' in April last: "Kumar could always analyse every form of musical composition with ease and study the evolution of the concept of a given raga right from its source and ascertain its musical quality. With the critical faculty of a theoretician he apprehended how the different schools of music were aesthetically determined and brought his artistic temperament to bear upon the works of their respective masters."

Kumar Gandharva

A disciple of Principal Deodhar, the path traversed by Kumar Gandharva to reach his present stature as a gayak and a nayak was an arduous one. He had to observe silence for a long period in his musical career owing to ill-health that left him with only one lung but he made good use of his enforced leisure; he devoted all his time to the study and contemplation of music. There are instances of some other musicians who had had to pass through such periods of agony. One is reminded of Chembai Vaidyanatha Bhagavathar and Madurai Mani Iyer of

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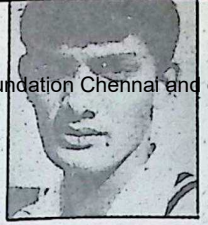
the Karnatic music tradition who lost their voice at some stage in their musical career. The former lost it late in life and the latter in his adolescent days. Chembai turned to the Lord of Guruvayur, the Eternal Music-maker with the flute stuck to His lips. Madurai Mani turned to his **Ishta Devata**, Muruga, or Lord Subrahmanya, the lover of music, whose praises are sung (Tiruppugazh) by the devout of Tamil Nadu wherever they happened to be. With Grace abounding, both recovered their voice.

Shri Ram Marathe is another Marathi artiste to be honoured recently in Bombay. On his 61st birthday he was weighed against one-rupee coins (12,500 nos) early in January. Shri Marathe comes in the great tradition of singer-actors — Bhaurao Kolhatkar, Dattopant Halyalkar, Gangadharpant Londhe, Keshavrao Bhosle, Bal Gandharva and others — and anyone who had seen him in 'Mandara Mala' and heard him sing 'Jayostu te Usha devate' would never forget him.

The Marathi stage, despite many modern experiments in theme, has not given up that classical blend of story and song that lifts up the heart. The Marathi stage, while remaining true to the peculiar Maharashtrian genius, has been fertilised by the perennial springs of Sanskrit and English drama. It has thus an instant appeal even to an 'outsider.'



Azharuddin

Ravi Shastri

Our Cricketers

Two young men made Cricket history in the new year, one of them at Eden Gardens, Calcutta and the other at the Wankhede stadium in Bombay. Twenty-one-year-old Mohammed Azharuddin hit a century in his very first appearance in a Test Match. Statisticians tell us that he is the eighth Indian cricketer to score a century in his first Test and the 51st man in world cricket. Azharuddin has shown fine form in all subsequent Test matches and holds out the promise of making it to the top.*

Ravi Shastri hit six sixes in an over on January 10 while playing against Baroda in the Ranji Trophy match. His scoring was so fast that he set up a record of hitting a double century in 113 minutes. Shastri's performance is reminiscent of the legendary C. K. Nayudu, an all-rounder of the first generation cricketers of India.

Nayudu hit 11 sixes in a match in Bombay in 1926-27 as against 13 by Shastri. Whenever Nayudu

*Since writing this, Azharuddin set up a world record by hitting a century in each of the three successive Test Matches against England.

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stood at the crease, the crowds would wait eagerly and expectantly for the first six. If the expected six didn't come off, they would start chanting 'sixer, sixer.'

Nayudu led the Indian team in the first Test Match India played in England in 1932 against Jardine's team. In those days, cricket was encouraged by the kings of the Indian States and as such the Captain and Vice-Captain of the Indian team were respectively the Maharaja of Porbandar and the Prince of Limbdi. But both of them stepped down to let Nayudu lead the team. During that tour, Nayudu scored five centuries which included 40 sixes. In cricket, it is not the plodder that impresses the cricket-lovers. They love the hurricane-hitters, a Mushtaque Ali, a Nayudu, a Sobers or a Shastri. The game itself got into the 'affections of the people' because of the hard-hitters who sent the ball flying in the air.

Indian cricket, over about a century since we started playing the game, has never failed to throw up good batsmen and bowlers. Witness Azharuddin and Sivaramakrishnan in the current series of matches against England. Alas, we dissipate our energies in in-fighting and make ourselves the butt of ridicule. Can we pick a bone with David Gower the English Captain when he refers to a 'crisis of leadership' and says of the Indian team, "it is a bunch of individuals that seldom functions as a team." We expect fine team-spirit and a good show from our cricketers while in Australia. □□□

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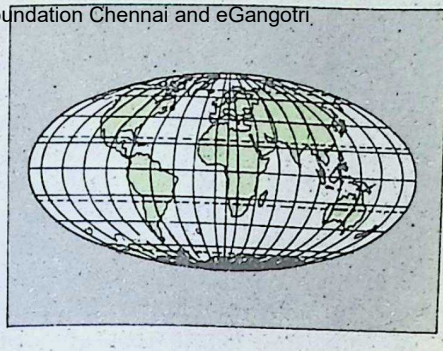

WORLD AFFAIRS—3

Ethics & Morality in Politics

☆

Theocracy : Assassin of Spirituality

☆

V. SIDDHARTHACHARRY

THERE is now a spate of what is called 'Fundamentalism.' It is a polite term for bigotry. Religion, as a means of obtainting and maintaining power, is, after a lapse of some five centuries, again on the rampage. The theatre where this macabre drama is most extensively and devastatingly enacted is West, South and South East Asia. If spirituality is strangled by theocracy the alternative will be agnosticism or atheism, i.e. technocracy or Marxism, or both in tandem.

The nadir of theocracy was reached in the first quarter of this century. The formal abolition of the Caliphate in Turkey, even if, as will be postulated, it was but partially theocratic, marked it: the Sick Man of Europe, the incohate Ottoman Empire, was secularised by Kamal Pasha Ataturk. Its non-Turkish subjects revolting, Turkey, defeated and dismembered, was no longer the Sword Arm of Islam after its collapse as Germany's ally in the first World War. (1914-18).

A decade later, the Concordat between the Vatican and Benito Mussolini's Fascist Italy cut secular Papal power to size. Papal dominion was confined to Vatican City and the wealth of the Catholic Church and the minds and hearts of the faithful, a good denouement.

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The vestiges of ecclesiastic power in the Russias ended in the bizzare deeds and death of Rasputin and the total obscuration of the Greek Orthodox Church by the effulgent Sun of Marx rising in the October Revolution of 1917 in the firmament of the Soviets. Even in the multi-millennial Societies of India and China the tap-roots of the ancient deodars of ethics and rites were infected by proselytization, vilification and denigration by emissaries, from the Near and Far West, of cults which in their own home lands were being uprooted by modernism both in technology and scholarship. The decline and fall of theocracy and its ghostly revival that presently haunts the disquieted world merits attention and exorcism.

Theocracy does not figure in Aristotle's cycle of forms of Government. This is because this form of Rule, though often foreshadowed, never came starkly on to the historical scene on any massive scale or extent of population till Religion began to be used with sophistry as a means to get and keep power. In fact, decadent Religion became a mask for secular power.

Political experiments involving religion along, though rarely, with metaphysic in statecraft have been infrequent in recorded history. Whenever a king did use religion, if he did succeed — which was seldom — that success never outlasted him. Akhnaton, Asoka, Akbar all failed. Imperial dogma only ephemerally substituted the sacerdotal. The English Henry VIIIth's assumption of supremacy in the Anglican Catholic Church endured precisely because Henry and his successors had no pretensions to theology and wisely left all ecclesiastic affairs, from tenets to minutiae, to qualified and competent theologians chosen for the purpose from among themselves and on their own. While its political teeth had been extracted from the jaws of the Church by removing its temporal power and financial holdings, in matters ecclesiastic the monarch contended himself with the title of Defender of the Faith.*

Ecclesia and State

However, the dichotomy between State and Ecclesia in all enduring and healthy Societies does not deny that lofty ideals,

* FID. DEF. Stamped on every coin of the Realm incessantly recapitualates this unique character of the English monarchy. It is not surprising that this should derive from the much earlier established practice of designating the Abbasid Caliph as Defender of the Faithful. The difference in nuance is itself significant and important.

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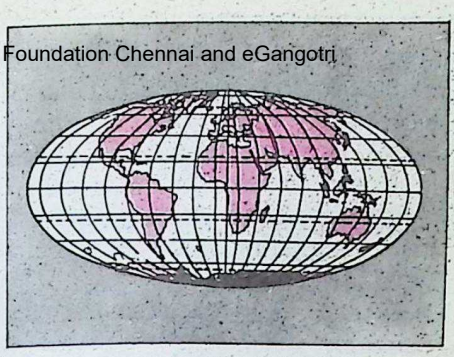
precepts of universal applicability, basic laws and mandatory ethical codes were not promulgated, nor that these Smritis (Codes), of which Manu's Confucius' and Moses' were and are the longest lived, did not play the major roles in giving distinction to the society for which each was devised and that all humanity did not consequently benefit. The Indic, Sinic, Zoroastrian, Hebraic, Mammurabic Lycurgan-Spartan, Solonian and Draconian-Attican, Aurelian-Justinian. Roman and the Islamic societies all manifest their formative power. Latter-day saints too, such as they who created the politico-religious sects of the Bahais, Mormons and, virtually so, the Quakers, Doukobhors and Calvinists are continuing the same tradition. But the point is that in everyone of these the Ecclesia — if there was one — was kept separate from the state, Religion from Government. Indeed many such as the most the Quakers and the Bahais, spiritually in consequence, enduring scrupulously forbade the dovetailing of politics and Theology.

The first full-blown and, relatively long-flowering instance of theocratic Government was provided by the metempsychosis of the Primitive Christianity and its Synods into the Pontificate of Rome. It usurped both the title and the thesaurus of eco-



nomic power that had amply sustained Imperial Rome from Augustus to Diocletian. The wealth of the Provinces that flowed into the Eternal City along the magnificent roads that inexorably led to Rome, wealth that had substituted and sapped the primaeval strength of the Republic became the life-blood of the Church in place of the ichor of Divinity; the Cathedra was the throne; the Pope assumed the Caesars' title of Pontiff which he evocatively to date retains. The apogee of the Church was reached when the lay Holy Roman Emperor Henry IV of the Holy Roman Empire knelt in sack cloth at the foot of the castle of Canossa in penitent obeisance of the maker of Kings and Emperors, the Pope on the battlements, Gregory. This Pope was a successor of that Pope whom Charlemagne had set up as the pinnacle of secular supremacy. But absolute power absolutely corrupted. Papacy, secularised, crumbled under the grievous, weight of Power and Pelf.

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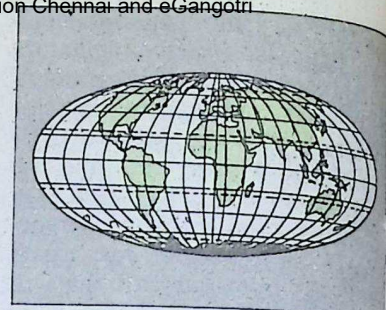
Schisms split the Papal Empire, destroyed its hegemony. It even happened that two Catholic Popes, one in Avignon and one in Rome, confronted each other; Religion became to them a mask for pretending spiritual sanction for a secular State. The Reformation, protesting the betrayal, split Christendom in twain. Bulls, Indulgences Excommunications, Inquisitions, ex-Cathedra Pronunciamentos or Encyclicals were no longer accepted tender to all Christian consciences. The Church was soon worsted by the genuine feudal potentates. The Princes of the Church yielded to those of the Blood, until they in turn gave place to those of Trade and, then of Industry and now of Technocracy.

Islam trod awhile in the footsteps of Papacy. The Caliphate, Abbasid and Ummayid, was conceptual cousin to Catholic Pontificate. But soon its religious leit motif was substituted by traditional monarchy. Partly this was because of the proclivity to hedonism natural to the Bedouin Arab. Polygamy too played no small part in preventing the emergence of monolithic and elemental and potent theocracy. Anon the emasculated Arab Caliphate was overwhelmed by the Turko-Mongol flood that wrested the sword of Islam from Saracenic grasp. The Mediterranean became virtually an



Ottoman lake from the Adriatic to the Gulf of Lions. Though Seljuk and Ottoman had both adopted Islam,* to them religion was no more than an obligating formality. Essentially, the Ottoman State was Military as Sparta's or Rome's had essentially been and Venice's was for a while to be. Islam provided the Turk with a ready instrument wherewith his farflung dominions, peopled by Islamised subjects of divers races and mores, could be easiest governed. His own nomadic Society's primitive code he found, could not cope with Communities that had been sedentary from the dawn of history. Hence the Ottoman Caliphate was Military rule in the direct lineal tradition of the Mongols. It was akin conceptually to that of the

* Islam was accepted by Timur and his nomadic horde in lieu of nebulous Central Asian Shamanism which being a cult of nomads had not developed the sophistication of sedentary Daimaism.

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Hun(a)s under Attila of the Golden Horde.

Primitive martial tribes invariably utilise the alien socio-religious mechanisms they find to consolidate their rule; Kublai Khan adapted the Chinese as Timur did the Islamic. So, indeed, do contemporary military takes-overs exploit the civilian apparatus they find; the Arms take over the Body Politics. And even as Military Rule assassinates political Liberty, Theocracy does the political, expelling Spirituality, the Soul of Religion. Obviously, the latter is the more heinous as Religion commits both murder and suicide when it seizes temporal power.

Thus Islam, even though it careered like a prairie fire lit by the spark from Medina over the coasts of the Mediterranean and the western marches of the Indian Ocean, its gulfs and seas, could not but bear the imperial Turkish military yoke and become its instrument. Even in Islam's most prized and populous acquisition, the Indian subcontinent, seldom were Palace and Mosque identified; likewise, in the isles of far-flung Indonesia. And, whensoever they were, short was the shrift meted the seragolio-ridden Palace.

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Oh Light
Who, bringing me up by giving me good food
whenever I was hungry
as if You Yourself were hungry,
bestowed on me here
the clear ambrosia of enlightenment in such a way
that I never felt the weariness
caused by the carnal hunger !
Oh King of all the souls
Who bestowed on me the boon
that I may have all to myself
a life rare to Indra, the King of the heavens.
to tall Lord Vishnu
and to Brahma of four faces !
Oh Fragrance of flowers laden with honey !
Oh King who perform the dance of gnosis
in the sacred hall in Thillai !
Do graciously accept my poor words.

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—G. Vanmikanathan

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BHAVAN'S RAJAJI LITERARY AWARD

BHARATIYA VIDYA BHAVAN'S Rajaji Literary Awards for 1983 were presented at a function held in Surat on February 10, 1985, under the joint auspices of the Bhavan and the Narmad Sahitya Sabha.

The award-winning authors are Dr. V.R. Trivedi (Gujarati) and Dr. S.R. Gadgil and the late Smt. Sumati Devasthale (Marathi).

Two books from two different languages are chosen every year for the award — Rs. 10,000/- in cash and a citation, for each book.

The Award was instituted by the Bhavan to encourage the publication of books fostering ethical and moral values and the writers of such books.

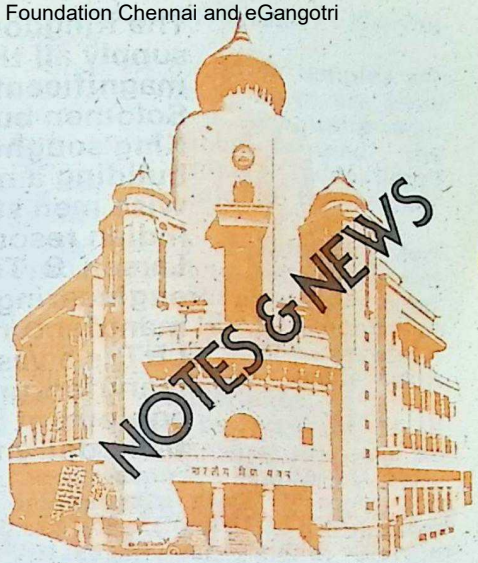
In 1981, books in Sanskrit and English were chosen for the award, and in 1982, books in Hindi and Tamil.

KANCHI PARAMACHARYA HONOURS Dr. SARMA

THE title "Veda Samrakshaka Ratnam" has been conferred on Dr. V.R.L. Sarma of Kumbakonam by the Paramacharya of Kanchi, H.H. Sri Chandrasekharendra Saraswati.

His Holiness conferred the title on the occasion of releasing Dr. Sarma's work, "Sama Veda Ashta Brahmanam," in three volumes, at Kanchi on December 31, 1984.

The Paramacharya handed over one copy each of the work to Justice R.N. Mishra, Justice of the Supreme Court and his brother Dr. Raghunath Mishra and exhorted Dr. Sarma, who is a Nityagnihotri, Somayaji and Trivedi, to publish other Vedic works.



SPEAK SANSKRIT CAMPS

A TEN-DAY 'Speak Sanskrit' Camps were organised at 108 centres in different parts of Bangalore in the last week of November, 1984. Those who were trained attended a large public meeting held at the Lalbaug Glass House on Dec. 2. Teachers at these Sanskrit camps were drawn from all over the country and though most of them did not know Kannada, they talked in Sanskrit to students who knew only Kannada. The training sessions went on without any hitch.

Shri Varadaraja Iyengar, Founder-Editor of the first Sanskrit Daily, 'Sudharma', Shri G.V. Iyer who produced the first Sanskrit film, 'Adi Sankaracharya,' and Shri Nagi Reddy, the first publisher of a Sanskrit journal, 'Chandamama', were honoured at the public meeting.

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The Kingdom of Israel could not supply all the lavish decor for the magnificent temple which King Solomon built in 950 B.C. So the wise King sought Indian resources when building a magnificent project. Today wise men still do the same. They tap Indian resources. They call on Larsen & Toubro for complete engineering, construction and manufacturing services. After all, L&T is a vast industrial complex manufacturing sophisticated equipment for every vital industry from dairy to nuclear power.

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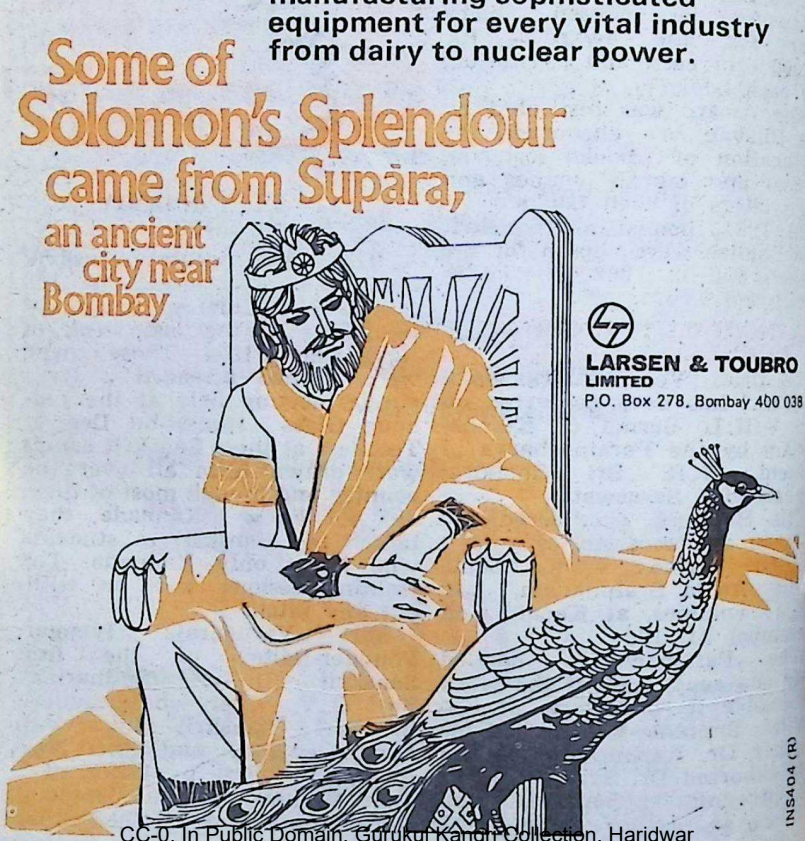

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Shri Malimutt, Chief Justice of Karnataka, speaking on the occasion, said that Sanskrit was the mother of all Indian languages and as such deserved all encouragement and support from Government.

The moving spirit behind the organisation of the camp was Shri Krishna Sastri.

KUNISSERY SIVA TEMPLE RENOVATION

THE ancient Trikkekulangara Siva Temple in Kunissery in Kerala is in need of urgent renovation.

Besides the main temple built in typical Kerala style, with a circular Srikoil and conical roof, there are three subsidiary temples, that of Sasta to the right, the Svayambhu Siva of Mulanthara and Alankulam Devi.

The 11-day Naveekarana Kalalam functions for all the three temples will be conducted from April 18, 1985 by a group of learned priests led by the renowned Tantri of Kerala, Shri Andaladi Divakaran Nambudripad.

Once all the three temples are renovated the villagers are keen on launching a community welfare programme to feed the poor and provide educational and medical aid to the weaker sections.

The people of Kunissery fervently appeal to individuals and institutions who have the common weal of the community at heart to help in the successful completion of the noble tasks they have undertaken.

Donations by way of M.O. Cheques/D.D. may be sent to the Treasurer, Kunissery Trikkekulangara Siva Temple Renovation Committee Kunissery Village & Post, Palghat, Kerala, Pin-678 681.

SHRI C. SUBRAMANIAM OPENS BOOK CENTRE

SHRI C. SUBRAMANIAM, Vice-President of the Bhavan, inaugurated a Book Centre at Sri Ayyapa Seva Sangam, Anna

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Shri C. Subramaniam presenting Bhavan's books to Shri R. Ratnam (right). Looking on is Shri E. P. G. Nambiar

Nagar, Madras, on December 26, 1984.

The opening ceremony was marked by the handing over, by Shri Subramaniam, of the first set of Bhavan's books to Shri R. Ratnam, Chairman and Managing Director of Sundaram Industries.

AN APPEAL FOR A TEMPLE OF FAME

SRI KALYANA SUNDARE SWARASWAMY KOIL in Nallu village of Thanjavur District i one of the 70 Siva temples buil by Kochengot Cholan, one of th 63 Nayanmars.

Three renowned Nayanmars Thirugnana Sambandar, Appa and Arunagirinathar have hymn ed the glory of this temple Lord Amaraneethi Nayanar was give darshan by the Lord here, wh joined the Supreme Jyothi a this place. The idol of Lord Thia garaja of Tiruvarur was kept i this temple for three days i Pooja before it was transporte to Tiruvarur for installation.

This temple is under the car of Thiruvavaduthurai Adheenam for a long time and philanthro phic families like Moopanars an Vandayars have been supportin this temple in times of need, i view of the special features at tached to this temple.

As part of the 50th Jayanti of His Holiness Sri Jayendr Saraswathi, Sankaracharya Swa migal of Sri Kanchi Kamakot Peetham it is proposed to per form an Ashtabandhana Kum bhabhishekam to this temple after carrying out the necessary renovation work estimated t cost Rs. 5 lakhs.

Any donations may be sent 'Sri Kalyanasundareswarar K Renovation Committee," Permabur High Road, Madra 600 011.

Shri T. S. Krishnan of Bhava celebrated the marriage of h daughter, Sow. T. K. Parvath (Savitri) with Shri S. Dharma rajan in Bombay on Novembe 29, 1984.

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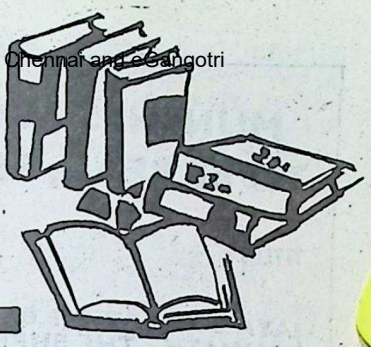
The World of Books



SRI RAMAKRISHNA AND SARADA DEVI

by Swami Apoorvananda, Published by the President, Sri Ramakrishna Advaita Ashram, Kalady, Second Edition 1984, pages 239, Price Rs. 19/-.

Review by
Shri V. K. Moothathu

THE name Ramakrishna instantly takes our thoughts to Dakshineswar. An illiterate man mad after God and in constant communion with Him, a lowly priest of a Kali temple who switched on a country-wide spiritual renaissance, a husband who without physical intimacy loved and literally worshipped his wife as the Universal mother, one who was the embodiment of renunciation and compassion — that was Sri Ramakrishna. He was a phenomenon unknown to recorded history, a personality that baffles our reason.

The book here, a translation from Bengali, contains a detailed account of the life, spiritual experiences and the message of Sri Ramakrishna and his noble partner. He had undergone disciplines in Hatha Yoga, tantric cult, Vaishnavaism and Vedanta. For a short period, he lived as a devout Christian and a devout Muslim and realised the essential unity of these religions and faiths. He was also formally initiated as a Sanyasin. He saw the one Supreme Mother in all beings and demonstrated that even idol-worship can lead to realisation.

We find that he had supernatural visions from his sixth year when his father's death deeply moved him. In later years he used to have every now and then strange and thrilling inner experiences and went into a trance.

For months on end he felt an unbearable burning sensation all over the body. At another time insatiable hunger gripped him. For fourteen years he hardly slept. For six months he was in Nirvikalpa Samadhi (the highest state of meditation). His spiritual inebriation was mistaken by the relatives and devotees as mental disorder and he was placed under medical care more than once in vain. His last days were a fiery ordeal. He was suffering from unbearable pain due to throat cancer. Finally his spiritual treasure was bequeathed to a worthy heir that Naren-

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dra (Vivekananda) was and the curtain was downed on the fantastic drama in the fiftieth year.

In his twenty-third year Sri Ramakrishna married a girl of six after paying a dowry of Rs. 300/- to her parents. She grew up as an ideal wife and shared the spiritual ecstasies of the master. Her mission was universal love and service.

The book is well-written and is interesting and inspiring throughout. Most of the accounts given are supported by the words of the Master and the Holy Mother and are therefore unassailable. There are several publications on their lives and yet the present volume is unique as it has avoided discussions on philosophy and interpretations of scriptural texts. It should be read by everyone in the English-knowing world. While closing it we feel transported to regions beyond our mortal frames and we reconcile ourselves with the inexorable Nature that inflicted so much pain and misery on so noble a being. And with folded hands every reader will pray, 'lead me from darkness to light' (tamaso ma Jyotir gamaya).

"BODYTALK" (A NEW MONTHLY)

THE inaugural issue of "Bodytalk", a monthly magazine devoted to Health, Hygiene, Body Care, Sports etc, edited by Mrs. Sushma Hora has hit the stands.

Among the interesting topics included are "Colour Therapy", "Coronary Bypass", "Health has no age" and "Which sport is right for you."

This magazine, which is beautifully designed with colour illustrations, is bound to attract readers. The whole concept of the magazine is "YOU". Published by Saga Publications (P) Ltd., it is priced at Rs. 6/-.

PUNJABI COOKING

by Premjit I. Gill, Published by Sterling Publishers Pvt. Ltd., New Delhi, pages 28, Price Rs. 60/-.

TIME and again it has been said, "The way to a man's heart is through his stomach". The magic lies in the art of good cooking.

Punjabi dishes have always been relished by people all over the world. It is a wonder how the Punjabis manage to produce a rich variety of mouth-watering dishes by using spices and chillies. Smt. Premjit T. Gill, in "Punjabi Cooking," lets us have an insight into the art of Punjabi cooking. She describes the preparation of a variety of Punjabi dishes (both vegetarian and non-vegetarian), drinks and snacks, sweets and desserts, pickles and chutneys.

The art of making stuffed **parathas, koftas** and **raitas** is presented in easy-to-follow steps with suggestions for adaptation

Reviewed by
Smt. Usha Raja

by (North) Americans who relish Punjabi food. Sweets and desserts, the perennial delight of the young, can be tried by following her simple directions. She has taken pains to give dishes to suit the different seasons. By adding a glossary of

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terms and giving the names of various spices and ingredients in English and Hindi, Smt. Gill makes it easy for Indians in India and abroad as well as non-Indians to follow her directions. To all those who relish Punjabi dishes and desire to try them out this book will be a valuable guide.

SANSKRIT LOKOKTIGALU/MATTU KAVISUKTIGALU
Editor and Publisher, H. S. Achappa; 323, 5th Main Road, Jayanagar, Mysore-570 014, Pages L + 1196; Price: Ordinary Edition Rs. 250/-; Delux Edition Rs. 500/-.

A NOVEL contribution to Kannada Literature. The present work is hefty in weight and heftier in scholarship inasmuch as it is a collection of Sanskrit proverbs and quotations together with their Kannada rendering arranged alphabetically. The Kannada translation is accurate and simple, and the style graceful. The treasure in Sanskrit literature in proverbs and Bons Mots is now owned by Kannada literature also.

Sanskrit language abounds in worldly wisdom. It touches great heights in philosophy and religion. It is equally rich in the field of poetry, drama, novel, medicine, music, dance or astrology which can well be the wonder of the world. In a word,

Reviewed by
B. R. Kulkarni

Sanskrit is a reservoir of our age-old tradition.

Most of the Indian languages owe a lot to the Sanskrit language for their very sustenance. It is no exaggeration to say that Sanskrit stands to them as a mother to her children.

The psycho-social aspect of proverbs in our daily life cannot be over-estimated. Proverbs constitute the warp and woof of a common man's language. They have a great educative value in that they mould the lives of the common man by their abiding moral influence.

The book is the result of the Editor's indefatigable efforts and his spirit of perseverance. The scholarly introduction shows his insight into comparative mythology. He has laboured hard to trace the anecdotes behind some of the proverbs. The explanation which he gives of some of the proverbs is apt and cogent.

Some of the quotations leave one with a tantalising effect. Only part of a quotation is given whereas the whole quotation would have been necessary. For example, कस्यं कान्तं सुखमुपनतं दुःखमेकान्ततो वा। The Editor abruptly stops here and leaves out नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण which, in fact, is more important.

Again, sources of quotations should mention chapter and verse of the work from which they are taken so that a reader can refer them back to the book if he is so interested. Mere mention of the name of a class serves no purpose, especially when quotations are taken from gigantic works like Mahabharat.

Few are they who can read Sanskrit from the original, and fewer who can scan all classics. The Kannada-speaking people should be grateful to the Editor for placing so much knowledge in their hands.

Edited by S. Ramakrishnan, Printed & Published by him for the Bharatiya Vidya Bhavan, Munshi Sadan, Bombay-400 007 at Associated Advertisers & Printers, Bombay-400 034. Mg. Ed. J. H. Dave; Associate Editors: K. Subbarayan and V. Sivaramakrishnan, Artist: Sharad B. Navarange.

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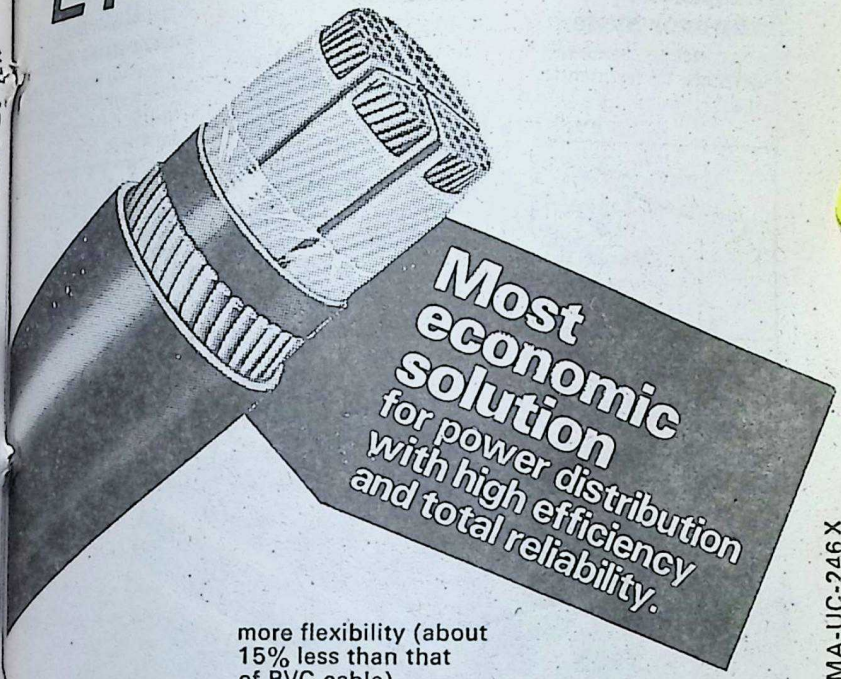

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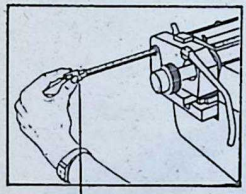

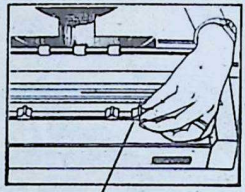

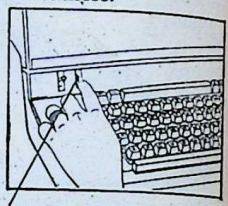

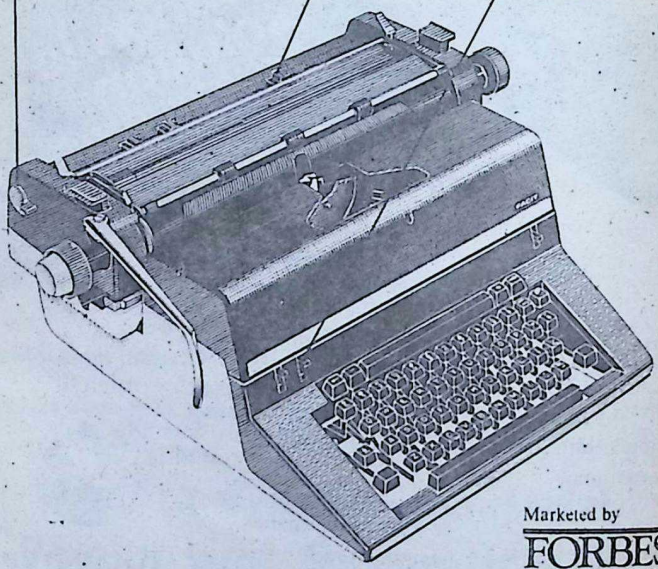

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BHAVAN'S JOURNAL

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FRONT COVER:
SRI RAMA

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Prayer – the start to a beautiful day – blessed with the aromas of nature.

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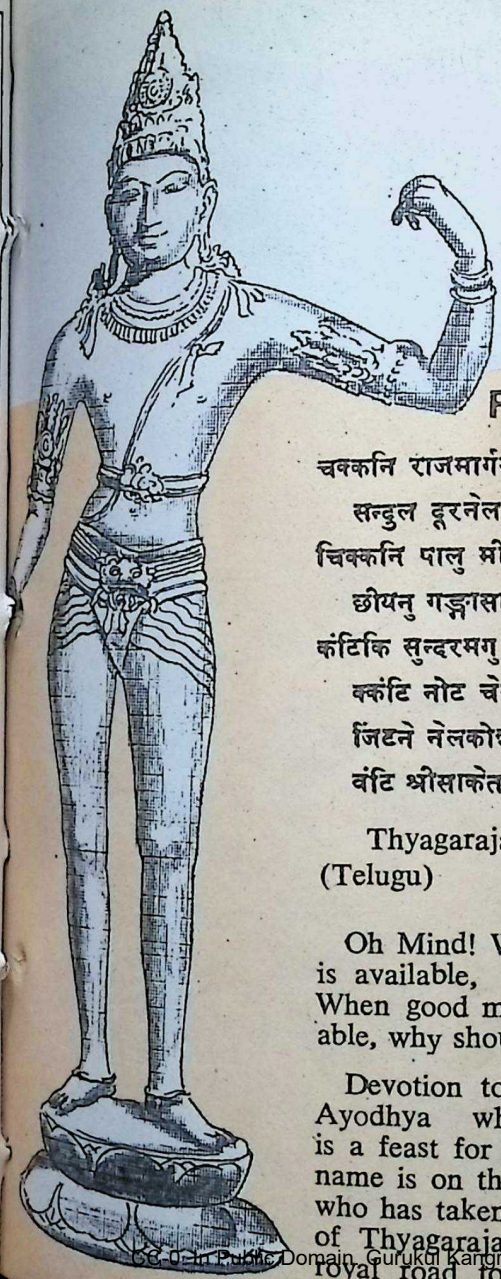
आ नो भद्राः क्रतवो यन्तु विश्वतः

Ā no bhadrāḥ kratavo yantu viśvataḥ

Let noble thoughts come to us from every side.

Rigveda 1-89-i

BHAVAN'S JOURNAL



PRAYER

చక్కని రాజమార్గము లుండగ
సన్దుల దూరనేల ? ఓ మనసా ?
చిక్కని పాలు మీగడ యుండగ
ఛీయను గన్నసాగర మేలే ?
కంటికి సున్దరమగు రూపమె, ము-
క్కంటి నోట చెలగే నామమే ! త్యాగరా-
జిష్టనే నెలకొన్నది దైవమే, యిట్టు-
వంటి శ్రీసాకేతరాముని భక్తియనే

Thyagaraja — Raga ఖరహరప్రియా (Telugu)

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Devotion to Sri Ramachandra of Ayodhya whose bewitching beauty is a feast for the eyes, whose blessed name is on the lips of Lord Siva and who has taken his abode in the house of Thyagaraja — when there is this royal road to salvation, why take to bylanes?

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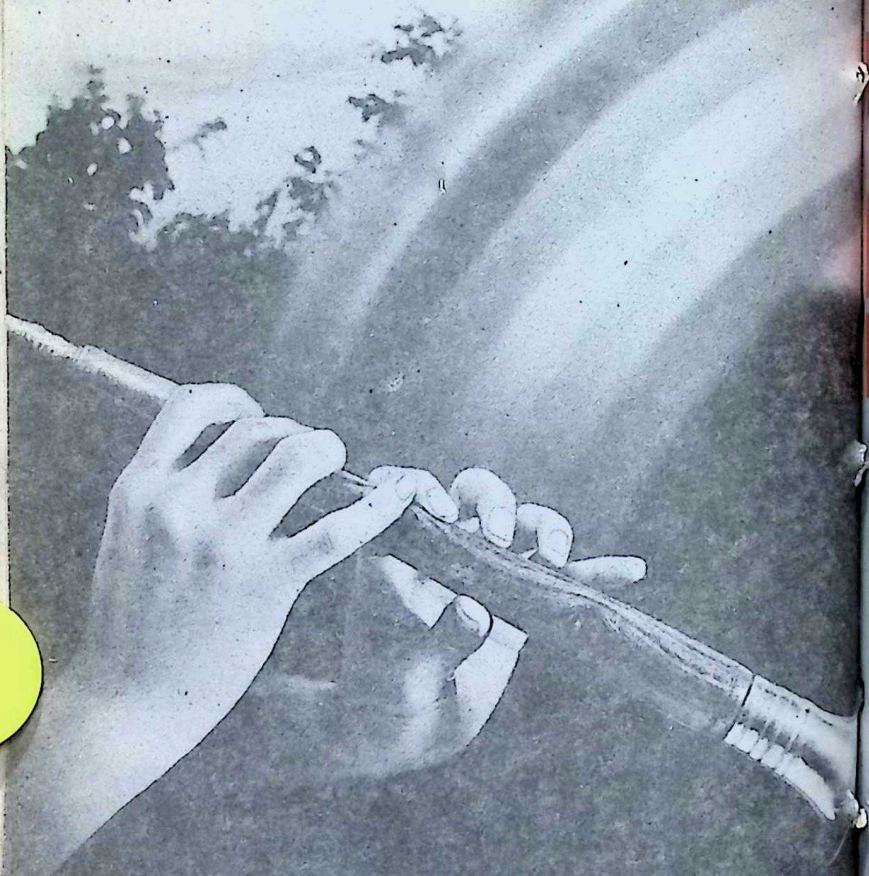
olours you should listen to



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Hymn to the Sun

Translated by N. RAGHUNATHAN

THE blessed sage Agasthya came there, accompanied by the gods, to see Rama who, tired and careworn, was standing on the battle-field, having seen Ravana come back to fight with him. And approaching Rama, the sage said: "Rama, O Rama of the mighty arm, listen to me carefully, I shall impart to you a sacred and semi-eternal mystery. With that you shall overcome all your enemies in battle, my child. This sacred hymn, the Aditya Hrdayam (the Heart of the Sun) confers great religious merit. It destroys all one's enemies and ensures victory; it brings exhaustless benefits. It sacrifices, and is productive of the supreme blessing. It should be devoutly recited every day. annuls all sins, and dissipates care and sorrow. It brings length of days and is the most potent of spells.

Worship the sun of the unparalleled splendour, the lord of the worlds, who imparts light and life to all that exists, as he

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rises of a morning into the heavens with his golden rays and receives the adoration of the gods and the Asuras alike.

He, of the limitless power, is the soul of all gods, he protects all with his rays; he sustains the companies of the gods, the Asuras and the worlds they inhabit with a fraction of his power.

He himself is Brahma and Vishnu, Siva and Skandha, Prajapati and Mahendra; he is the Lord of Wealth and Time the destroyer, he is Yama and Soma (the moon-god) and the Lord of the Waters (Varuna).

He is, too, the manes, the Vasus, the Sadhyas, the Asvin twins, the Maruts and Manu. He is the Wind-god and the Fire-god, and the life-breath in all beings.

He, the bringer of light, causes the rotation of the seasons. 'Thou art Aditya, and wert incarnate of the son of Aditi; Thou art Savita that brings forth the worlds, Thou art Surya, the inspirer of all activity. Thou art the bird that moves in the Void. And thou nourishest all life.

Thou coverest the worlds with they mantle of light. Thou with thy golden rays art Bhanu, the slayer. Thou art the begetter of the golden egg and the master of day.

Thou ridest a boy horse and puttest forth a myraid of bright beams. That horse of Thine is known as Sapti. Thou emittest luminous rays and vanquishest the darkness.

Thou art Sambhu, the bestower of felicity, and Thou art Tvashta that causes the attrition of all things. Thou art Martanda that fertilizes the cosmic golden egg. Thou pervadest all the worlds within and without by They effulgence.

Thou art Hiranyagarbha that contains within Himself the potential of all living things. Thou refreshest the souls distraught by the ills of the transmigratory existence. Thou art the Scorcher and the Blazor. Thou art Ravi, the object of praise of all the worlds.

Thou containest fire in Thy belly. Thou wert incarnate as the son of Aditi. Thou art the Bliss hidden in the cave of the heart. Thou art the dispeller of snows. Thou art the creator of the Void.

Thou art the destroyer of ignorance and the goal of the Vedas, Rk, Yajus and Saman. Thou art the cause of heavy showers, and the friend of the waters. Thou moves swiftly along the Vindhya way (during the southern declination).

The sunlight is from Thee and the orb of the sun houses Thee. Thou art Death. Thou art a fiery red (in the morning). Thou consumest all. Thou art the poet-seer.

Thou art the Spirit of the uni-

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verse. In Thee is all power. Thou lovest all. Thou art the cause of all samsara. Thou art the ruler of the stars, the planets and the constellations. Thou nourishest all things, and art the light that eclipses all other lights.

Thou manifests thyself in twelve forms. Salutations to Thee! Salutations to Thee, that art in the mountain of the rising sun and in the mountain of the setting sun. Salutations to Thee that art the ruler of the hosts of luminaries and the lord of day. Salutations again and again to Thee that bringest victory and vouchsafest success and prosperity; to Thee, the rider of the bay horse.

I offer my adoration to Thee with Thy myraid rays, O Aditya. Salutations to Thee That oppressest the evil-doer; to Thee that promptest men's minds and the multifold activities of all creatures. Salutations to Thee, That are fleet of foot. Salutation to Thee That wakest the lotus. To Thee Marthanda; Brahma, Isana and Achyuta, to Thee Surya. That manifest the lustre of the son of Aditi.

Salutations to Thee That dazzlest all eyes and devourest all life, to Thee That terrifiest by Thy appearance. Salutations to Thee, the Dispeller of darkness, the Destroyer of the snows; to Thee, the Limitless Vast.

Salutations to Thee-slayer of the ingrate; Salutations to Thee, the Self-luminous master of all luminaries. Salutations to Thee of the golden lustre, to Thee that art fire, to Thee, the artificer of the worlds. Salutations to Thee, the Dispeller of ignorance, the darling of all creatures Witness in the heart of all existence.'

He, the all-powerful Lord, destroys all creatures and again creates them. His rays drinks up and burn and again drench the world with the showers they bring. Established in the hearts of all beings, He zealously watches over them they sleep. He is the fire-rite and the fruit thereof. It is Ravi that rules over all the Vedas, the sacrifices and the fruits thereof, and all the activities that keep the world going.

The man who, beset by perils, overtaken by crises, or caught up alone in a forest or in fearful situations extols Him, never succumbs to peril. Worship Him single-mindedly, Him the God of Gods, the Lord of the worlds, Repeal this hymn thrice, and you shall emerge victor from every battle. You shall slay Ravana this very minute, O you of the mighty arm.

Having said this, Agasthya went his way. And he of the exceeding splendour (Rama) having heard the hymn was freed from the sadness that had op-

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pressed him. With all his mind intent on it, he conned the hymn and learnt it by heart. Having performed 'achamana' thrice and thus purified himself, he looked at the sun and repeated the hymn, and was filled with joy. The valiant one then took up his bow and joyously advanced upon Ravana, bent upon exerting himself to the utmost in order to slay him. And the sun-god, surrounded by the hosts of the gods, looked at Rama with an approving eye, and was filled with joy, realizing that the ruler of the Rakshasas was doomed. And he told Rama, 'Quick, bestir yourself.'

□□□

आदित्यहृदयस्तोत्रम्

ततो युद्धपरिश्रान्तं समरे चिन्तया स्थितम् ।
रावणं चाग्रतो दृष्टवा युद्धाय समुपस्थितम् ॥१॥

दैवतैश्च समागम्य द्रष्टुमभ्यागतो रणम् ।
उपागम्याब्रवीद्रामगस्त्यो भगवानृषिः ॥२॥

राम राम महाबाहो शृणु गुह्यं सनातनम् ।
येन सर्वानरीन् वत्स समरे विजयिष्यसि ॥३॥

आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम् ।
जयावहं जपेन्नित्यं अक्षय्यं परमं शिवम् ॥४॥

सर्वमङ्गलमाङ्गल्यं सर्वपापप्रणाशनम् ।
चिन्ताशोकप्रशमनं आयुर्वर्धनमुत्तमम् ॥५॥

रश्मिमन्तं समुद्यन्तं देवासुरनमस्कृतम् ।
पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम् ॥६॥

सर्वदेवात्मको ह्येषः तेजस्वी रश्मिभावनः ।
एष देवासुरगणान् लोकान् पाति गभस्तिभिः ॥७॥

एष ब्रह्मा च विष्णुश्च शिवस्स्कन्दः प्रजापतिः ।
महेन्द्रो धनदः कालो यमः सोमो ह्यपां पतिः ॥८॥

पितरो वसवः साध्या ह्यश्विनौ मरुतो मनुः ।
वायुर्वह्निः प्रजाप्राण ऋतुकर्ता प्रभाकरः ॥९॥

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आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान् ।
सुवर्णसदृशो भानुः हिरण्यरेता दिवाकरः ॥१०॥
हरिदश्वः सहस्रार्चिः सप्तसप्तिर्मरीचिमान् ।
तिमिरोन्मथनः शंभुस्त्वष्टा मार्ताण्ड अंशुमान् ॥११॥
हिरण्यगर्भः शिशिरः तपनो भास्करो रविः ।
अग्निगर्भोऽदितेः पुत्रः शंखः शिशिरनाशनः ॥१२॥
व्योमनाथस्तमोभेदी ऋग्यजुस्सामपारगः ।
धनवृष्टिरपां मित्रो विन्ध्यवीथीप्लवङ्गमः ॥१३॥
आतपी मण्डली मृत्युः पिङ्गलः सर्वतापनः ।
कविर्विश्वो महातेजाः रक्तस्सर्वभवोद्भवः ॥१४॥
नक्षत्रग्रहताराणामधिपो विश्वभावनः ।
तेजसामपि तेजस्वी द्वादशात्मन्नमोस्तु ते ॥१५॥
नमः पूर्वाय गिरये पश्चिमायाद्रये नमः ।
ज्योतिर्गणानां पतये दिनाधिपतये नमः ॥१६॥
जयाय जयभद्राय हर्यश्वाय नमो नमः ।
नमो नमः सहस्रांशो आदित्याय नमो नमः ॥१७॥
नम उग्राय वीराय सारङ्गाय नमो नमः ।
नमः पद्मप्रबोधाय मार्ताण्डाय नमो नमः ॥१८॥
ब्रह्मेशानाच्युतेशाय सूर्यायादित्यवर्चसे ।
भास्वते सर्वभक्षाय रौद्राय वपुषे नमः ॥१९॥
तमोघ्नाय हिमघ्नाय शत्रुघ्नायामितात्मने ।
कृतघ्नघ्नाय देवाय ज्योतिषां पतये नमः ॥२०॥
तप्तचामीकराभाय वह्नये विश्वकर्मणे ।
नमस्तमोऽभिनिघ्नाय रुचये लोकसाक्षिणे ॥२१॥
नाशयत्येष वै भूतं तदेव सृजति प्रभुः ।
पायत्येष तपत्येष वर्षत्येष गभस्तिभिः ॥२२॥
एष सुप्तेषु जागर्ति भूतेषु परिनिष्ठितः ।
एष एवाग्निहोत्रं च फलं चैवाग्निहोत्रिणाम् ॥२३॥
वेदाश्च क्रतवश्चैव क्रतूनां फलमेव च ।
यानि कृत्यानि लोकेषु सर्वं एष रविः प्रभुः ॥२४॥
एनमापत्सु कृच्छ्रेषु कान्तारेषु भयेषु च ।
कीर्तयन् पुरुषः कश्चित् नावसीदति राघव ॥२५॥

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पूजयस्वैनमेकाग्रः देवदेवं जगत्पतिम् ।
एतत्त्रिगुणितं जप्त्वा युद्धेषु विजयिष्यसि ।।२६।।
अस्मिन् क्षणे महाबाहो रावणं त्वं वधिष्यसि ।
एवमुक्त्वा तदागस्त्यो जगाम च यथागतम् ।।२७।।
एतच्छ्रुत्वा महातेजा नष्टशोकोऽभवत्तदा ।
धारयामास सुप्रीतो राघवः प्रयतात्मवान् ।।२८।।
आदित्यं प्रेक्ष्य जप्त्वा तु परं हर्षमवाप्तवान् ।
त्रिराचम्य शुचिर्भूत्वा धनुरादाय वीर्यवान् ।।२९।।
रावणं प्रेक्ष्य हृष्टात्मा युद्धाय समुपागमत् ।
सर्वयत्नेन महता वधे तस्य धृतोऽभवत् ।।३०।।
अथ रविरवदन्निरीक्ष्य रामं
मुदितमनाः परमं प्रहृष्यमाणः ।
निशिचरपतिसंक्षयं विदित्वा
सुरगणमध्यगतो वचस्त्वरेति ।।३१।।

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ॐ

Gems from the RAMAYANA

A man reaps the fruits of his own actions, good or bad, exactly in the same way in which he has done them. * *

He who does not foresee, even at the commencement of an action, whether or not it will bear good fruit, or whether his endeavours will be wholly fruitless must be classed only as a child. * *

There is nothing wrong in dissociating ourselves with those who had wronged us before. * *

Like a torrent which cannot flow back, past life cannot be retracted. Life should therefore be directed towards happiness, as bliss is the heritage of man. * *

An untruth emanates from the mind, tongue and body, because the mind thinks of it, the tongue utters it and the body translates it into action. * *

Through Dharma, wealth and happiness are obtained. Through Dharma anything can be obtained. Dharma pervades the whole Universe. * *

They are the blessed who by their wisdom can control their anger even as water subsides a conflagration. * *

Even as serpent casts off the slough by its efforts should a man cast off his anger by his forbearance. Then alone can he be called a man. * *

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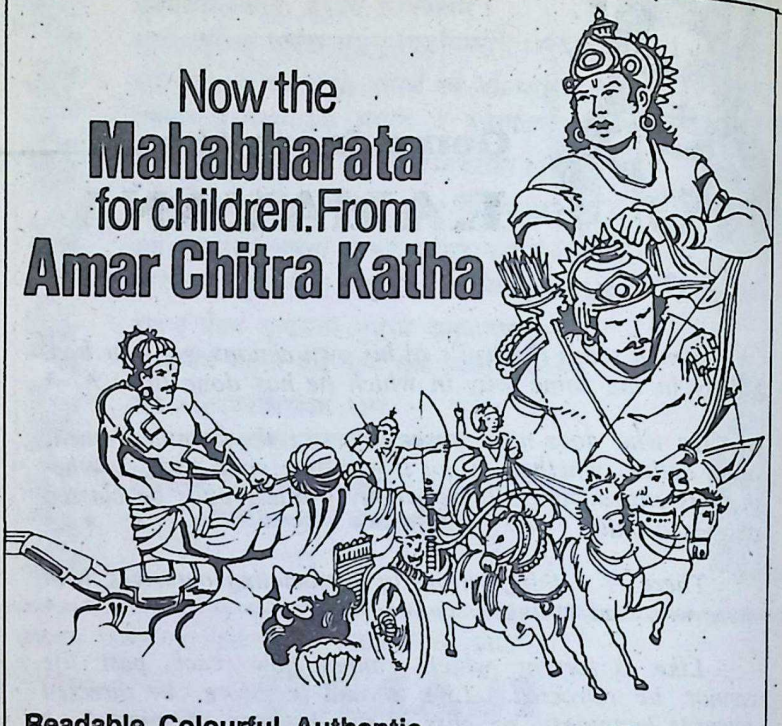

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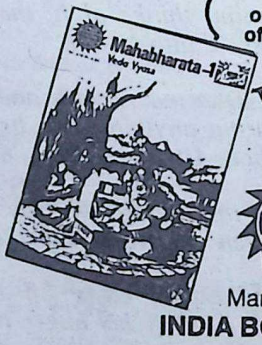

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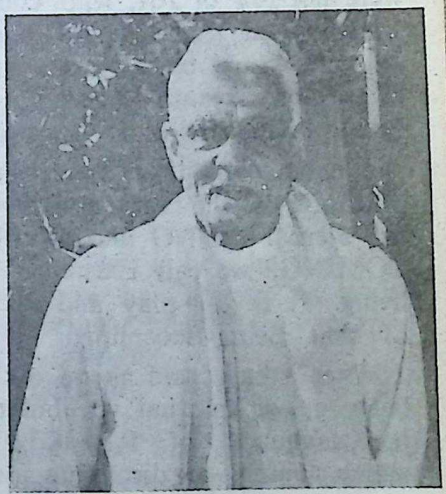
A Rishi's Call for a Fresh Look at Life

DR. R. R. DIWAKAR

THERE are several Philosophies of Life all round and new ones are also being added and propagated. How dare I suggest or add one more! It may ultimately end like all others in being forgotten and swallowed up by the limbo of oblivion! But that is what happens to each moment that we are living and yet we live on! So, a fresh look at human life and human beings is worth attempting. In fact, each moment is a new moment though it has within its fold the whole of the blended past. Each sunrise is new and fresh and shows the way for the day's activities and we carry on.

The ancient Rishi of Taittireeya Upanishad bursts forth in ecstatic joy and makes an astounding statement as against several outworn attitudes and futile outlooks on human life and living, and our various conscious estimates about them. What prompts the great Rishi to do so but a fresh look at life, as different from the time-old sickly, pessimistic, hang-overs which make us feel, we should get away from this world as it is, at the earliest and find solace and salvation in some unknown, uncharted haven described by many in glowing terms.

The Rishi's call is to make the present moment throb with



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joyful pulsation as the very stuff and fabric of life in the midst of, as well as in spite of our normal unsavoury, unwanted experiences — they are only like the surface waves, on the deep and placid ocean Joyous-Life.

Let me see what he says: "It is from Joy-abounding that all these billions upon billions of beings as well as things that are being created, are born; all that are born continue to exist and live in Joy; they journey all the way towards Joy (Ananda), and ultimately are merged in Joy (Ananda)!

The Rishi does not allow us breathing time and stop there. He challenges us by putting a question to us, 'Doubting Thomases' that we are: 'if the whole time-space-continuum were not full of Joy, who could breathe and who could live!' All life would be extinct. Joy is the very breath and stuff of Life which carries us onwards.

Supernal Joy, supreme bliss, beatitude is the very breath of the eternal BEING and all BECOMING, we call Existence or living. It is the play and sport of that Being-Becoming.

What I have said above is the language of spiritual vocabulary; the language of RELIGION, which aims at disciplining all human beings for salvation. The Supreme Power responsible for the creation, maintenance and destruction too, of all universes and all that they may contain, is all Joy. And what else can He create in His own image but what He Himself is, JOY-Abounding and Eternal. To look upon this creation of His as something less than Joy may spell an insulting blashphemy.

This Rishi thus forbids us from looking upon our Life-Existence as something less than Joy. He tries to discipline our consciousness to overcome all petty and extraneous considerations and keep up and maintain the primal, basic mood of Joy.

Look for a moment at children playing in the sun or on sand or in a stream. They play and frolic *out* of Joy and *not* for JOY, of which they have in abundance. We elders weep and whine and pine for what is not, as we have lost the balance of the basic Joy of life, and hanker day and night for the lost treasure.

Jesus said, Be like unto children, for of Them is the Kingdom of Heaven.

The Rishi's clarion call for a fresh outlook and for regaining the balance is far earlier than that of Jesus. Let us see next to what it leads. □□□

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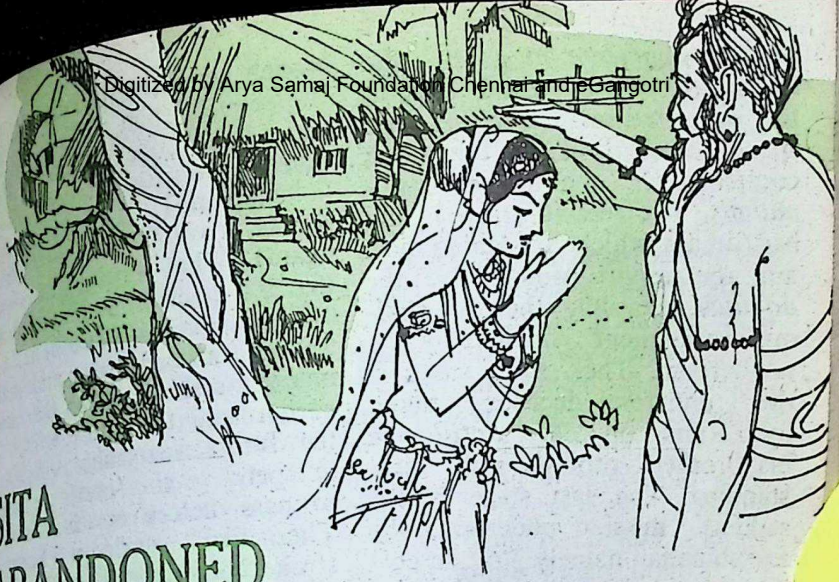

SITA ABANDONED
-through the eyes of a Kannada Poet

PROF. N. NANJUNDA SASTRI

LAKSHMEESHA, the Kannada poet, flourished in the sixteenth century in a remote corner of Karnataka and has been acknowledged as a poet of great stature. Influenced by the literary atmosphere of the age and inspired by Jaimini, Lakshmeesha wrote his monumental work in Kannada popularly known as *Jaimini Bharatha*. Jaimini interspersed the *Aswamedha Yaga* story with parallel incidents from the Ramayana. One such moving incident is *Sita Parithyaga*. Poet Lakshmeesha, while remaining faithful to the Jaimini original, deviates from it here and there, and that makes his version more effective, impressive and artistic.

Sita Parithyaga is one of the most pathetic incidents in the *Uttara Kanda*. While Jaimini's account extracts "the meed of tears" from every reader, Lakshmeesha's subtle strokes wring the heart of even a stone-hearted reader. That is how he wields his pen, how he moves the reader and how he himself rises to great poetic heights.

The *Sita Parithyaga* incident falls into four well-defined stages. The first consists of the strong desire expressed by Sita

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who is *enceinte* to go to the forest to have a good look at the *ashramas* of the *rishis* and spend some time in the rich company of the blessed *rishi-pathnis*. The second stage is the bad dream which Sri Rama has, and the report brought by the *doothas* regarding the obnoxious statement made by a washerman. The third stage is the unilateral decision taken by Rama on *Sita Parithyaga* his brothers' protests not withstanding. The last stage is the saddest mission undertaken by Lakshmana, namely to escort Sita to the forest and abandon her there.

Lakshmeesha has handled the first stage with greater skill than Jaimini. In Jaimini, Rama's ill-omened dream precedes Sita's expression of her strong desire to behold once again the *rishya-shramas* and seek the company of *rishipathnis*. Then Rama learns of the washerman's indirect allusion to Sita's purity and falls into a fit of grief. His brothers' attempts to alter Rama's decision fail. Lakshmana is told to carry out the order.

In Lakshmeesha, however, Sita's strange request to repair to the sylvan forests comes first. In a stanza pregnant with *dhwani* the poet makes Sita wait for an opportune moment when Rama is all alone free from his kingly worries. She catches him in a happy mood to broach her rather peculiar desires. She requests him, Do send me to the forest once again." (*Innomme banake thannam Kaluhabekendalu*). The poet's emphasis is on " *Innomme*" (once again). What a world of meaning is packed into that little compression — "*Innomme.*"

The fourteen long and arduous years she spent in the forest earlier and the entire stretch of the future years she is destined to spend in the forest are made to pass before our mind's eye. Then like a sledge hammer stroke comes the word "*bayake*" in the very first line of the next stanza.

Aakshitije bayakeyam blnnaise keldu nagutaakshepadinde kaluhuvanaagi santaisi

The Kannada word *bayake* — (desire) has a significant connotation as it refers to the peculiar longing or wish of a pregnant woman (especially in the first pregnancy) which must needs be fulfilled. Sri Rama listens to her request and then, says the poet, "smilingly and slightly tremblingly comforted her." The Kannada verse is far more effective than its English rendering. The word "smilingly" (*naguta*) reminds Sita (jocularly though) of her self-imposed exile of fourteen years, "slightly tremblingly" (*Aakshepadinda*) is a hint at the terrible trials and tribulations which they have gone

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through; and then "comforted" (santaisi). The word order preferred by Lakshmeesha is a clear indication of the delicate art he was capable of.

Bad Dream

Then follows the bad dream, so ominous, which leaves Rama completely dazed and shaken. The sequence of events in Lakshmeesha is much more natural, more moving and at the same time more convincing. Though Rama beseeches sage Vaisistha to perform a *Shanti* to counter the ill-effects of his bad dream, he is troubled in mind. Vague fears clutch him and he moves about, as it were, like a haunted man.

Lakshmeesha has succeeded eminently in picturing Rama's deep love for his consort and at the same time in delineating Sita's nobility, greatness, and sublime grandeur as she expresses her desire to go to the forest to see lovely though simple *rishyashramas* and meet the austere and dignified *rishipathnis*. Any other woman in her state would have craved, probably, for expensive jewellery and rare delicacies. Just because she was made of such sublime stuff, she told Lakshmana, even when he had made it clear to her that Rama had really banished her, that Raghava was faultless. To what heights Sita climbs!

In handling the second stage of the story too, Lakshmeesha proves himself to be a shade superior to the Sanskrit poet, Jaimini. While the Sanskrit poet makes Rama adopt a round-about method to learn about the latest things being talked about in Ayodhya, the Kannada poet chooses the direct method. The bad dream which Rama had, had shaken him. Consequently for three or four days he was listless, heavy hearted and woe-begone. He suddenly realised that as King he should address himself to his kingly duties. So he sumons his in intelligence men and queries them regarding the prevalent public opinion (Rama Rajya, as we know, was Gandhiji's dream and it was an ideal form of monarchical democracy the very soul of which was public opinion).

Lakshmeesha pictures Rama as a perfect ruler who plunged into critical self-examination. The neglect of his royal duties for three or four days forced him into this mood of self-examination. The intelligence man tried to gloss over the vital part of his information as he did not want to embarrass his lord. But the conscientious ruler commanded him to speak out. So comes out of his lips the heart-rending words spoken carelessly by the uncultured washerman. Raghunandana plugged his ears with his fingers

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and, says Lakshmeesha, shook his worried head like a shackled elephant and slipped into his *antahpura* like a chased cobra gliding into its hole. The two similes, of the shackled elephant and the chased cobra, are extremely appropriate and there is unquestionable literary grace in their timely application.

In Jaimini, on the other hand, the messenger is rather valuble, officious and tends to overstep the limits implied in and imposed upon a servant. Rama's queries too appear to be excessive. In Lakshmeesha's poem Rama is so overwhelmed by the unpalatable words that he goes into solitude and suffers terribly though silently. He refuses to give audience the next morning to other kings and monarchs who were waiting for a long time. This unusual stance of Rama brings his anxious brothers to his presence. They learn of Rama's gnawing worry and grief and of his decision on *Sita parithyaga.*

Last Stage

In the description of the last stage of *Sita parithyaga* both the sanskrit and Kannada poets have achieved singular success. The unsuspecting queen of Ayodhya was beside herself with joy and exultation as her '*bayake*' of going to the forest is about to be fulfilled (what a grand use of irony). She runs about collecting gifts and offerings to the *rishis* and their *pathnis.*

Even in that bustle and hectic preparation she does not forget to carry the *padukas* of her lord to serve as her constant companion (another splendid example of unconscious irony: it is the *padukas* and not her Lord which will be with her in the days to come). Incidentally the padukas which had been elevated by Bharatha to the status of a ruling monarch are now pressed into service to deputise as a royal consort. Lakshmana who sat in the chariot watching ruefully the goings on, becomes a living though helpless and an uneviable victim of cruel circumstances.

The chariot lugs forward and presently the horses gallop. The banner on top of the chariot flutters in the breeze. The poet says that it looked as if even the banner shook its head woefully from side to side wailing, "alas! alas!" at the sad decision taken by Sri Rama.

Even after crossing the Ganga, Sita is very surprised at not discovering the ever so familiar sights and sounds — the hermitages, the *Vastras* hanging from the branches, the gentle deer, the spiralling smoke from *agnihothra* in the *Kutiras*, the *Veda ghosha*, the lowing of cows and the melody of sacred songs. So she questions Lakshmana if

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he were on the right track or whether he had lost his way. Lakshmana is thrown into a paroxysm of grief which he dare not give expression to. Duty bound as he was, he stuttered and stammered, words stuck in his throat and his eyes were pools of sorrow. Express himself he must, and so in broken words he said almost inaudibly —

"Devi, having been ordered by Raghukuloddhara to leave you in the forest, I tearfully beg you to make your own way in the forest. I cannot violate his command."

Sita's state immediately on hearing Lakshmana has been magnificently pictured by Lakshmeesha.

Birugaali pode yalke Kampisi phalita Kadali
Muridile goraguvante lakshmanana maathu Kivi
dharage beelidamunna hammaisi biddalangane dharage nadanadugute

Like a plantain tree bearing a cluster of ripe fruits shaken and flattened by a gust of strong wind — Sita fell down).

The significance of "bearing" (*phalita Kadali*) in the context of Sita's being in the family way and the meaningful expressions "shaken and flattened" (*kampisi muridile goraguvante*) are more moving and appropriate than Jaimini's simile of a falling star.

Valmiki's Poetic Beauties

आम्रं छित्वा कुठारेण निम्बं परिचरेत्तु यः।
यश्चैनं पयसा सिञ्चेत् नैवास्य मधुरो भवेत् ॥

After cutting down a luscious mango tree and planting in its place a *neem* (margosa) tree, one cannot expect to get sweet fruits from the new tree even if he waters it with milk itself.

यो हि दत्वा गजश्रेष्ठं कक्ष्यायां कुरुते मनः।
रज्जुस्नेहेन किं तस्य त्यजतः कुञ्जरोत्तमम् ॥

Of what avail is it to one after giving over a mighty elephant, to hug its rope?

हित्वा धर्मं तथाऽर्थं च कामं यस्तु निषेवते।
स वृक्षाग्रे यथा सुप्तः पतितः प्रतिबुध्यते ॥

He who plunges into the pursuit of pleasure in utter disregard of *Dharma* and *Artha* wakes to the reality as unpleasantly as one who went to sleep on the top of a tree to be rudely awakened by the shock of his precipitous fall.

Lakshmeesha's splendid picture of the departing Lakshmana is unforgettably moving and artistically great. Says the Kannada poet — "Like a tender calf pulled away from its mother, Lakshmana cast a longing, lingering tearful look behind." Sita's motherly fondness and Lakshmana's filial affection are brought home effectively by this homely image of the calf and the cow. □□□

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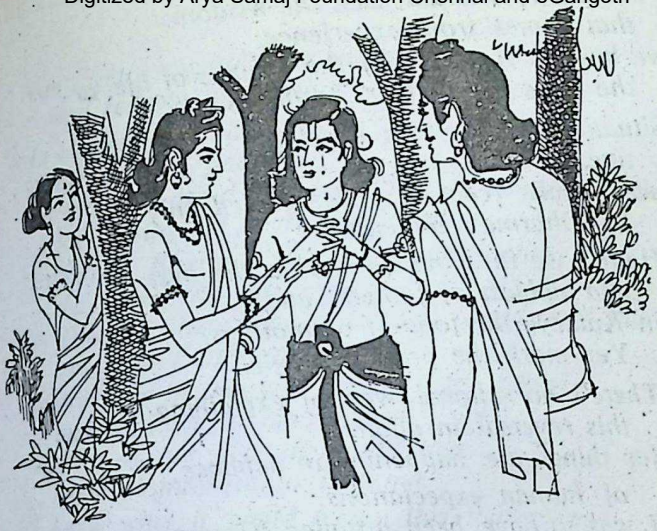

Upholding the Moral Law*

Rama on Raja Dharma

PROF. K. R. SRINIVASA IYENGAR

But vain were the appeals to precedents,
vain the reckless if well-meant
sophistries of Rishi Jabali, and
vain too were Bharata's pleas.

Nay, even his final threat of fasting
unto death had no effect:
and Rama, distressed but quite unruffled,
spoke to Bharata again:

"Whether we like it or not, Bharata,
what we do today will set
the pattern of public behaviour
for all the ages to come.

It's the role of the House of the Raghus
by Divine dispensation
to act rightly, casting aside notions
of preference and profit.

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* An extract from "Sitayana: The Epic of the Earth-born," a work in progress.

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You and I, Bharata, lack the wisdom
that comes from experience;
we haven't the scars of the wounds of life, or
the taste of the tears in things.

Situations in life can develop
unexpectedly, and we
needs must react at once, guided only
by Dharma's imperatives.

Hadn't we in King Dasaratha the best
and noblest of fathers, and
in Kaikeyi the fondest of mothers?
Yet mark the present tangle!

There's no rational way of explaining
this reversal in affairs,
for things are happening in defiance
of human expectations.
I was to have been installed Vicegerent
by the Council decision,
but since there's this earlier covenant
it's not for us to wrangle.

The Royal word was given long ago,
a gesture of gratitude;
when the time comes for it to be redeemed,
there can be no resiling.

Now if we raised collateral issues,
my right as the eldest son,
your reluctance born of your love for me,
the perils of forest life,
the remorse and death of the aged King,
or the great surge of feeling
among the people, we shall miss the clue
to right thinking and action.

Dharma's commandments hold good for all time,
and rise above personal
predilections, local circumstances
or sectional interests.

Mother Kaikeyi desired that the boons
be made good, and you and I

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can together uphold the moral law
and redeem our Father's word.
In all ages and climes people can see
the strident finality
of what we are doing, for this transcends
the stirrings of heart and mind.
But once, Bharata, you start questioning
the bases, the very ground,
of Dharma, there'll be cracks all round, and this
our solid Earth will crumble.
We're here in this world for a little while,
and we have to play a part
worthy of our Kukutstha heritage
and commitment to Dharma.
I knew what it could mean, this journeying
to the woods; but I don't know
what is yet to happen to us during
the still unspent stretch of years.
Added to the initial requirement,
here is Maithili braving
the uncertainties of Dandaka life,
and here's Lakshmana as well.
When Sita cited the right and duty
of the consecrated wife,
sahadharmini, to share her Lord's life,
once more I was Dharma-bound.
And Lakshmana pleaded his native right
of brotherly devotion,
and he has come too, my alter ego,
our vigilant serviteur.
Don't you see, Bharata, that in nothing
do we have complete control;
our strategies are all thrown out of gear,
and chagrin alone is left.
Whether these changes and complications
are but random instrusions,
or whether they're part of the larger good,
'his beyond our human ken.

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There may be times when the hapless agent
is caught between opposing
pulls of conscience, a Dharmic dilemma,
two balancing compulsions.

In such a predicament, either way
may mean suffering, both ways
may be valid, yet one must make a choice
and bear the consequences.

But, Bharata, no such ambivalence
afflicts us now, for the choice
is between my private good and comfort
and a public moral stance.

I've thought it over long and anxiously,
and this alone seems proper:
poised between rival pulls, let's sacrifice
the private for the public.

You may say there's the will of the people,
Ayodhya has come with you,
and wants me back! But questions of Dharma
aren't decided by numbers.

(To be contd.)

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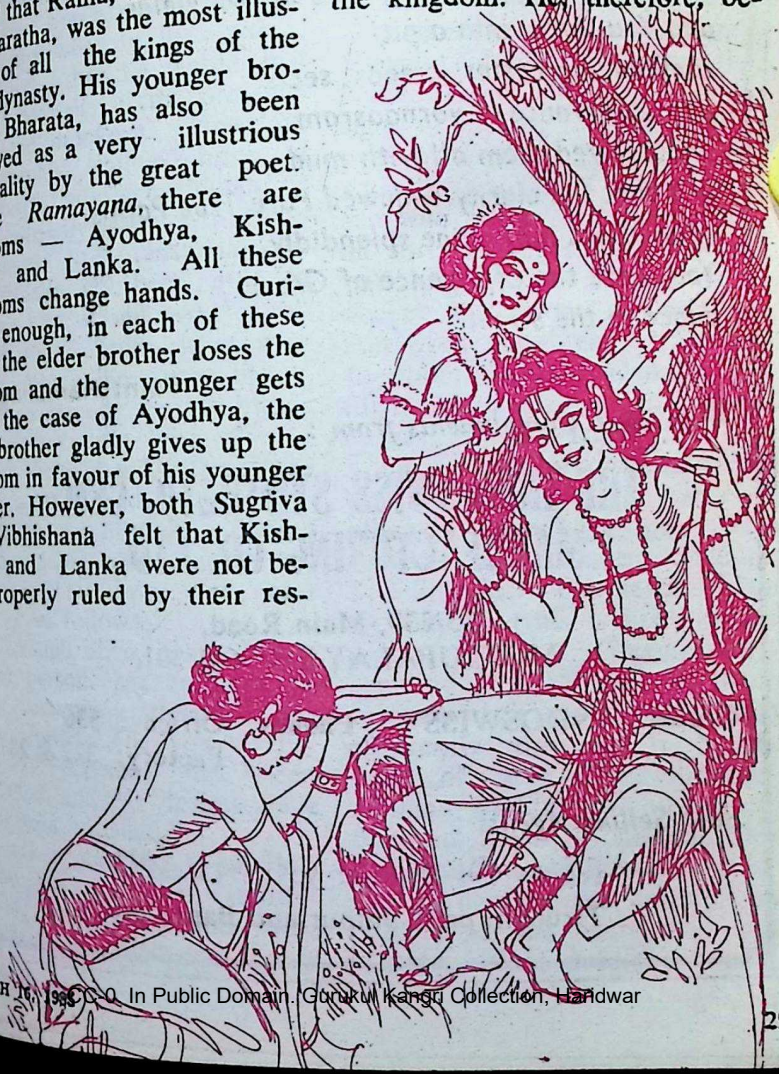
Valmiki's Bharata

Dr. B. D. Dhavan

VALMIKI in his *Ramayana* says[1] that Rama, the eldest son of Dasaratha, was the most illustrious of all the kings of the solar dynasty. His younger brother, Bharata, has also been portrayed as a very illustrious personality by the great poet. In the *Ramayana*, there are kingdoms — Ayodhya, Kishkinda and Lanka. All these kingdoms change hands. Curiously enough, in each of these cases, the elder brother loses the kingdom and the younger gets it. In the case of Ayodhya, the elder brother gladly gives up the kingdom in favour of his younger brother. However, both Sugriva and Vibhishana felt that Kishkinda and Lanka were not being properly ruled by their respective brothers. Sugriva could neither forget his lost wife nor the kingdom. He, therefore, be-



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Oh great Effulgence of Grace,
You, indeed, are my Seignior !
For, You made a manure of the rubbish
which doctrines of ignorant nature and theologies are
and spread it on the dry land of two yields,
and You threw into a pit
confounding castes, creeds, sects
and observance of varnaasram
and covered them all with mud,
and that the clarity-endowed Pure True Path's
good ethics may shine splendidly,
You made the Effulgence of Grace
dance in the street.

—**Saint Ramalingar**

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sought the assistance of Rama in killing his mighty brother, Vali.[2] Similarly, Rama himself says[3] that Vibhishana had approached him as he was desirous to be crowned as King after the defeat of Ravana.

At a critical juncture in the war when it had just begun and the fortunes of Sri Rama and his allies appeared to be very low, Rama went to the extent of saying[4] that he would just end his own life in the presence of all the monkeys. However, one thought troubled him at this stage, that even though he had hurriedly given symbolical coronation to Vibhishana, he had actually not been able to coronate him. Rama says:[5]

"Without doubt, what worries me is the unredeemed promise I made to Vibhishana that I have not been able to make him king of the Rakshasas as I had promised."

Vibhishana himself, finding that the game was nearly up, bemoans his own lot and laments[6] as follows:

"Though alive, I am like a dead person. My ambition of ever becoming the king has been foiled. The vow of my enemy (Ravana) has been fulfillled and his desires have also been satisfied."

In striking contrast to all this, Bharata felt that the rightful heir to the mighty and vast domain of Ayodhya was only Rama and none else. He told[7] his mother that he would bring back Rama, personally enter the forests and that would be the happiest day in his life when Rama would get back to Ayodhya:

"Aham apy avanim prapte,
Rame Satyaparakrame.
Krtakrtyo Bhavisyami,
Vipravasitakalmasah."

Furthermore, Bharata unreservedly told[8] his mother that he would not allow her evil designs of making him the king to ever materialise. Equally potent was the resolve of Rama himself who refused[9] to succumb to all sorts of very sincere requests and supplications of Bharata to accept the throne so much so that even the threat of Bharata to undertake an indefinite fast till Rama could acquiesce to his request did not fructify.

Thus, both of these excellent brothers seemed to vie with each other in renouncing their respective right to the kingdom. The liturgical doctrine of "Idam na mama" (this is not mine) seems to have inconceivably been adopted by each of them. In fact, their renunciation very effulgently projected forth the lives of two "Self-liberated" (Jiwana Mukta) persons as defined in the Brihad-aranyakopanishad,[10] as follows:

"When all the desires, that dwell in the heart are cast away, then does the mortal

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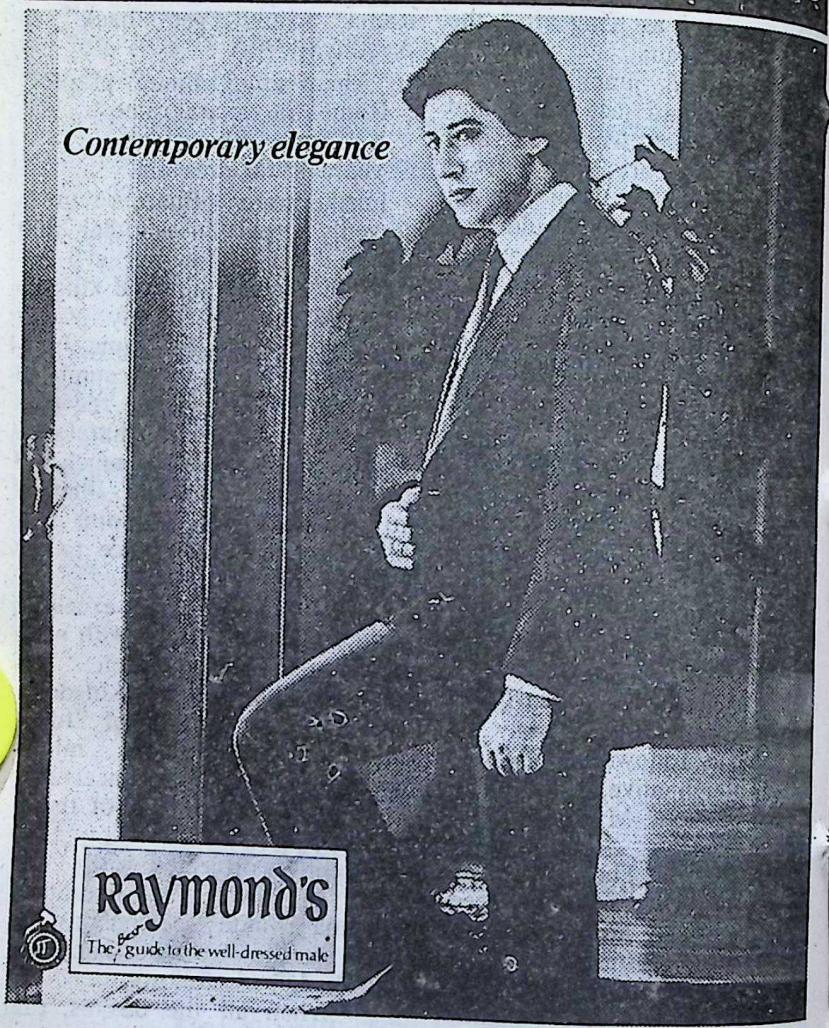
THE SUITING RANGE FROM RAYMOND'S



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become immortal, and he attains Brahma here (in this very life)."

In this context, there is a remarkable passage in the Yuddha Kanda which requires full attention. It is a well-known fact that Bharata took the kingdom of Ayodhya (The Invincible City) as a trust on behalf of Sri Rama and he ruled it for fourteen years under the mystic guidance of the sandals of the hero. When Sri Rama returned to Ayodhya. Bharata felt very happy over the fulfilment of his greatest desire. The first thing he did was to ask Sri Rama to put the sandals on again:[11]

"Paduke te tu Ramasya,
Grhitva Bharatah Svayam.
Caranabhyam Narendrasya,
Yojayamasa dharmvit."

Bharata himself adorned the feet of Rama with the sandals lying as security with him. Bharata further said[12] with folded hands:

"Abravic ca tada Ramam
Bharatah sa krtanjalih.
Etat te raksitam rajan,
Rajyam niryatitam maya."

"O worshipful one! The kingdom which you placed as a trust with me, I do herewith make over to you." He further said: "This day, the objective of my life has been achieved and my desire has been fulfilled; seeing you back again in Ayodhya. Please, come and inspect the treasury, the granary and munitions."

"Bhavatas tejasa sarvam
krtam dasagunam maya."[13]

"Owing to your might, I have been enabled during this period to enhance everything — treasury,, granary and the army, tenfold."

Then took place a most wonderful incident. Vibhishana, Sugriva and all the monkeys stood around and heard this conversation between the brothers with great concern, — the one brother returning from a long exile after vanquishing a mighty foe and recovering his wife and his honour to take back the kingdom; and the other, yielding it back out of gladness of his heart. The poet says[14] that all of them wept while witnessing this event!

"Tatha Bruvanam Bharatam
Drstva Bhratrvatsalam.
Mumucur vanara Baspam
Rakshasas ca Vibhisanah."

Whether it was the monkey spirit or the Rakshasa spirit, it melted at this sight and they all wept. It is quite significant to note the feelings which must have passed through the minds of Sugriva and Vibhishana. How they dreaded their brothers, what feelings they entertained towards them, how they schemed, intrigued, fought and prayed to get them despatched! How glad they were to take the king-

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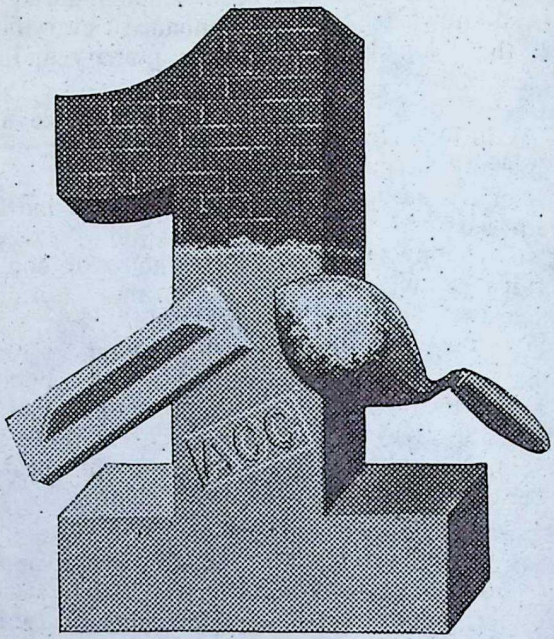
Because we're the biggest, we have to be the best



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dom after them! Obviously they could never imagine that any two brothers could love and respect each other so much.

All the references in this article are from the Bombay Edition of the Ramayana. (Published in 1934).

1. II.2.28.
2. IV.8.39; 10.30.
3. VI.18.13.
4. VI.49.7, 11 & 17.
5. VI.49.22.
6. VI.50.19.
6. II.74.34.
8. II.73.25.
9. II.111.14.
10. IV.4.7.
11. VI.130.52-53.
12. VI.130.53-54.
13. VI.130.55-56.
14. VI.130.56-57.

The Twang of Rama's Bow

भूकंपं जनयन्नभो विदलयन्नंभोनिधिं क्षोभयन्
दैतेयांश्च विमर्दयन् गिरि वरान्भिन्दन् दिशः पूरयन् ।
वैदेहीमपि मोदयन्सकलगीर्वाणान् शिरः कम्पयन्
कल्याणोरघुरामबाणविलसत्कोदण्ड-दण्डध्वनिः ॥

May the twang of Sri Raghu Rama's bow, which creates an earthquake (in the enemy country), tears through the skies (of the enemy) and turns enemy waters upside down, at the same time gladdens Sita's heart and makes the gods shake their head in approbation—may it bless us.

—*Ramakarnamrita*

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Let us Love our Lord Sri Rama

K. SUBBARAYAN

Even the all-powerful Ravana could not think of entertaining a carnal thought in Rama's guise, and therefore the easiest and best way for us to attain the bliss of beatitude would be to constantly invoke the presence of Rama within us.

SITA who was purer than purity itself was forcibly taken to Lanka by the wily Ravana.

He could not win her over with all his prayers, entreaties and threats. Ravana felt miserable, desperate.

Would anyone help him win over Sita? Ravana offered rich rewards. One of his trusted commanders had a bright idea. He was almost sure of winning the reward offered by Ravana.

"Speak up," Ravana encouraged him. "O! my Lord, my idea is simplicity itself. Sita, being a chaste wife, would at once fall for you if you approach her in the guise of Sri Rama."

There was suspense in the atmosphere. Ravana was an adept at changing his forms. After all he had lured Sita from the safety of her hermitage by taking on the role of an alms-seeking Sannyasin. The face of every Rakshasa lit up. What a bright idea.!

But the face of Ravana did not light up. "No," "No," he kept muttering. At last turning to the man who had come out with the bright idea he said. "Ah! If I take up Rama's form, where is the place for lust (kama) in me? Where there is Rama there is no Kama and where there is Kama there is no Rama."*

We in India do not fully realise the great blessings that are ours because of Valmiki's immortal epic, the *Ramayana*.

Today, if our families do not

* Sri Ramakrishna Paramahamsa.

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break up as in the West, we owe much to the *Ramayana*. Today, if we value the ideal of inviolability of marriage and we do not ape the West in the matter of divorces, it is because of *Ramayana*. Today, if there is filial piety in our land, it is largely due to *Ramayana*.

Every time we celebrate the Rama Navami festival we are renewing our spiritual and cultural tradition, we are correcting ourselves on the path of Dharma — rectitude.

Psychologists tell us that within us there are many beasts, the worst one being the monkey in us. But this very monkey of our mind will do for us great deeds and even help us to cross the ocean of life if only we recognise that Sri Rama is its master. During the Rama Navami let us remind ourselves to surrender the monkey in our mind to Sri Rama.

Sri Hanuman symbolises for us the greatest ideal of devotion to the master, a devotion that has conferred on Hanuman immortality. If only we can develop loving devotion to Sri Rama, the very embodiment of all virtues, our lives will become blissful.

We all often delude ourselves with the idea that we are all intellectuals and that Bhakti is only for the inferior class of people. Alas! We are sadly mistaken.

A moment's thought will convince us that between the head and the heart, it is the heart that has invariably the final say. Are not feelings more powerful than reasoning in the final reckoning?

Whereas feeling is almost born with us, the reasoning faculty is a later development in us. Perhaps this accounts for the relatively greater strength of feelings over reasoning. Anyway, we should never underestimate the power of feelings — the strong primary urge in all of us.

Bhakti or devotion to God is nothing but the channelising or directing of these emotions in the proper way. For a devotee there is no repression. His path is sweet in the beginning, sweet in the middle and sweet in the end. Is not love the sweetest thing? The emotion of love is within us all. Instead of directing it to ephemeral things we have to direct it towards God, towards Sri Rama, the embodiment of all virtues.

If we really think that Rama is always with us, if we love Him, can we think a bad thought, utter an indecent word or do a wrong act? Even the all-powerful Ravana could not think of entertaining a carnal thought in Rama's guise, and therefore the easiest and best way for us to attain the bliss of beatitude would be to constantly invoke the presence of Rama within us. Being omnipresent, He is everywhere. We have only to become

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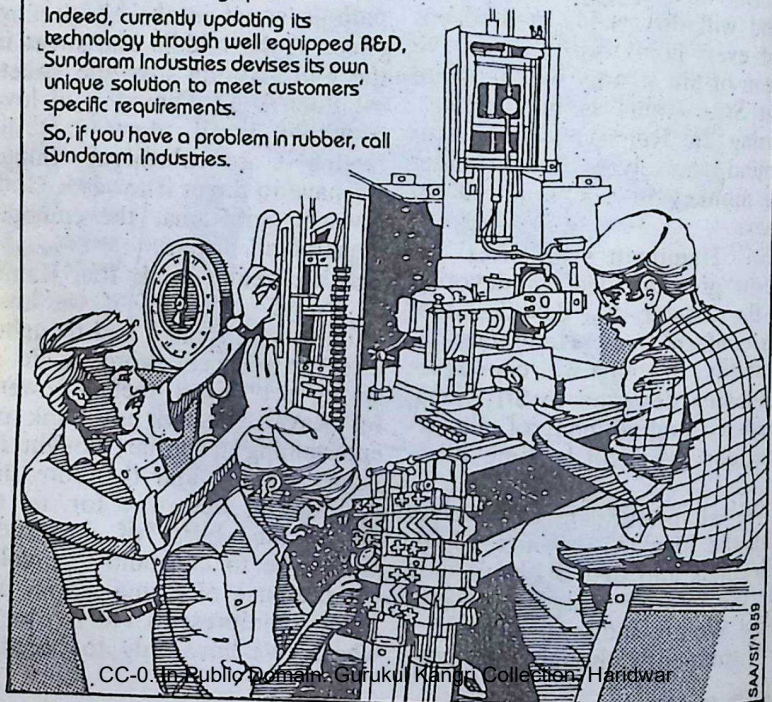

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aware of His presence within us, within us. For this the time-tested method is to go on repeating Rama Nama. Those who have tasted the sweetness of Rama Nama will never give it up. And for those who have not, it is never too late to learn to enjoy the sweetness of Rama Nama.

"If by leaving behind a small pleasure one can gain a great pleasure, then let him renounce his small pleasure and lay his hands upon the great pleasure," says Buddha. And this is sound common sense, too.

The pleasures any man is capable of enjoying are of only three kinds. The first type of pleasure is that which gives us a sense of euphoria by dulling our mental faculties. Typical of such pleasure is that which comes to us by taking intoxicants, which are in reality depressants, such as liquor, opium and even to a milder extent tobacco in any form. Such a pleasure which eventually leads to drowsiness, lethargy and indifference to duties and responsibilities by clouding our mental and intellectual faculties belongs to the lowest category, though quite a few of us seek such pleasures avidly.

The second type of pleasure arises when our senses come into contact with various objects of pleasure. These have necessarily a beginning and therefore inevitably an end. A glutton's delight in eating is an example. The beginning of such a contact-born pleasure is joyous and the end, as we all know, is miserable, painful. The wise ones will certainly not opt to make such a pleasure the goal of their lives.

Then comes the third category of pleasure. It is a form of pleasure leading to the brightening of mind and intellect. Such a pleasure can come only by cultivation and therefore its beginning will not be pleasant: to give up the lower type of pleasures to which the mind has become accustomed and to take up the higher type would be at first painful.

The constant remembrance of Sri Rama belongs to the highest category of pleasure — the one which we all of us should cultivate, though to make a beginning might seem to be very irksome.

If it is sound commonsense to give up the lower for the higher, we should not hesitate even for a second to begin chanting the name of Sri Rama in whose company we can only do good and never bad.

Philosophers advocate the giving up of all desires. Is it possible for us to give up all desires? Many attempt to do so imperfectly and in the process come to grief. In the name of giving up desires they become quite lazy and dull. But, for the devotee,

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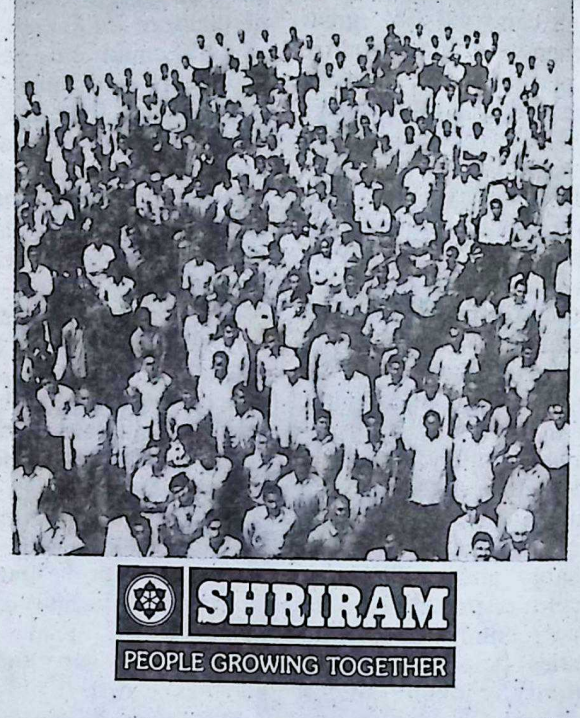
Begin with vision.
Build with people.



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the path is easier. He has not to give up any desire. He has all his desires. There is nothing negative in Bhakti. It is all positive. And yet the goal reached by the Jnani after traversing his perilous path is the same as the one reached by the Bhakta who walks along a flower-strewn path.

"If you always remember that in all you do, God stands as a witness, you will not err." If anyone can practise the truth enshrined in this small sentence, he is sure to attain the highest.

It is a common error to suppose that the Higher Life is a matter of reading. It is not at all so. Higher life consists in purifying our thoughts which is the source of our words and deeds. "All our acts are our thoughts made visible."

Sri Rama's touch could redeem an Ahalya who, having fallen from the path of rectitude, had lost all her finer feelings and become a stone as it were. Indeed that very Sri Rama is ever ready to bring new life to our stony hearts, ever ready to redeem us, however grievous our faults are. Is there not the mantra which tells us that in whatever state of defilement we are, the very remembrance of Sri Rama would purify us? And let us also remember the tribal woman Sabari who was Rama's great devotee. We need not worry about our lack of learning or intellectual attainments. Sri Rama looks to our heart only. And once we develop love towards Sri Rama, automatically our intellects will also brighten up because is He not the sum total of all Intelligence, the very source of all Intelligence?

We should not also forget that the highest type of pleasures is born out of brightness of the mind and intellect.

Sri Rama is the most human of all of God's incarnations and He is the most lovable. Let us just *love* Him. Then all will be well with us and our land.

Let us chant His name, sing His glory and live and move in Him consciously and wholly. Then all will be well with us and with our land.

Hare Rama Hare Rama Rama Rama Hare Hare
Hare Krishna Hare Krishna Krishna Krishna Hare Hare

The last quarter of a century of my life has been pretty constantly and faithfully devoted to the study of the human race — that is to say, the study of myself, for in my individual person I am the entire human race compacted together.

Mark Twain

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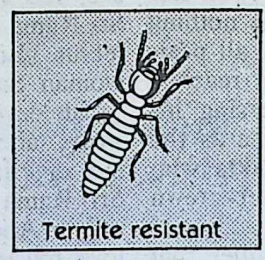

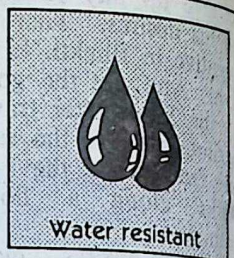

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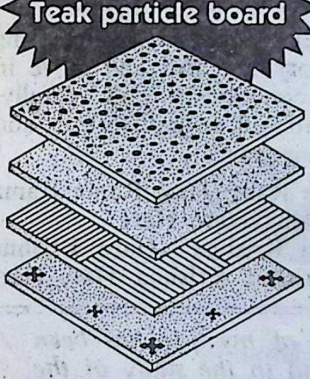

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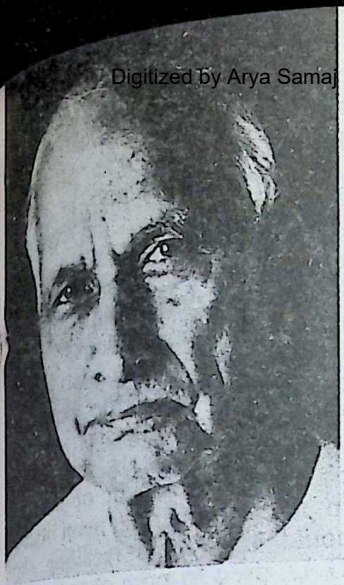

Ghanashyamdas Birlaji was born on Sri Rama Navami Day in 1894. He passed away in London on June 11, 1983.

G. D. BIRLA
THE PERFECT PLANNER

M. K. PANDYA

IN the early forties, Destiny took me to Pilani, as a teacher. The village *Pathshala*, which G.D's father had set up already, burgeoned into an Intermediate college. Already there were large school and college buildings, excellent hostels for boys and comfortable quarters for teachers.

The playground was very large and well-equipped for a variety of games. There was a nice dairy-farm which used to supply milk at a very cheap rate to all those connected with the Birlas. With the help of powerful machines a little canal had also been dug, known as *Shiva Ganga!* Boys used to have swimming competitions there. The Birla Education Trust had come into being for providing aid to thousands of educational institutions throughout the country.

At the time I joined, the Degree classes had alerady started. Whenever G.D. came to Pilani, he used to invite teachers to his residence which was known as *Chandrabhavan*. While talking about the future, he sometimes seemed to close his eyes in poetic reverie, as it were, and get lost in the glorious vision that he had before him .... "I would like to make Pilani a unique centre of education in India. Boys will forget Oxford and Cambridge once they enter Pilani," he said.

While listening to him in the evening, we used to stretch our limbs on the cool velvet lawns of "Chandrabhavan." His single-minded devotion to the cause of education was comparable to

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GESTURE TO SCIENTIST

IN the early twenties, when Shri G. D. Birla was hardly 30, late Sir C. V. Raman wrote to him with his characteristic enterprise, "If only you can help me with an amount of Rs. 22,000 for the purchase of a special type of instrument which has to be imported, I may assure you that I may be able to get the Nobel Prize for my discovery".

The response to this moving personal appeal was immediate and spontaneous. Sir Raman got the cheque and eventually the Nobel Prize as well.

Dr. Raman was evidently overwhelmed by this and remembered it gratefully till his end and remained a good friend and admirer of Shri G. D. Birla.

the concentration of mind of a *yogi*. Education was not the only sphere of his activity. His was a multi-faceted, dynamic personality. The Second World War was still going on but we at Pilani did not feel the shortage of anything.

G.D. was very informal and humane. Any employee of his institution could meet him freely. He listened to everybody and suggested prompt remedies.

I had an occasion to go there, after forty long years, in connection with the admission of my grandson. What a staggering progress! The little seedling has grown into a mighty banyan tree, with its branches spreading far and wide, and its crown almost touching the sky. It is now dotted with numerous educational institutions.

In the evening, while promenading along the boulevards stretching endlessly in and around the campus, and walking on the embankment of the canal in the shimmering neon light, I could not help recalling how G.D. used to pore over the blueprint of what one sees today!

There are rows and rows of hostels, teachers' quarters, guest houses, rest houses, modern shops, cafeterias, in Pilani now. It is a busy, buzzing university town. Oxford and Gurukul rolled in one!

G.D.'s dream has come true. No word of tribute could be too great for him. I could only put my feeling in the words of a great poet:

His life was gentle; and the elements
So mixed in him that Nature might stand up
And say to the world, This was the man. □□□

To be good is noble; but to show others how to be good is nobler and no trouble.

—Mark Twain

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Acharya J. B. KRIPALANI

JIWATRAM BHAGAWANDAS KRIPALANI was born in 1888 in a well-to-do family in Hyderabad (Sind). After graduating from the Wilson's College, Bombay, he took his Master's Degree from the Fergusson College, Pune, in History and Economics in 1912. While working in the Bhumihar College at Muzaffarpur in Bihar, he came under the influence of Gandhiji and gave up his job in 1917 to plunge into the Champaran Satyagraha.

He established the Gandhi Ashram at Meerut and was also associated with khadi and village uplift work in Uttar Pradesh, Madhya Pradesh and Delhi. His scholarly attainments and experience with educational institutions were requisitioned in 1922 for serving the Gujarat Vidyapeeth as its Principal (Acharya). He guided the institution until 1927. The prefix Acharya stuck to him since then.

He was the General Secretary of the Congress for more than a decade from 1934 to 1946.

He presided over the Meerut session of the Congress in 1946 at the instance of Gandhiji, supported by Nehru and opposed by Patel. He wanted the authority and functions of the organisational wing and the legislature wing of the party to be clearly defined so that the Government did not overshadow the party and become omnipotent. When this did not take place, he resigned the Presidentship in November 1946 with the approval of Gandhiji.

He was a member of the Constituent Assembly from 1946 to 1951. With the merger of KMPP with the Socialist Party, he became the Chairman of the Praja

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Socialist Party and held the office till 1954. He was elected to the Lok Sabha in 1952, 1957, 1963 and 1967.

Kripalani played a notable part in the formation of the Janata Government in 1977 after the trauma of the Emergency. He was very much disillusioned when the Janata Party disintegrated owing to the clash of wills and conflict of personalities at the top.

Kripalani married Sucheta when he was 50 with the consent of Gandhiji who was initially against their marriage. " By marrying Kripalani you will be cutting off my right hand," Gandhiji told Smt. Sucheta when she sought his permission. Gandhiji relented after two years and even then grudgingly. "I shall not bless you but I shall pray for you," he said. Smt. Sucheta Kripalani passed away in 1974 leaving the Acharya a lonely old man whose end came on March 19, 1982.

Acharya Kripalani was a crusader all his life, first for the freedom of the country and after independence, for human rights and justice. Satire was his *forte*. He had a keen sense of humour and irony. His speeches and writings were witty and incisive. Simple and austere in his habits, he revelled in repartee and played the role of a gadfly in Indian politics.

□□□

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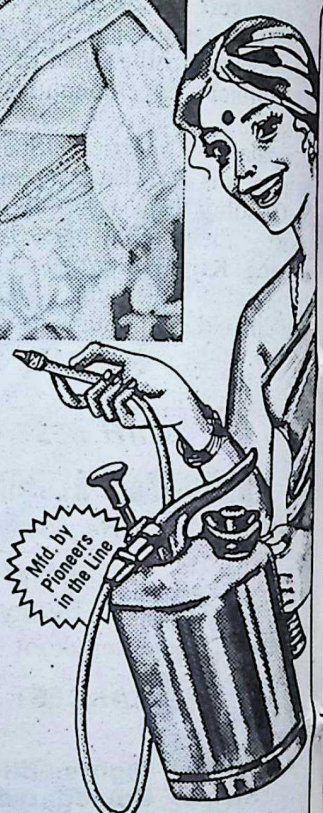

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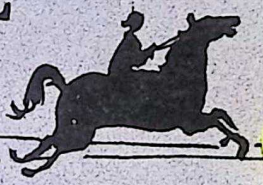
WHEN ACHARYA KRIPALANI RODE A HORSE

S. RAMAKRISHNAN



MY mind goes back to April 1940, when I, a youngster of 17, first met Acharya Kripalani at Allahabad — at Swaraj Bhavan, the then Congress headquarters, gifted by Pandit Motilal Nehru.

One of the earliest to join Mahatma Gandhi, Acharya Kripalani was then the General Secretary of the Indian National Congress. In the pre-independence era, the post of Congress General Secretary commanded respect next only to that of "Rashtrapati," as the Congress President was then known. The Acharya was already one of our top national leaders. Yet, he was so kind and considerate even to a young non-entity.

It was given to me to work for the indomitable Sardar Patel during this momentous period. The least loquacious among the members of the Congress High command, endowed with exceptional organising ability, the treasurer of the Congress, "the iron man with a mother's heart" was the executive arm of the Mahatma. He was then virtually controlling and directing the organisational and parliamentary wings of the Congress.

As Congress General Secretary (1934-1946) and later as Congress President (Meerut Session, 1946 succeeding Nehru), Acharya Kripalani used to correspond with and meet the Sardar very frequently in Bombay and elsewhere. Ideologically

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and temperamentally, they were very close to each other.

On March 23, 1946, the high-powered British Cabinet Mission led by the saintly Lord Pethick Lawrence, then Secretary of State for India, as Chairman with Sir Stafford Cripps and Mr. A.V. Alexander as Members, arrived in India. They had round-the-clock discussions with the Indian leaders principally of the Congress and Muslim League, in New Delhi in March and April. These yielded no results, thanks to the intransigence of Quaid-e-Azam Jinnah. In May, from the sweltering heat of New Delhi, the Mission moved to the cool, salubrious Simla. The Congress team was housed in two mansions: Mahatma Gandhi, Khan Abdul Ghaffar Khan, Sardar Patel, Dr. Rajendra Prasad, Acharya Kripalani and others in "Chadwick," (till then the seat of the British emigre Government of Burma) and Pandit Nehru and Maulana Azad in the nearby "Retreat." Being on the personal staff of the Sardar, I too was allotted accommodation in the "Chadwick."

The very next day after arrival in Simla, during the morning prayer, Gandhiji had asked his entire entourage including his faithful Secretary, Shri Pyarelal, Personal Physician Dr. Sushila Nayyar, Personal Assistant Shri R.P. Parashuram and others to leave Simla. He wanted to be left alone without the trammels of "his family" so as to solely rely on God in that supreme hour to arrive at the right decision.

Staying under the same roof, I had the good fortune of meeting and mingling with Kripalaniji, morning, noon and night. There were several incidents, highlighting the Acharya's wisdom, humour and resourcefulness. I shall content myself with narrating one of them.

The daily routine was this: about 8-30 a.m. Panditji and Maulana Azad would come to "Chadwick" with the typed copies of the gist of the discussions of the previous day and

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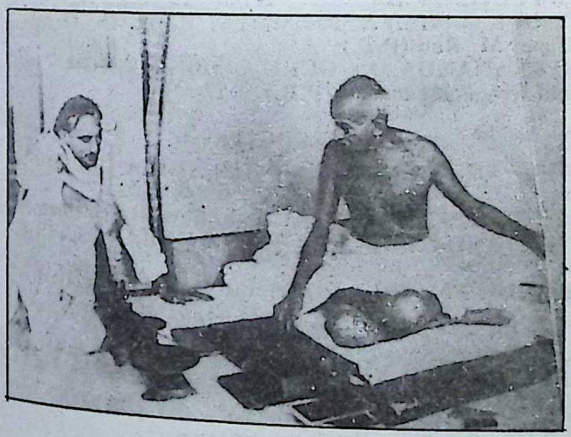
drafts of memoranda or letters, if any, to be issued by the Congress to the Mission and/or Mohamed Ali Jinnah.

A formula on which the Congress and the Muslim League could agree continued to elude. To their exasperation the Cabinet Mission announced that unless the Congress and the Muslim League evolved an agreed formula, the Mission would come out with its own formula. The deadline set was 4 p.m. May 12, 1946, I think.

The arrangement made in the previous evening between the Mission, Nehru representing the Congress and Jinnah the Muslim League, was that in the forenoon the Congress would send to Jinnah its final terms well ahead of lunch time, so that Jawaharlal and Jinnah could discuss them threadbare at lunch at Jinnah's place. Unfortunately, Panditji forgot to tell anyone about this arrangement.

As usual, Panditji accompanied by Maulana Saheb arrived at "Chadwick" with his draft on the morning of May 12, 1946. It was finalised at a conference with Gandhiji, Khan Abdul Ghaffar Khan, Rajendra Babu, Kripalaniji and others. After finalising the draft the leaders went to their respective apartments. Panditji, efficient, meticulous, punctilious and punctual as he was in all matters, came to the improvised "Secretariat" room. As the draft contained numerous additions and deletions and could not be easily read, Nehru himself stood by my side and with a view to saving time, read it out line by line for being typed out directly on the typewriter.



Acharya Kripalani and Mahatma Gandhi

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Typing over, Jawaharlalji signed it. I folded the letter, put it in an envelope, closed it and he dashed off with it to the portico. Not finding anyone there he lost his temper and went on shouting 'Dinanath' .... 'Dinanath'. The spruce and smiling Dinanath, deputed by Shri Ghanshyamdas Birla as the manager of Gandhiji's camp, unaware of this important work, had gone to the market on his daily errand, to buy provisions and vegetables.

The noble-hearted Panditji's bouts of anger were like a hurricane. Anybody who dared to appear before him on such occasions would be swept off. So there was none in the vicinity. Even as Nehru, quivering with rage and impatience, went on loudly calling out Dinanath,' 'Dinanath' who was not there. Acharyaji, who was in his first floor room overlooking the portico, came down, ambling in a leisurely pace and asked Panditji, in his drawling, rasping voice:

"Jawaharlal, what do you want?"

Nehru: "Does not anyone here know that this letter has to reach Mr. Jinnah latest before 12 noon?"

Kripalani: 'No, none here is gifted with the power to divine what is in your mind. Anyway, shouting will not make the letter reach Jinnah's residence .... Come on, give it to me. I will get it done."

In those days, up in Simla, the use of a car was permitted only for very few VVIPS like the Viceroy and Mahatma Gandhi. Others had to depend on horses.

Luckily, Dinanath had gone to the market on foot and the horse was in the stable.

The Acharya briskly walked up to my room and asked:

K: Bhai, do you know riding?

R: "No, Acharyaji,"

K: "There is none else available. The matter is very urgent and important. So I shall myself ride Dinanath's horse and deliver the letter."

R: "Oh!"

K: "I do not wish to ride in my loose dhoti. In the gusty wind, the dhoti will fly apart, exhibiting to the pedestrains my drain-pipe legs. Have you a churidar pyjama?"

R: "No, very sorry, Acharyaji."

We then repaired to Dinanath's room next door. Naturally it was locked. Kripalaniji literally broke into the room rummaged Dinanath's wardrobe, and laid his hands on the longest churidar pyjama there. Swiftly, he squeezed his legs into the pyjama, mounted the horse and rode away merrily letter in hand. To voluntarily become a messenger boy at the call of duty, was nothing to him! □□□

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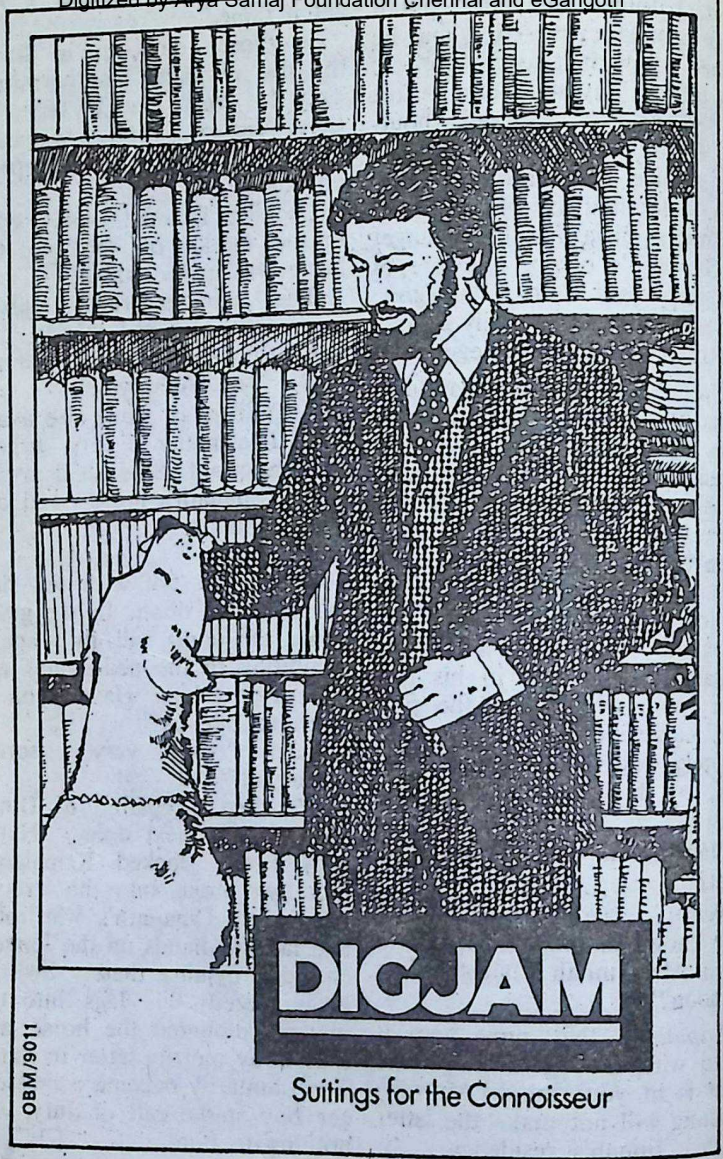

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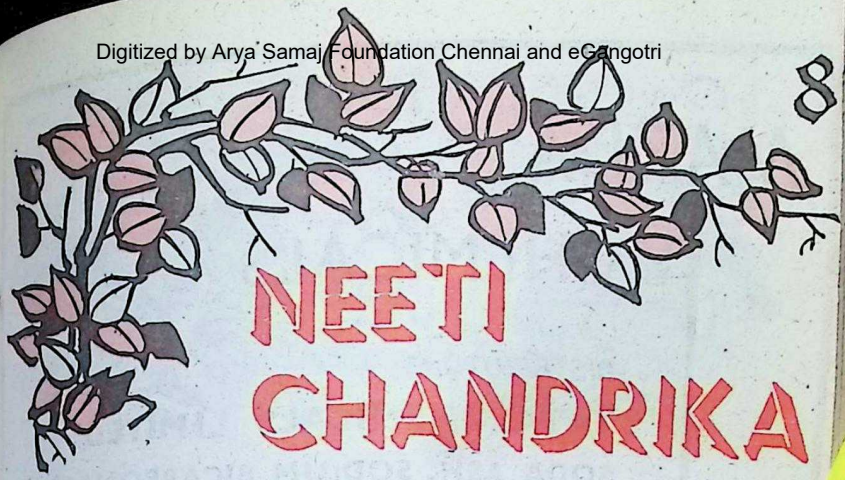

NEETI CHANDRIKA

Trans : T. H. CHOWDARI

ONE day when the three friends were talking among themselves happily and discussing many a philosophical subject, a deer which was being pursued by a hunter came there post-haste and in great fright.

All the three friends were terrified. The tortoise dived into the water. The rat scurried into its hole. The crow which flew up and perched on a tree, looked out afar and found no cause for the fright. It called out to its friends that there was no danger within sight and that they might come out. So they assembled together once again.

Manthara then asked the panting, frightened, deer 'Who are you? Whom are you trying to escape from and why did you come here?'

'My name is Chitranga (of splenderous body). I am being pursued by a hunter. Fearing for life, I am fleeing him. Not being able to keep up with me, he is left far behind. I desire to take refuge among you. All the gifts and sacrifices and all the observances are not as meritorious as giving refuge to a stricken seeker. The knowers of the moral law say that there is no greater sin than the disregard for or refusal to a refugee. I have heard the wise talk of you as the most intelligent and noble. As I am greatly disturbed in mind, I do not know whether I am saying any inappropriate or wrong things. I am not worthy to talk about Dharma to you. Please forgive my faults and protect me. I desire your friendship. I long to live among you here. I have left my native land and my relations. I have come to your territory. You

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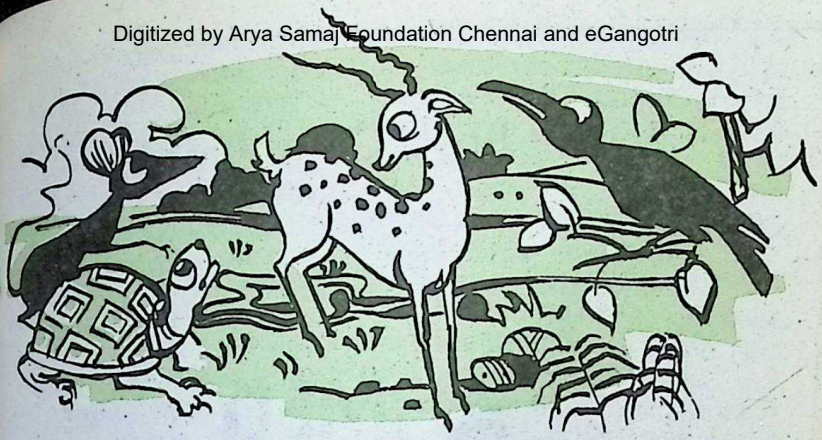

may decide to either drown me in water or treat me with milk.'

Manthara opened up 'Chitranga! You are intelligent. You are gentle. Friendship with you is desirable for us. It is necessary, too. It was not necessary for you to urge it for so long. Deem this place as your own. Stay here. Move freely. Be comfortable and at ease.'

Chitranga was relieved. He calmed down and felt very happy. He began grazing in the rich grass fields, drinking water from the lake nearby and sleeping under the sylvan shades. It was a happy life in the noble company of his newfound friends.

One day Chitranga did not come home for long. Manthara grew anxious and told Hiranyaka and Laghupatanaka, 'What can be the reason for our friend not returning here as yet? Never did he stay away for so long? All the birds which had gone to all quarters for food are already returning to their nests. The cowherds are leading their flocks to their villages. The sun is setting and the western horizon is looking beautiful in sun's setting glow. Even as the sun's rays are losing their intensity, my anxiety is growing more and more intense. I would like to go in search of him. But I am characteristically slow. But if I request any of you to go, I would be restless till you return. What should I do now?'

He looked a picture of sadness. His dejection was growing and he was looking out in all directions.

Then Laghupatanaka said, 'I am the swiftest of all the birds. I would be able to go over several kilometers and return in a trice. It is because of this

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capacity that I have the name Laghupatanaka, fully suggestive of my ability. Do not worry. I will bring back news of Chitranga in a moment.'

So saying he flew off looking for the deer in all possible spots. At one place he found the deer caught in a net. With sorrow did he descend near Chitranga and with tears in his eyes said, 'Dear friend! You do not covet other's belongings. You do not inflict pain on others. You eat the forest grass, drink from the ponds and lakes and rest under the trees. You do not think of harming anybody. Why should a peril like this strike you, so noble a creature?

'Act right. Why grieve over this? Now let us think of overcoming the peril and not helplessly await the end. Please tell, what in your opinion, ought to be done. Manthara and Hiranyaka are anxiously waiting for me to have news of you.'

Chitranga said, 'If we bestir ourselves and think out a plan to free me from the net in which I am caught before the hunter comes, then I can come alive. Otherwise give up all hope of my returning. Go post-haste and bring Hiranyaka. He can nibble off all the binding strings and save me.'

Laghupatanaka flew back to his friends at great speed and told them of Chitranga's plight. Then he told Hiranyaka, the rat, 'We have to go quickly. You cannot keep up with my speed. What danger may overtake you in the meanwhile is not known. Therefore get on to my back. We will be there in a moment.'

With Hiranyaka, on its back, the crow flew like an arrow, and descended near Chitranga.

Hiranyaka bit off the strings in which the deer was caught and said, 'Friend! You are very intelligent. How did you get into this peril?'

Laghupatanaka intervened 'We should not stay here any longer. We can discuss these affairs afterwards, in the safety of our home. Let us be up and away.'

They set off, Hiranyaka and Chitranga on the ground and Laghupatanaka in the air above them on the look out for any danger.

Chitranga told Hiranyaka, 'Whether one is intelligent or foolish, one cannot escape pleasure or pain according to one's past deeds. Affluence and penury, pleasure and pain are natural to beings. I do not know what I did in my previous births. I was caught in peril several times before. I shall tell you a story.

(To be contd.)

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Here & There

V. S. R. K.

A Connecticut Yankee

From the fragments of a biography that Susy aged fourteen started writing in 1885 about her famous father, Mark Twain, we get a charming picture of the man and the writer. With the preparations under way for a year-long celebrations of the 150th birth anniversary of Mark Twain in America, it is interesting to note how a precocious girl thought of the man (at 50) 'who kept digging into the reader's ribs until they were sore.' The 'fragments' are included in Mark Twain's unique autobiography, published posthumously. Here are some excerpts (the girl's spelling mistakes are retained):

"We are a happy family. We consist of Papa, Mamma, Jean, Clara and me. It is Papa, I am writing about, and I shall have no trouble in not knowing what to say about him, as he is a *very* striking character .... Papa has beautiful gray hair, a Roman nose, kind blue eyes, a small

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mustache, a wonderfully shaped head and profile .... an extraordinarily fine looking man. He does tell perfectly delightful stories .....

"Papa's favourite game is billiards. He smokes a great deal, almost incessantly. He has the mind of an author exactly, some of the simplest things he can't understand.

"Papa has a peculiar gait we like ....; he always walks up and down the room while thinking and between each coarse at meals.

"Papa is fond of animals particularly of cats.

"Papa said the other day, "I am a mugwump and a mugwump is pure from the marrow out. He doesn't like to go to Church at all .... he could listen to himself, talk for hours without getting tired .....

"I have wanted Papa to write a book that would reveal something of his kind sympathetic nature and "The Prince and the Pauper' partly does it. Papa very seldom writes a passage without some humour in it somewhere."

Mark Twain loved Susy so much that it was a great wrench for him when she died at the age of 24. She had been to her parents 'our wonder and our worship.'

Mark Twain, meaning 'two fathoms deep,' was the penname that Samuel Langhorne Clemens assumed in 1863 when he was a reporter in *Enterprise*. He never intended to write his autobiography but it arose out of the dictations he made to Albert Bigelow Paine who wanted to write Twain's biography. Started in 1906, the dictation was spread over four years till Twain's death in 1910. Twain wanted his autobiography to be published only a century after his death. But even while alive, he got some parts of it published in *North American Review* marking in the manuscript some portions which were to be published after 50 years, some after 75 years and some others after 500 years.

Paine published the Autobiography in 1924 in two volumes, scrupulously following Twain's instructions that the autobiography should be not in chronological order but in the sequence in which it was dictated. The result was that it turned out to be a 'grab bag, a repository for anything and everything." Bernard Devoto published 'Mark Twain in Eruption' in 1940 after rearranging the material of Paine's book. Then came Charles Neider's edition in 1958 which may be considered the most satisfactory though there are portions in the 400-odd-page volume which may be conveniently skipped. Some of the episodes in Twain's life are as interesting as his works.

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For one acclaimed as America's great humourist, Mark had the mortification to learn from phrenologists and palmists that he was singularly devoid of the sense of humour. A phrenologist called Fowler, whom he contacted in London under a fictitious name, declared that there was a cavity in his skull that showed a total absence of the sense of humour. Meeting the phrenologist three months later with his identity not concealed, Twain was told that there was an Everest-like bump that revealed an extraordinary sense of humour. Similar was his experience with palmists, 18 of them, so much so that Twain felt that "the evidence that I do not possess the sense of humour is overwhelming, satisfying, convincing, incontrovertible — and at last I believe it myself."

Mark Twain's first book to be published in 1867 was 'The Celebrated Jumping Frog of Calaveras County and Other Sketches.' He first approached one publisher in New York, one Mr. Carleton, by appointment, on the advice of a friend. He met Carleton in his study.

"Carleton rose and said brusquely and aggressively: "Well, what can I do for you?"

"I reminded him that I was there by appointment to offer him my book for publication. He began to swell and went on swelling and swelling and swelling until he reached the dimensions of a God of about the second or third degree. Then the fountains of his great deep were broken up and for two or three minutes I couldn't see him for the rain. It was words, only words, but they fell so densely that they darkened the atmosphere. Finally, he made an imposing sweep with his right hand which comprehended the whole room and said:

"Books — look at those shelves! Every one of them is loaded with books that are waiting for publication. Do I want any more? Excuse me, I don't, Good morning."

Twenty-one years later, Carleton called on Twain in Lucerne and told him:

"I am substantially an obscure person but I have such colossal distinctions to my credit that I am entitled to immortality — to wit, I refused a book of yours and for this I stand without competitor as the prize ass of the nineteenth century."

Twain's book, 'The Innocents Abroad,' containing an account of his European tour and reflections on European culture, was delivered to the publishers by the stipulated contract date. Long after it was given there was no sign of the book being released. So frequent was he asked, "When is your book

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coming out?" that Twain began to look upon anyone who asked the question as his enemy. Then his friend, Bliss, who was associated with the publishing firm, told him that the directors of his company who had examined it — 'staid, old fossils' — were of the opinion that there were places in it of a humorous character.'

One of the directors, Mr. Drake, took Twain on a buggy-ride and begged him to take away the book and release his concern from the contract. Twain refused and when the book was at long last published in 1869, it took the firm out of its debt and fetched a profit of $70,000.

Twain's marriage with Olivia Langdon in 1870 was a happy one stretching over three decades; she was a true partner in his life and work. Mr. Langdon, who lived in Buffalo, New York, wanted to assure himself about the character of Twain. At the instance of Twain, he wrote to six persons in Hannibal, the home-town of Twain in the Mississippi. "In due course answers came .... The results were not promising. All those men were frank to a fault. They not only spoke in disapproval of me but they were quite unnecessarily and exaggeratedly enthusiastic about it. One clergyman added to their black testimony the conviction that I would fill a drunkard's grave ....

"The reading of the letters being finished, Mr. Langdon raised his handsome head, fixed his clear and candid eye upon me and said: 'What kind of people are these? Haven't you a friend in the world?'

"I said, 'Apparently not.' "Then," he said: "I will be your friend myself, Take the girl. I know you better than they do."

Mark Twain says that he was first in the world to use the telephone from his private house to his office, the *Courant*. But he refused to have anything to do with the stock of the firm that was to take up the manufacture of telephones. It was hawked around by a young man who offered a hatful of it for $ 500. The young man was spurned but within 14 months, "he was driving around in a sumptuous barouche with liveried servants all over it — and his telephone stock was emptying greenbacks into his premises at such a rate that he had to handle them with a shovel."

Ernest Hemingway showered high praise on Mark Twain when he said that "all modern American literature comes out of one book by Mark Twain called 'Huckleberry Finn .... There is nothing before. There has been nothing as good since." But 'Huckleberry Finn' and 'Tom Sawyer,' which belong to the class of children's literature,

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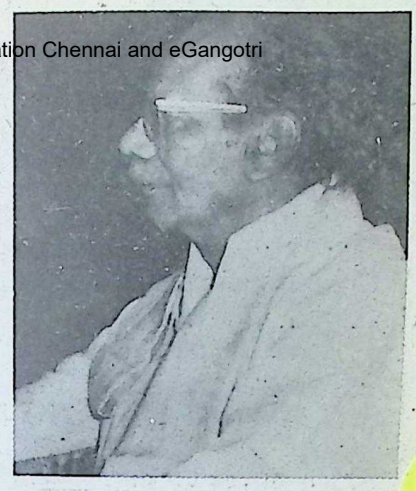
are less likely to appeal to Indian sensibility than his other works like 'A Connecticut Yankee at King Arthur's Court,' 'Innocents Abroad' and the 'Autobiography.' His concern for the underdog, as immortalised in the character of Jim, will win many hearts in India. Though Twain became somewhat cynical towards the close of his life — he passed away in 1910 — and was charged with mawkishness and misanthropy, he will ever be looked upon as one of those writers who have made the world a little better than what it was at their birth. His advent on this planet with an 'Everest-like bump' on his skull was not in vain.

Narla

The death of Narla Venkateswara Rao on February 12, 1985, at Hyderabad, at 77, removes from the scene the doyen of Telugu journalism. Eminent editor, essayist and playwright, Narla was at home both in Telugu and English. As editor of the Telugu dailies, 'Andhra Prabha,' and 'Andhra Jyoti' for 35 years, he commanded respect both for his views and the distinct style of his writing. He held progressive views, and was critical of social conservatism and religious fanaticism and false beliefs and superstitions. He was an admirer of the Buddha and was drawn to Buddhist philosophy. He came under the influence of Brahmo Samaj in his early days.



Narla was a voracious reader and had a personal collection of about 16,000 books. His favourite essayists were Charles Lamb and Robert Lynd, and he was particularly fond of the biographical sketches of A.G. Gardiner. Among his collection were a number of travelogues.

He liked all the good things of life and showed taste in his dress, deportment and manners. He belonged to that select band of veteran Andhra journalists, that included Ramakotiswara Rau, Khasa Subba Rau, Chalapati Rau and Iswara Dutt, who read widely and wisely and served the cause of freedom and national ideals by their writings marked by vigour and literary grace. He was the last of the Romans. □□□

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Oh dear ambrosia

who dance beneath the rosy Feet

which dance as very personification of gnosis

in the Hall of Gnosis where bliss is sought !

Oh first citizen of Vaathavoor

where all devotees wend their footsteps !

Do come sometimes and transform

all the despair which I despairingly feel

(into hope)

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Trod By Saint Ramalingar.

—G. Vanmikanathan

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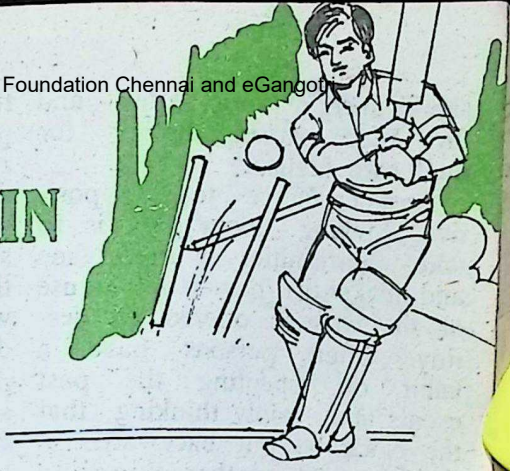
BE A SPORT IN LIFE'S GAME



A. G. MIRAJGAOKAR

THE other day, I had a chance of sitting in the office of my psychiatrist friend who had to examine a patient suffering from nervous tensions. The doctor had a long question-answer session with his patient before he could diagnose the causes of tensions. The patient was a fairly healthy-looking adult from an upper middle class family. His problem was that he was frustrated and extremely depressed. He had some kind of a conviction that he should have attained a higher position in life but destiny had given him a raw deal. My doctor friend pretended to sympathise with the patient's lot and advised him to relax and take life as it came. There was apparently no treatment for his trouble except attempting to change the attitude of mind.

I returned home but that tension-ridden patient, his problem and the doctor's advice weighed on my mind. Was he the only such patient or could there be many more such men and women silently protesting against their lot? Have such persons ever tried to assess their own capabilities correctly before passing their verdict against destiny? It it enough to have only high ambitions?

A few days later, I met my doctor friend again and wanted his analysis of the situation. According to him, many persons harbour mistaken notions about themselves and lead miserable lives. They are always frustrated and depressed and are victims of the slow-killer — hypertension. To get over such a state of mind, it is necessary to develop a habit of positive thinking. Aspirations should be matched with capabilities and adequate efforts towards attaining the desired positions in life. Very seldom persons realise the

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significance of the latter and they keep cursing destiny for their own faults.

Another factor towards positive thinking about life is to take opportunities as they come and make the best possible use of the chances offered by destiny. Often persons have a habit of repenting the past events and vainly thinking that the clock be put backwards so that they get another chance to conduct themselves through the same events all over again. How futile is such a thought! Time and tide wait for no one; once a moment has passed, it never returns.

One has to develop the attitude of a cricket batsman who plays every ball on its merit. All the balls bowled to him are not similar; some are on the stumps, some are very wide and some turn abruptly to dislodge the wicket. A good batsman watches each ball carefully and decides in a split second how to play it. A ball may get him a sixer or a four or even get him out. Once the ball has left the bat, nothing can be done. A replay of the same ball is neither possible nor permissible. This is aptly true about the changes and opportunities in life. Only a sportsman-like attitude will help one in leading a tension-free life. □□□

Pre-Publication order for Swami Ranganathananda's books.

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Owing to unforeseen circumstances, it has been possible for us to publish and supply only the first volume of the series so far.

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The printing of Vol. II of "Eternal Values" and a reprint of "The Message of the Upanishads" are expected to be completed by the end of April and postal copies will be despatched immediately thereafter.

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Your Tax Problems Tackled 2

Q. The Government of Kerala had abolished Joint Family system with effect from 1-12-76. In the light of this decision and also Kerala High Court's Judgement, Income-Tax Officer has started to club H. U. F. and individual returns and make the assessee pay more. Income-Tax Act is a central act and to apply Kerala Act to this and thereby deny the benefits to the assessee is against justice and fairplay. The man who lives in Karnataka and has his income-tax file there and at the same time does business in Kerala is not governed by the Kerala Act.

Cochin —*K. V. S.*

A. The Querist wants to know how the Income Tax Act which is a Central Act can be applied differently in Kerala where the Kerala Government has, with effect from 31-12-1976 abolished Hindu divided families. From the enclosures to the query, namely, the Assessment Orders, it is found that the Income Tax Officer has assessed the HUF under sec. 143(1) accepting the Income Tax return. The Querist has been assessed subsequently in the status of individual wherein the share from HUF has been included consequent on the deemed disruption of the HUF as per the above Kerala enactment. It is seen that the assessment is, however, only a protective assessment, possibly because the legal position has not been finally settled and the matter appears to be pending now in the Courts, regarding the validity of the abolition of HUFs and its effect on assessment of HUFs in Kerala. Since in the assessment of the Querist as "individual" the share from the HUF Income has been clubbed, the Querist is advised to seek

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By improving ourselves, we should be silent and secret benefactors to all with whom we intermingle and associate. We cannot well avoid more or less imitating each other. Those who see and feel in another what they like, what they perceive to be pleasing, are imperceptibly attracted to do what they find from their own sensations to be gratifying, and what they hear to be approved of by those who observe it.

No one, therefore, acts rightly without acting beneficently in so doing. He scatters the seed of a sweet flower that will spring up again in some other bosom, sure to multiply itself in the same way for ever.

—Sharon Turner

stay of recovery of demand in respect of the Income of the family included in his individual hands. It is not clear whether the querist has filed appeal against the assessment order in the case of the individual before the Appellate Assistant Commissioner of the Income-Tax concerned. If such an appeal has not been filed and if the time limit for filing the appeal has also expired the Querist is advised to keep the matter alive by filing a revision petition under section 264 of the I.T.Act before the Commissioner of Income-Tax having jurisdiction in the matter. The Commissioner should also be requested to keep the matter of recovery of Tax in abeyance till the legal issue regarding abolition of HUFs. is settled.

A more permanent solution, practicable being a resident of a border Taluka, is to shift residence and business to nearby Karnataka and have the I.T. assessments files transferred to the I.T.C. concerned.

Q. If father, mother and unmarried son are earning, is it necessary to file tax returns on the total income of the three?

Orissa. —D. J. Patro

A. If the three are engaged in any gainful activity using Joint Family assets and they constitute a Joint Hindu family, the combined income from their activities will be assessable as the income of a Hindu undivided family.

If however, they are salarised employees or are engaged in professions or businesses in their individual capacity the income of each will be separately assessable.

For individuals net income above Rs. 15,000 will be liable to tax at present. For HUFs. the non-taxable limit is Rs. 12,000 at present.

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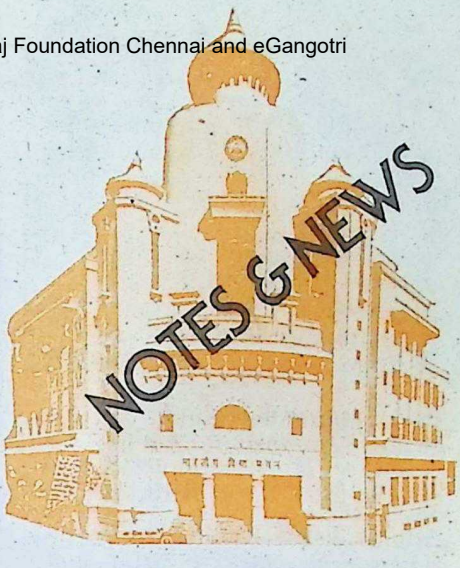
KUMBHABHISHEKAM OF TATTAMANGALAM MAHA-GANAPATI TEMPLE

THE Mahaganapati temple in the Southern Village of Tattamangalam in Palghat District in Kerala is an ancient temple. The long-overdue to Kumbhabhishekam of this temple will be performed on May 2, 1985 as the culminating event of a four-day religious festivities beginning from April 29, 1985, at a total estimated cost of Rs. one lakh. Though the temple was once rich, today it is in financial straits. There is an awakening among the people to restore the former glory of the temple and to conduct the yearly festivities such as Vinayaka Chaturthi, Navaraatri Puja and Chathurthi Utsavam in a big way.

Contributions, big or small, by M. O. or Demand Draft may be sent to Shri T. S. Lakshminarayana Iyer (President) or Shri T. P. Ramakrishnan (Treasurer) of Shri Mahaganapati Temple Trust, Southern Village, Tattamangalam, Palghat District, Kerala, PIN 678 102.



NOTES & NEWS

HYDERABAD KENDRA

Towards Building a Strong Consumer Movement

A LIVELY symposium on "Consumer Movement: As I See It" was sponsored jointly by the Bharatiya Vidya Bhavan's Research and Extension Division of the Hyderabad Kendra and the National Institute of Consumer Studies, Hyderabad, on February 18, 1985, with Prof. Manubhai Shah, Executive Trustee of Consumer Education and Research Centre, Ahmedabad, as the Chief Guest.

Participants in the symposium included Shri V. Rama Rao, MLC (People's representative); Shri A. Krishna Murthy (Advocate); Dr. N. K. Bhargava (Medical Practioner); Shri G. Ganesh (Student); Smt. Vasudha Ratnakar (Housewife); Shri S. S. Raju (Manufacturer); and Dr. Bhajaranglal (Distributor).

Prof. Manubhai Shah, Executive Trustee, Consumer Educa-

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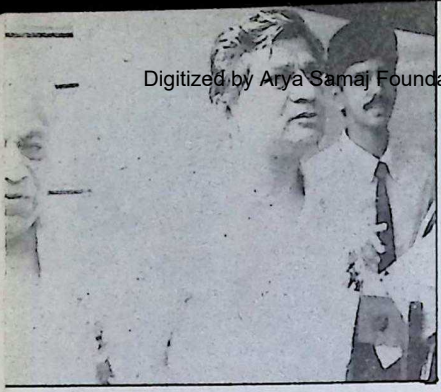

Prof. Manubhai Shah speaking at the Symposium. To his right is Shri V. H. Desai and to his left is Shri K. S. Kulkarni

tion & Research Centre, Ahmedabad, who was the chief guest, appealed to the people to strengthen consumer movement to safeguard against exploitation by unscrupulous traders. Consumers could achieve this goal only if they work with an organisation and not individually. Laws should be made stringent to protect the innocent consumer, he added.

Prof. Shah said false description of items, which was now a non-cognisable offence should be made cognisable to safeguard the consumers and stressed the need for standardisation of domestic items.

Consumers could voice their grievances through their elected representatives in the Legislatures and Parliament and through newspapers. He advised the people not to lose heart if the results were not to their expectation, but to continue to struggle against the exploiters.

Shri K. S. Kulkarni, President of the National Institute of Consumer Studies, Hyderabad, and a faculty of the Bhavan's College of Communication and Management, made a fervent appeal to the people of the twin cities to join the Consumer movement and make it strong.

In his presidential speech, Shri V. H. Desai, Hon. Director of Programmes of Bharatiya Vidya Bhavan, Hyderabad Kendra, wanted the consumer movement of grow from the grass root level. He pleaded for educational reform to make every youth a responsible citizen. He pleaded for the creation of a strong public opinion. Shri Desai pleaded that consumer forums should be set up in each Mohallah and locality to bring about awareness among the consumers.

After the symposium, half-an-hour was devoted for a question-and-answer session, between the participants and the general public attending the programme.

Shri B. Subba Rao, a faculty member of the Bhavan's College of Communication and Management, proposed a vote of thanks.

BHAVAN'S ENGINEERING COLLEGE ORGANIZES TECHNOFEST 85

BHARATIYA VIDYA BHAVAN'S Sardar Patel College of Engineering at Andheri, Bombay, organised a two-day industrial exhibition, TECHNOFEST 85, as part of the Republic Day Celebrations.

Twelve leading engineering industries of Bombay including Larsen & Toubro, Mahindra & Mahindra, Crompton Greaves and the Indian Hume Pipe Company participated in the exhibition, the first of its kind in the Bhavan's Andheri Campus.

Shri Mohanbhai Patel, Sheriff of Bombay, lighted the traditional oil lamp at 10 a.m. on

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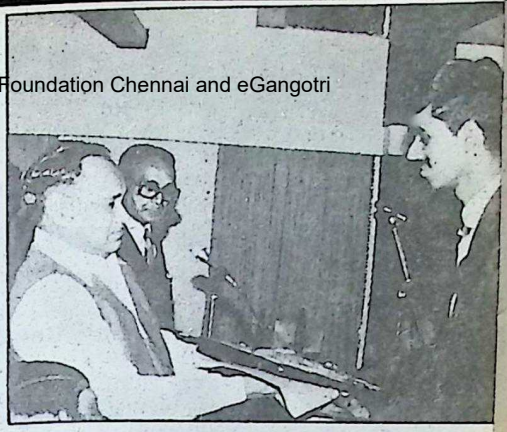
January 25, the inaugurating exhibition.

Larsen & Toubro put up the biggest stall exhibiting many of the company's latest equipment and projects on hand. The Company later donated a large model of their Korba Evaporation Plant to the College. Another major attraction was the stall of the College which exhibited a mechanical robot designed and fabricated by the students of Mechanical Engineering Department.

On both the days there was a stream of visitors and there was public demand for extension. At a touching closing ceremony, on the evening of January 26, Dr. A. G. Mirajgaonkar, the Principal of the College, gave mementos to the representatives of the participating companies as a token of thanks and appreciation.

Shri Mohanbhai Patel who inaugurated the Exhibition viewing one of the exhibits. At left is Dr. Mirajgaonkar



Shri S. R. Venkatesh (Marketing and Sales Management) receiving the Kulapati's Gold Medal for the best student of the College and several other prizes from Shri Justice Rama Jois. Looking on is Principal Shri R. Seshadri

BANGALORE KENDRA

College Convocation Day

THE Convocation of the Bhavan's Harilal Bhagawathi College of Communication and Management for the year 1983-84 was held February 2, 1985.

Shri Justice M. Rama Jois, who delivered the convocation address said that ideal education should concentrate on shaping the character and personality of the students. Moral teachings would rouse social consciousness and patriotism and help fight the evils that were eating into the vitals of national life. He stressed that moral and ethical teachings should be included in the educational curriculum.

Justice Rama Jois also gave away medals and cash awards to the prize-winners.

In all 180 students sat for the April 1984 Diploma Examination. The percentage of passes

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for Journalism was 73 per cent; Public Relations 87 per cent; Marketing and Sales Management 86 per cent (21 first classes); Business Management 60 per cent; Industrial Relations and Personnel Management 92 per cent.

The college has secured the highest percentage of passes in Marketing and Industrial Relations, setting an all-India record.

Shri R. Seshadri, Principal of the College, welcomed the Chief Guest and the audience and read the Annual Report of the College. Smt. Shamala G. Bhave rendered the Invocation. Shri S. R. Venkatachalam, Hon. Secretary, proposed a Vote of Thanks.

DR. I. C. SHARMA ON INDIAN ETHICS

DR. ISHWAR CHANDRA SHARMA, Hazoor Manav Dayalji of Manav Mandir of Hoshiarpur, speaking on the occasion of the 14th Punya Thithi of Kulapati K. M. Munshi, in Bombay on February 7, 1985, said Munshiji exemplified in his life and work the virtues of Shraddha, Samyama and Samarpana — faith, harmony and dedication.

(L. to R.): Dr. I. C. Sharma, Maharani Rukmani Kumari and Prof. R. A. Kashyap

Dr. Sharma, who spoke on 'Some Problems of Indian Ethics,' pointed out that the two aspects of Indian ethics were **Sama darshana,** equality of outlook and **Vishama Vartana,** cognition of the difficulties of life. One should have unity of vision but should be wise enough to realise the diversities. India at no time neglected ethics as it lay at the basis of individual conduct and social behaviour.

Prof. R. A. Kashyap of the Bhavan presided over the meeting.

Maharani Rukmani Kumari, introducing the speaker, said Dr. Sharma's books, published in India and abroad, were authoritative works on Indian ethics and philosophy.

Ph.D. FOR RAJIV PANDIT

SHRI RAJIV D. PANDIT, a member of the staff in Chemistry Department of Bhavan's College, Andheri, has been awarded a Ph.D. by the University of Bombay.

He obtained his Doctorate in Physical Chemistry by working on a problem suggested by his late father Dr. D. R. Pandit, an eminent Professor who headed the Department of Chemistry of Bhavan's College.

Dr. Rajiv, a student of Bhavan's College throughout, was guided by Prof. M. N. Vakharia, former Principal of Zunzunwala

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The World of Books

Light of other Days

By Saraswati Menon, Bharatiya Vidya Bhavan, Bombay-400 007, pp. 127, Price: Rs. 30.

ONCE in a way you pick up a book casually and find yourself pleasantly surprised when it turns out to be more readable than you expected.

'Light of other days' is one such. 'Memoirs of the wife of an ICS officer' conjures up descriptions of parties, high living and name-dropping, all with perhaps a touch of snobbishness. While it is true that there are descriptions of parties and plenty of names dropped (international ones at that, for her husband, K P. S. Menon, served as our ambassador abroad), it is all recounted in such an unpretentious vein that the reader enjoys the anecdotes. Mrs. Menon writes in an easy and natural style that combines a penchant for humour with a pleasant witticism, and I for one could not help finishing the book at one sitting.

She begins with reminiscences of her childhood — Malayalee girl born at the beginning of the century. As the daughter of a High Court judge in the British days, she saw momentous happenings, social as well as political and familial, from a girl's point of view that lends the recollections a candid charm. The narrative is mainly about her own growth through adolescence, marriage and motherhood, but family anecdotes are interwoven with national events of historic importance in a smooth thread that sustains the reader's interest throughout.

There is tongue-in-cheek witticism in her descriptions of Indian households of the pre-war days imitating British ways in food, clothing, mannerisms and even diversions and pastimes; her narratives about family are marked by a soft-sweet nostalgia, neither cloying nor critical.

Reviewed by
Smt. Sakuntala Narasimhan

Whether it is an embassy banquet in China or Russia or a quintessentially Indian feast in the rustic setting of her native Kerala, she is able to project the feel of the ambience. Bringing up six children (including two sets of twins, all within five

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years!) Digitized by Arya Samaj Foundation Chennai and eGangotri have been even wth the facilities that the 'heaven born' ICS had, exhausting for her, but she recalls the funny aspects of it, to raise a chuckle or two as one reads.

From what one gathers from this slim, easy-flowing book, she has had the rare and commendable ability to enjoy what she was lucky to have and take in her stride, without too much rancour or bitterness, the knocks that are also, inevitably, part of life.

It has been a long, eventful and on the whole rewarding life. And Mrs. Menon portrays vignettes of life in other times, other places, with a felicity that professional writers might well envy.

A lost world, truly, far removed from the rat race of today's officialdom. While these reminiscences make for light reading they are at the same time chronicles of changes in people, places and perspectives over the last eighty eventful years.

Krishna the God

By H. R. Aiyer. Published by the author, Sanyasi Asramam, Trivandrum, First edition 1984, pp. 219, Price: Rs. 20.

THE magnetic story of Lord Krishna is a perennial source of inspiration to the astikas (religious-minded). It occurs in the Bhagavata and six other puranas with slight variations. The Lords' role in the battle of Kurukshetra is described only in the Mahabharata. The author has retold the story in a simple, pleasing language drawing mainly from the Bhagavata and incorporating a few anecdotes from the other sources, for instance, the Gitopadesa from Mahabharata. In the narration the author has omitted the tributes paid to Shri Krishna by the Gopis, Rishis etc, as also the numerous philosophical dialogues. The Lord's romances with Radha, described in the Brahma-Vaivartha Purana, are not noticed.

Krishna is considered to be the most perfect incarnation of the Supreme Being and is the most popular temple-God. He is the greatest teacher and yogi the world has ever produced. Every Hindu and every one interested in Hindu philosophy should be familiar with the Lord's life and message. Books like the present are, therefore, useful to those who are unable to study the texts in Sanskrit.

According to some scholars the Bhagavata that we read today is not the original work of Vyasa but one substantially recast by a saint of South India in the wake of the Vaishnava movement sponsored by the Alwars. There is internal evidence to support this. In his Bengali book, Krishna Carita, Bankim Chandra Chatterjee has disapproved as interpolations many anecdotes of the Bhagavata that are repugnant to the divine personality of Sri Krishna or are fanciful. To cite one instance, Puthana is a disease common among new-born children. It is personified as the nursing mother of Kamsa at one place and then as a demoness feeding on children. So the reader of the story should be careful not to be misled.

—V. K. Moothathu

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BHAVAN'S JOURNAL

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FRONT COVER:
ARE NOT FLOWERS THE

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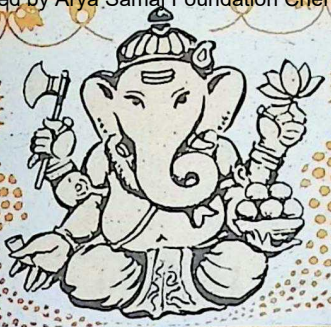

आ नो भद्राः क्रतवो यन्तु विश्वतः
A no bhadrāh kratavo yantu visvatah
Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER

अमलकमलाधिवासिनि
मनसो वैमल्यदायिनि मनोज्ञे ।
सुन्दरगात्रि सुशीले
तव चरणाम्भोरूहं नमामि सदा ।।

(O Sarasvati!), abiding in a pure lotus, pleasing Goddess who imparts purity to our minds! Goddess who is beautiful and good! Always do I bow at your lotus feet.

—The Vagisvari Stotra in the Prapanchasara,1.

BHAVAN'S JOURNAL

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From OUR READERS....

What We Need

When the spy scandal is rocking the boat of our unity, parochialism is gaining political recognition, linguistic fanaticism dividing each state, sons-of-soil theory is slowly poisoning the minds of youth, theory of Locals posing threat to our unity and integrity, you have appropriately decorated the cover of your esteemed magazine with the poetic vision of Swami Rama Tirtha (Jan. 16-31).

Almost all our freedom-fighters had the spirit of Vedanta. They had only one goal — to achieve freedom. Because of this single-pointed goal everyone was able to channelise his energy towards that goal with a sense of responsibility towards the future generation. They fought for our Independence since they felt that it was their duty to sacrifice each and every drop of blood for liberating our Mother country without an eye on power, position, status and money.

Unfortunately in our political life we have no moral giants or political visionaries, who can lead our country in the right direction. It is the sacred duty of each and everyone of us to fulfill the dream of Swami Rama Tirtha. We need today the vision of the Sri Aurobindo, the dynamism of Swami Vivekananda, the zeal of Mahakavi Bharati, the clarity of Rajaji, the will of Sardar Patel, the spirit of the Mahatma, the outlook of Rabindranath Tagore, the humility of Lal Bahadur Shastri to steer our country safe out of our present difficulties.

—S. A. Srinivasa Sarma
Bombay-18.

Psoriasis

In a recent issue of your esteemed Journal, (Feb. 1-15,

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1985) I read with interest the article on Psoriasis' by Dr. K. Narayanan.

I was suffering from it for more than 55 years. I tried all the ointments indigenous and foreign but to no purpose. Then, I came to hear that Grandhe Raghuram Gupta, who gives Siddha Ayurvedic treatment, had cured cases of Psoriasis. Fortunately, he was visiting Mysore every month, I consulted him. He said that as the case was very chronic, it would take about two years. Actually, I took treatment for three years and was cured. For the last 3 years, I have had no recurrence. Of course, there are many restrictions during the treatment. His address is as follows: Vaidya Marthanda Grandhe Raghuram Gupta, P.B. No. 26 Markapur, P.I.N. 523 316 (Prakasham Dist., Andhra Pradesh). The correspondence has to be in English, Telugu or Urdu.

S-I Main, Paduvalahi

—Anantrao H.

Mysore 570 020.

Congratulations

It is my fervent wish to congratulate the Bharatiya Vidya Bhavan on producing such an enjoyable feast of reading as is the 'Bhavan's Journal.'

Upon becoming an Associate Member of the U.K. Bhavan's Centre in London, I have been fortunate enough to be in regular receipt of the 'Bhavan's Journal, something to which I always look forward to and which I regard as a feature of culture and spiritual advancement in an otherwise decaying and materialistic world.

Long may the Bhavan continue to please all those people including myself, who are lucky enough to touch its philosophy!

England *—Peter Birnie*

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Since the partner of Her with shoulders
like the smooth bamboo,
He with the throat which swallowed the poison,
He who plays the veenaa
and wears on His crown
the flawless moon and the Ganges,
since He has entered my mind,
the Sun, the Moon, Mars, Mercury,
Jupiter, Venus, Saturn,
and the two Snakes (Raahu and Kethu)
they all are unqualifiedly good, good indeed,
goodly good are they to the devotees,
exceedingly good they are !

—**Saint Ramalingar**

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Shri Pant Maharaj Balekundri

An Exemplar of Datta Sampradaya

S. RAMAKRISHNAN

DATTA SAMPRADAYA, reckoned as the most ancient spiritual order in India, is akin to the Avadhut Sampradaya and is well-known in Maharashtra and Karnataka. The successive saints of the Sampradaya have maintained its unbroken continuity. Among them, Shri Pant Maharaj Balekundri occupies an important place. He is regarded as an incarnation of Lord Dattatreya. The representation of Dattatreya as being with three faces is indicative of the oneness of Brahma, Vishnu and Shiva — **eka eva tridha smrtah, one only but conceived as threefold.**

In the words of Dr. Radhakrishnan, "the forms we worship are the splintered images of the Divine Reality. This synthetic vision which is characteristic of Hindu thought from its beginnings in the Vedas has in it the healing of the divisions among religions today."

Dattopant was born to Ramachandra Pant and Godakka, alias Sitabai, on the Gokulashtami day on September 3, 1855 at Daddi in Belgaum District in his maternal uncle's house. This village, on the banks of river Ghataprabha, abounds in scenic beauty. A considerable part of his life is

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associated with this place. His father hailed from the Kulkarni family of Balekundri, a suburb of Belgaum City in Karnataka.

Dattopant had his primary education at Daddi, and secondary education at Belgaum. As his family was poor he had to undergo many hardships during his years of education which left a permanent imprint on his mind. However, when he was hardly 20, he met his Sadguru in Shri Balaji Anant Kulkarni also known as Balappa of Parishawad, a village in Khanapur Tehsil in Belgaum District. He was a Paramahamsa of the Avadhut Sampradaya.

Balappa found in Dattopant the one and only worthy disciple to continue his Sampradaya. He trained the disciple in Yoga and imparted all the Sampradayic knowledge to him. When he found that Dattopant was totally inclined towards renunciation, the Guru impressed on him the need for leading a worldly life while being firmly fixed in the Avadhut Sampradaya. Shri Pant Maharaj has hailed his Guru in his writings as Balamukund and Balavadhut.

After passing his School Final examination from the Mission High School, Belgaum, Dattopant began his career as a teacher in his Alma Mater. When the disciple was thus firm on his feet, the Guru, after entrusting him with the spiritual mission, went on a pilgrimage with the intention of attaining Samadhi.

Pant Maharaj had now to shoulder the double responsibility of looking after his family and maintaining the tradition of the Datta Sampradaya. He did both admirably in spite of poverty and suffering.

In 1882, Pant Maharaj was married to Yamunabai, daughter of his maternal uncle Shripat Pant. Her coming into his life marked the end of his troubles. From 1883 onwards, he began developing a devotional bent of mind in addition to his Yoga Sadhana. He started composing devotional poems effortlessly and spontaneously. The collection of his emotion-charged and philosophically-rich verses known as "Shree Datta Prem Lahari" is famous.

Shri Pant Maharaj moved from place to place from 1883 to 1885 propagating Avadhut Sampradaya and initiating many.

All along, he was yearning to have a darshan of his Guru Balamukund. However, by the end of 1885, he intuitively realised that the Guru had attained Samadhi. This meant greater responsibility for him as a spiritual mentor. Installing the Padukas of Shree Balamukund, Pant Maharaj began celebrating festivals like Gurudvadashi, Datta Jayanti and Gurupratipada. Thus he went on spreading Avadhut Sampradaya.

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and in 1889 he raised a temple for Lord Dattatreya.

In 1891, he wrote his treatise, "Gita Saar" — the essence of Bhagavad Gita. In 1894, he began rendering "Amritanubhava" of Dnyaneshwar Maharaj into modern Marathi, but he does not seem to have completed this work. His compositions are lucid and bear the stamp of his realisation. His various works have been published and are available to earnest seekers.

Pant Maharaj's worldly life was a wonderful blend of **Pravrutti** and **Nivrutti** (action and renunciation). His home became a veritable 'Gurukul.' Maharaj kept a watchful eye on the conduct of the children under his care and of the devotees who sought his aid. He was very strict about the observance of the moral code he prescribed. He believed that justice, morality, truth and virtue are the bed-rocks worldly happiness and that without these, society will go to rack and ruin.

Pant Maharaj served as a teacher in the Mission High School, Belgaum, for nearly 22 years. He had five brothers who attributed all their success to the education and training they got at Maharaj's home.

Pant Maharaj's relations with his family members were extremely cordial. He hated all hypocrisy and disliked anyone shirking worldly duties under the pretext of "spirituality." "Do your

PANT MAHARAJ'S COMMANDMENTS

1. **Never act contrary to social conventions.**
2. **Observe all traditions, national and family and those connected with one's caste and creed without exception.**
3. **Shun all vices.**
4. **Never deviate from devotion.**
5. **Always listen to Sat Shastra (Scriptures) and keep righteous company.**
6. **Be away from all that enkindle and rouse passions.**
7. **Concentrate on things you have realised by your own spiritual experience.**
8. **Never discourage a devotee in his devotion.**
9. **Be devoted to God with the attitude that the physical and the abstract concepts of the Divine are one and the same.**
10. **Be absorbed in the delight of the Self with an unperturbed mind, all the while fixing the attention at the feet of the Lord and realising the truth of His doctrine, every moment with extreme Self-awareness.**

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worldly duties with devotion and leave to me the responsibility of your spiritual progress," he would tell his devotees.

His health began failing from 1903. Soon he resigned his post as a teacher and found sufficient time to devote himself exclusively to Avadhut Seva, worship, bhajan and preaching.

Pant Maharaj attained Samadhi on the third day of dark fortnight of Ashwin Shaka 1827, corresponding to October 16, 1905, even as he was loudly chanting the sacred mantra, "Om Nama Shivaya," in the midst of his relatives and kinsmen.

His Samadhi at Balekundri is today a place of pilgrimage. The village has been renamed as "Pant Balekundri" and his Punyathithi (the day of Samadhi) is celebrated for three days in which pilgrims from far and near assemble in their thousands.

In his treatise "Atmajyoti" Pant Maharaj has given his Guru Parampara.

His philosophy is essentially Advaita.

Good breeding consists in concealing how much we think of ourselves.

—Mark Twain

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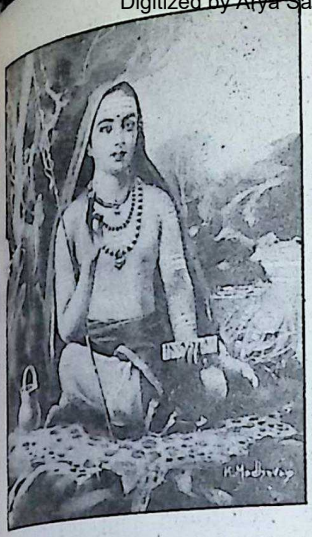

SIVAAPARAADHA KSHAMAAPANA STOTRAM-8

TRANSLATION AND COMMENTARY

N. ANANTHARAMAN

ध्यात्वा चित्तं शिवाख्यं प्रचुरतधनं नैव
दत्तं द्विजेभ्यो
हव्यं ते लक्षसङ्ख्यैर्हुतवहवदने नार्पितं
बीजमन्त्रैः
नो तप्तं गांगतीरे व्रतजपनियमै रुद्र-
जाप्यैर्नवेदैः
क्षन्तव्यो मेऽपराधः शिव शिव शिव भो
श्री महादेव शंभो ॥८॥

Dhyaatwaa chittam sivaakhyam prachurata dhanam naiva dattam dwijebhyo/ Havyam tay lakshasangkhair hutavaha-vadanay naarpitam beejamantraih/ No taptam gaangateeray Vratajapaniyamaih rudrajapyairnavedaih/ Kshantavyo may aparaadhah Siva Siva siva bho Sri Mahadeva Sambho ॥ 8 ॥

Prachurata dhanam = abundant wealth; *naiva dattam* = has not been given (by me), *dwijebhyo* = to learned Brahmins, *dhyaatwaa chittam* = with the thought in (my) mind, *Sivaakhyam* = of the form of Siva. *Havyam* = food oblations, *Na Arpitam* = have not been offered (by me), *hutavahavadanay* = in the sacred fire (literally in the mouth of the bearer of sacred oblations) *beejamantraih* = with the chanting of the sacred beeja mantras, *lakshasangkhaih* = a hundred thousand times. *No taptam* = Nor has penance been performed, *gaangateeray* = on the banks of the river Ganga, *Vrata Japa niyamaih* = with prescribed austerities and meditative chantings, *na* = nor,

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Vedaih = by (study of) Vedas, *Rudra Jaapyaih* = and the meditative chant of Sri Rudra mantra. *May aparaadhah* = my transgression, *Kshantavyo* = deserves to be forgiven (by you) *Bho Mahadeva Sambho — Siva Siva* = O great God Mahadeva, O Sambhu, O auspicious Siva.

Meaning

I have not generously given rich gifts to learned Brahmins with the auspicious form of Siva in my thoughts, nor have I performed 'Homa' by offering into the sacred fire the 'havya' or food oblations a hundred thousand times while chanting the sacred and holy bija mantras. I have not performed any penance or austerities on the banks of the holy Ganga nor have I engaged myself in the study of Vedas and the meditative chanting of Sri Rudra mantra, O Siva, great God, Sambhu, my transgression deserves to be pardoned (by you).

Notes

In this sloka, the Acharya mentions some more items in the list of duties of an enlightened human being but which ordinary men forget. These are essentially purificatory in nature. Every act of purification of oneself is intended to cleanse one of a multitude of transgressions committed in the past and continued to be committed every day, by thought, word and deed.

A person having wealth, enough and to spare, must help deserving poor people especially those who have taken to a life of poverty and of simple living for pursuing studies and who endeavour to advance the cause of higher learning. These people who constantly engage themselves in the study of the Vedas, philosophy, the arts and the sciences, without a thought for amassing wealth, depend upon the well-to-do and the rich to help them. Many Brahmins till a few years ago belonged to this category. They engaged themselves in the study of the scriptures and the sastras, performed various austerities etc. not for any material benefit for themselves but for the community as a whole. Even the most sacred of Vedic mantras, the Gayatri Mantra, which Brahmins chant (or ought to chant) everyday at certain periods of the day as part of "Sandhya Vandana" is meant to invoke godhead immanent in the Sun to remove the darkness of ignorance of all. Gifts to learned and needy Brahmins have therefore been considered in India as a sacred duty of the rich including other rich Brahmins themselves. How many do it? How many do it in a spirit

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of service with the thought of God in mind and in all humility? How many can recognise truly learned people? The Acharya refers to the indifference and ignorance of people in this regard and considers it as failure to perform one's duty — a transgression. Another reason why the Acharya considers gifts to learned Brahmins as a sacred duty of the wealthy is that through such Brahmins the hoary traditions of Vedic learning, a vast body of knowledge, is preserved and can be preserved for posterity.

An important aspect that the Acharya stresses here is that even when one gives away gifts to the deserving and the learned, the thought of God should be constantly in one's mind. Gifts and donations should be made in a spirit of dutiful service, in all humility and not for fame or name.

The study of the Vedas, the chanting of the sacred Veda mantras, especially the chapter entitled "Sri Rudram" which extols the various attributes of Siva and begs His forgiveness for sins and transgressions and seeks His protection, the performance of various purificatory rituals etc., are all stressed here as methods to advance oneself spiritually. The non-observance of these is a dereliction of duty. However the observance of these prescribed austerities, chants etc., howsoever procedurally correct, will be mere empty rituals if these are not done with the thought of Siva in one's mind. Thus it is not the meaningless observance of rituals that is advocated by the Acharya but the stress is on the necessity to have the thought of God permeate one's thoughts, words and deeds. The non-realisation of this necessity is a transgression, which God, the compassionate Siva, is implored to forgive.

I have often tried to set down the strategic truths I have comprehended in the form of simple anecdotes and they rank this way in my mind. One of them is the celebrated tale of the man who gave the powder to the bear. He mixed the powder with the greatest care, making sure that not only the ingredients but the proportions were absolutely correct. He rolled it up in a large paper spill, and was about to blow it down the bear's throat. But the bear blew first.

—Winston Churchill

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THE SUITING RANGE FROM RAYMOND'S

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Upholding the Moral Law*

2

Rama on Raja Dharma

PROF. K. R. SRINIVASA IYENGAR

Bharata, the commandments of Dharma,
like Nature's Laws, admit of
no meddling, and the people's voice or will
is a very fickle thing.

Rumour-mongers and bold rabble-rousers
could exploit prejudices,
make the baser impulses seem the nobler,
and engineer confusion.

Once we stray, Bharata, from the Kingsway
of Dharma's eternal laws,
we'll be entrapped in a worse jungle
than the darkest Dandaka.

When Dharma's imperatives determine
legitimacy, and say,
"This is right, and thus must you act," it's wrong
to look round for escape routes.

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*An extract from "Sitayana: The Epic of the Earth-born," a work in progress.

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Private hurt, a wife's pleading, a mother's
tear-stained face, kinsmen's dolour,
the people's clamour or demonstration —
nothing can alter the Law.

Once during my brief but memorable
travels with Visvamitra,
he let me see in a synoptic spell
the future as it might be.

Beyonding distances in time, I saw
humankind growing native
to craven fear, mere animality
and gross manipulation.

Peaple lured by power, its blandishments,
cease to be the tenements
of the soul, and become commodities
for ready sale or barter.

Were the reign of Dharma to suffer any such
obscuration, perversion,
negation; should men in authority
turn out to be unrighteous;

should even the Prince of the land fail
to sustain the moral law:
what could you hope for but the certain crash
of the social edifice?

All power, Bharata, in like poison:
when it came as the first gift
of the churning of the ocean, Shiva
quaffed and stayed it in his throat.

Thus we need the sovereign Grace of the Lord
both to exercise power
and be immune from its deadly poison —
always, then, Power and Grace!

In our total submission to Dharma,
there's the sure promise of Grace;
but those that rely on Power alone
must perish by its poison.

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Gifted for a while with the great Rishi's
clairvoyant vision, I saw
how, denying the adamantine Laws,
men cantered towards their doom.

Like a race possessed by evil spirits,
the ambitious humans might
engage in the mad pursuit of Power
totally divorced from Grace.

Father against son, brother and brother
torn apart, son befouling
the family hearth — each unto himself,
the Devil for one and all!

I saw sons rebelling against fathers,
casting them into prison,
accomplishing the last atrocity,
regicide and parricide.

I saw brother's hand raised against brother
decreeing a bleak desert
where all consanguinity was wiped out,
and the sole survivor ruled!

And, as in the easiest of nightmares,
I saw ingenuities
of torture, hell-made engines of terror,
and stark inhumanities.

To eliminate current rivarly
and ensure future safety,
a thousand villainies could be unleashed
and Inferno enacted.

In their mad lust for instant victory
I saw crazed men foul the air,
enact the Asura in God's disguise
and bring order crashing down.

And women too, fashioned fair and gentle,
both for love and motherhood,
gifted with compassion and sufference,
might go the way of the rest.

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Once the narrow yet safe razor-edged path
has been thoughtlessly exchanged
for the dark wilderness on either side,
perils unnumbered assail,

the native instinctive habits suffer
impairment and distortion,
and be the battle lost or won, the soul
finds its occupation gone.

There's no kinship, friendship or fellowship,
no claim of blood or duty,
no self-restraint or human decency,
for the moment's mood is all.

When we follow the dictates of Dharma,
we're armed by the sanction
of all the millennial past ages
and their collective wisdom.

But where the action concerns our own weal
(or what we consider as such),
the mind intervenes with its reasoning
and the heart sways as it likes.

For every ordained right course of action,
the ego, given a chance,
can offer a hundred or more options,
each with its show of reason.

Or advisers, well-wishers, advocates,
a rally of sycophants,
a bunch of astrologers, soothsayers,
may all converge upon you.

It's not difficult to say pleasing things.
or cite sundry precedents
from far past times, to press the argument
that the worse is the better.

You may be exhorted to disobey
the ageless great commandments
on the naive plea that the general good
demands such dereliction. □□□

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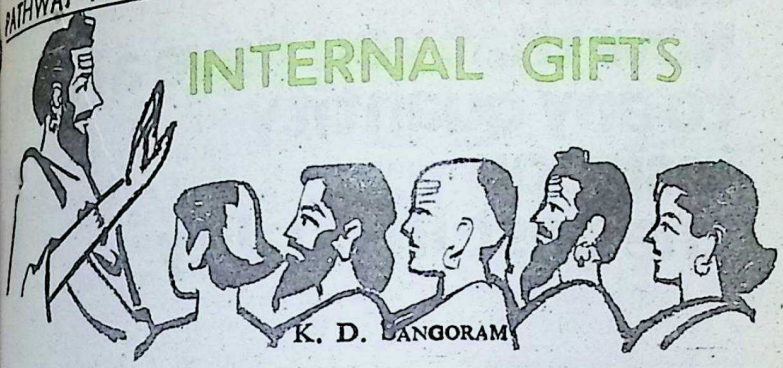
INTERNAL GIFTS



K. D. GANGORAM

MORE important than external gifts are internal gifts, those of our mind. When praises are accorded to gods in words, these words must be carriers of the deep faith of the aspirant. Thus *Atharva Veda* II.35.5 declares that prayer should be offered by means of words, ears (hearing of praises) and mind. We have another important Mantra which says: "I am as if offering libations to the deity. I am offering a beautiful song to him who kills the enemies in no time. The wise have presented him with glorificatory shlokas with all their heart, with all their mind and with all their imagination" (*Rig Veda* I.61.2). Sayana interprets the word हृद् as heart; *manasa* as that which is inside the heart and *manisha* as the knowledge which flows from the mind implying that all mental powers are channelised towards God. It is interesting to note that the Kathopanisad later picked up the words, *hruda*, *manasa* and *manisha* and yet refused to grant fruitfulness to them in the matter of God-realisation by pointing out that they are all inadequate.*

The Mantra under reference does not compare as the Kathopanisad does, the efficacy of logical arguments or imaginative or intellectual solutions on the one hand and of immediate experience on the other. It only stresses the importance of offering to God all that one possesses. "Oh! you creator of the universe," reads another verse, "you are the first promulgator of the moral law. I offer to you all that I have. Even in our oldage we shall cross this life by means

* R. D. Ranade: A Constructive Survey of Upanishadic Philosophy (Second Edition), Pp. 248-249.

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of the legacy of sacrifice (fruit of meditation)," says Rishi Bhrigu (*Atharva Veda* VI.122.1).

A very sincere devotee pleads that he does not have any material gifts to offer and so he offers his own mind. "I do not possess a saw, nor do I have an axe to cut the sacrificial sticks. However, all that I have, I offer to you" (*Rig Veda* VIII.102.19). The implication here is that the mind is to be offered as an oblation. This verily is the most valuable gift of a devotee, because all material things are to be given by the mind and not merely by hand, i.e., the mind will have to detach itself from that possession.

If the mind lingers on the thing physically gifted away, it is no real gift. It is the deteachment of the mind that sanctifies the offerings. "O! Knower of the whole creation, you are the knower of all actions too. I offer to you the libation which is made sacred by mind and heart. Accept them" (*Atharva Veda* IV.39.10).

The words *hruda* and *manasa* occur here also. The Mantra describes the deity as a knower of actions and this suggests that God knows the quality of our actions and the quality of action is obviously determined by the aspirant's devotion. The Lord values the devotion and not the actual offering.

Intense devotion is expected to be reciprocated and this is expressed in two Riks. "With your support, we shall resist our enemy. You are ours and we are yours" (*Rig Veda* VIII. 92.32). "We along with sages pray to you, Mitra and Varuna who possess in all-embracing vision, for your help so that we may successfully try for the kingdom of self, which is infinitely vast and yet the only one worthy to be aspired by all" (*Rig Veda* V.66.6).

LIVING WORDS OF CHURCHILL

I have nothing to offer but blood, toil, tears and sweat. □

You ask 'What is our policy?' I will say: 'It is to wage war by sea, land, and air with all our might and with all the strength that God can give us; to wage war against a monstrous tyranny, never surpassed in the dark lamentable catalogue of human crime.' You ask 'what is our aim?' I can answer in one word: 'Victory' Victory at all costs, victory in spite of all terror, victory however long and hard the road may be; for without victory there is no survival. □

Let us therefore brace ourselves to our duties and so bear ourselves that if the British Empire and its Commonwealth last for a thousand years, men will say: 'This was their finest hour.' □

Never in the field of human conflict was so much owed by so many to so few. □

We shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills. □

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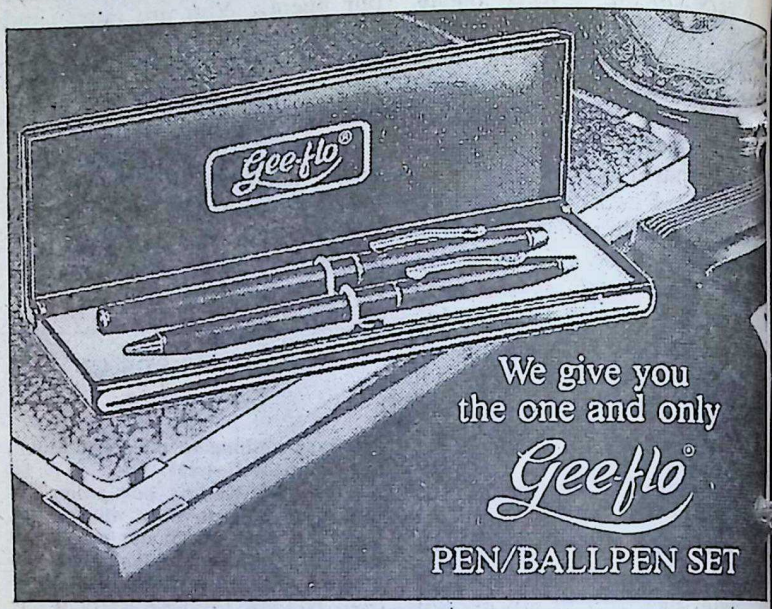

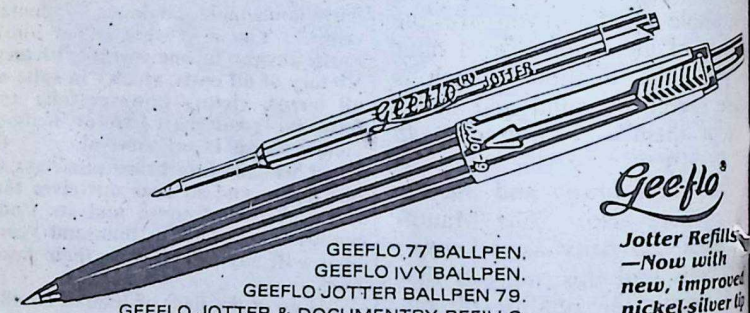

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SCIENCE & SPIRITUALITY

RAMAKRISHNA BAJAJ

SCIENCE in its literal sense means knowledge, and technology is its application to any given problem or situation. However, modern science, as it has now developed, is a creation particularly of the past 300 years. During these three centuries, man, by developing his capacity to observe and experiment, has made tremendous progress in advancing the frontiers of knowledge and in gaining insight into the working of nature. In the past four decades, science has scored its most spectacular triumphs conquering atomic structure and nuclear power and putting man on the moon.

Today, technology is developing fast and is changing radically not only business and industry, but even the pace of life and our life-style. In fact, the world is now facing the biggest explosion of scientific knowledge. "By one estimate, nine times as much scientific knowledge has been generated since the Second World War as mankind was able to produce in all previous history. The amount of information in the world doubles every

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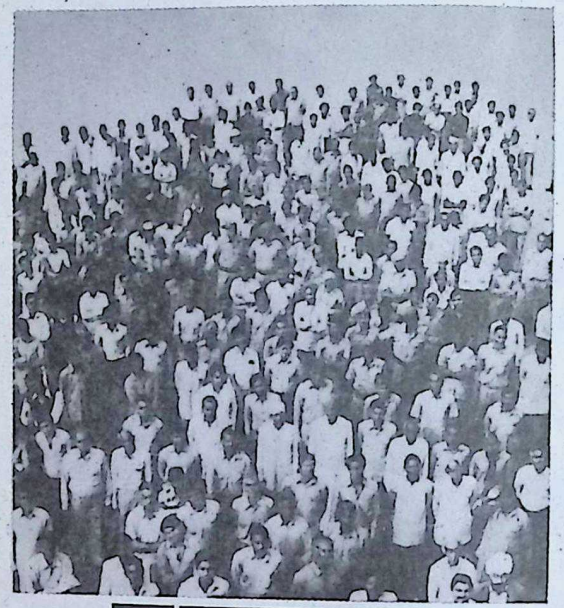

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eight years." Thus, science is now advancing at a breathtaking pace, enabling man to gain ever-increasing control over nature.

Yet, there are stirrings of doubts and second thoughts. There is a growing universal realisation that, in our single-minded pursuit of science, something has gone wrong, though the gains have been truly tremendous, the cost we have had to pay for their achievement has been astounding.

Three facts have brought about this realisation. The first is that these achievements have confronted us with the overriding threat of atomic warfare, universal destruction and ecological devastation, making human life itself tremendously insecure. The second is the worldwide energy crisis and the recurring threats of famine in different parts of the world, as well as the evil effects of pollution that have brought home to us the fact that, in our pursuit of material progress, we have been only multiplying our wants, overtaxing nature's capacity to sustain us and disrupting the earth's life support systems. As a result, there is now a frantic search for alternative models of development involving decentralised and simpler forms of technology and less wasteful ways of sustaining man upon this earth by tapping renewable sources of energy that would restore and retain the organic balance between man and nature.

Alienation

The third factor is the growing sense of alienation, especially among the youth in the West, from this highly mechanised and materialistic society which, while providing material abundance, has denied spiritual sustenance. The result has been a revolt against the spiritually arid culture, and a psychological hunger for a simpler life-style which would help establish a better harmony between man and his environment. The consequence is the growing interest among many sections in the developed world in the oriental religions which has led to what is called "modern religious revival."

Thus, we have reached a dead end as in our blind pursuit of progress, we have tended to lose sight of higher aims and values in life. This has impoverished our inner world and deprived us of mental peace and contentment. As a consequence, today, we find ourselves drifting aimlessly, harbouring a tremendous sense of insecurity and a spiritual vacuum within. This is so because, in our worship of modernity, we have ignored the spiritual

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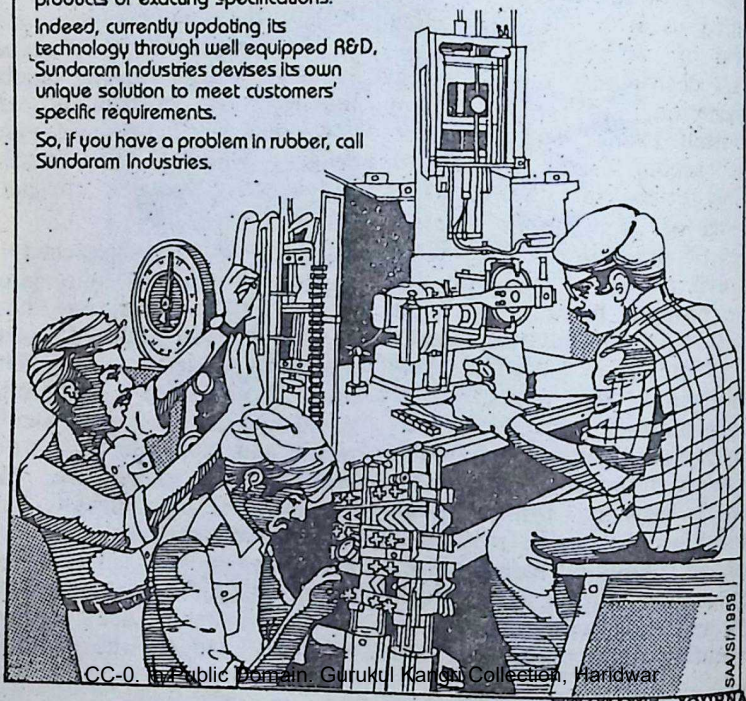

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dimension of life and sought salvation only through science. Experience has shown that science, in the absence of ethical ballast, leads to dehumanisation and destruction.

As Bertrand Russell pointed out many decades ago, "The machine, as an object of adoration, is the modern form of Satan, and its worship is the modern form of diabolism." In the Expo-85 exhibition to be held in Japan in March this year, the star of the exhibition is an exhibit manufactured by the world renowned Mitsui Company. It is described to be "a Japanese Youth of the Future," named Ken, who looks exactly like a space age youth, but "is in actuality a human-looking free moving robot" — in other words, a mechanical man without soul. This, I feel, symbolises what will be the future of man, if we persist in our thoughtless worship of the machine or science.

It is precisely for this reason that Gandhiji had warned us against the "craze for machinery." He was not against technology, but wanted technology to be brought down to human scale so that it does not "help a few to ride on the backs of millions." For him, the supreme consideration was man; he wanted that science should be humanised by making it subserve higher human and social goals.

Relevance of Gandhiji

This brings us to the relevance of Gandhiji who, all his life, emphasised the need to nurture the spiritual roots of our individual and social lives. He did not draw any distinction between ethics and economics, or, for that matter, any other field of human endeavour including politics. As he said, anything that hurts the moral well-being of an individual or a nation is immoral or sinful. It is this basic consideration of morality or ethics that constitutes spirituality. And, it is from this point of view, that Gandhiji wanted to spiritualise individual and public life.

It is from this broader perspective that Gandhiji had emphasised the value of spirituality in life. Vinobaji had also stressed the need for combining science and spirituality to ensure that, in our mad race for science and technology, we do not lose our spiritual moorings. It is therefore time that, while continuing our efforts to improve the lot of people with the help of modern science, we also have a second look at our own spiritual and cultural heritage and rediscover its meaning and relevance in the light of our experience. We are very fortunate that Satya Sai

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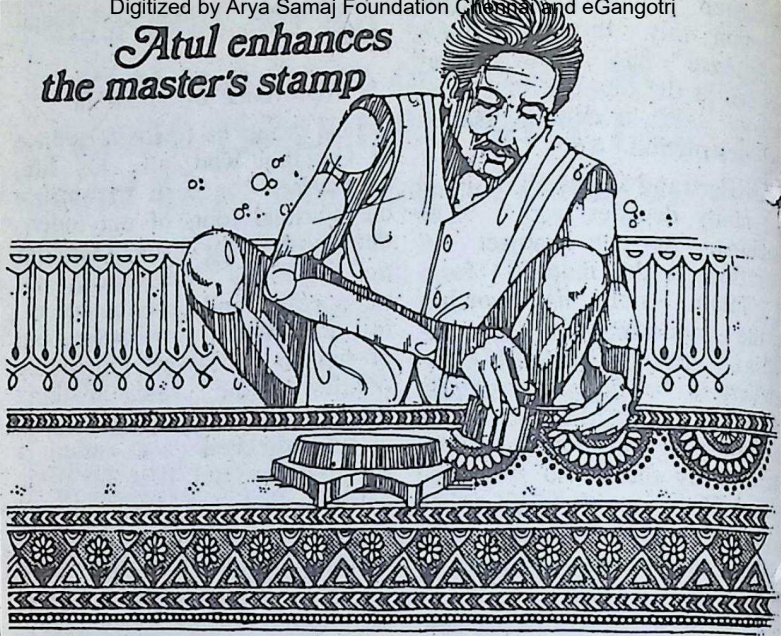

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Baba is in our midst provoking this very objective.

Science and spirituality are not distinct from or alien to each other, but are, in fact, complementary. While science helps us to gain greater control over the outer world, spirituality is concerned with the development of the world within. Our ancient Sages had told us that each soul is potentially divine and that we are subject to higher powers. As Vinobaji, in modern times, repeatedly emphasised: "Science and technology minus Ahimsa or spirituality are equal to Sarvanasha; and science and technology plus Ahimsa or spirituality are equal to Sarvodaya." We have therefore to try to rise above ourselves by disciplining our instincts, and to strengthen the divine spark within. The crisis the modern man is facing springs essentially from the neglect of this divine or spiritual dimension of life. As a result, today science is racing far ahead of man's ethical behaviour. The most urgent task therefore is to try to bridge this growing gap between science and spirituality as this alone can help foster harmony between man and his outer environment and inner world.

It is really heartening that there is growing worldwide realisation of this need which we witness in the form of growing interest in different parts of the world in India's spiritual heritage and, more particularly, in Gandhian thought. As a result, as Dr. J. B. David, British Scientist, who won Noble Prize for Physics in 1973, pointed out in his lecture in Gujarat Vidyapith last year, "the modern scientific research is discovering scientific basis for much of the ancient Indian wisdom enshrined in Upanishads and Yogic Science."

In India, institutions like Bharatiya Vidya Bhavan are doing excellent and commendable work in promoting systematic study of this precious heritage. There is also a proposal for the Bhavan to set up an institution for systematic study at the highest level for achieving synthesis of spirituality and science. In this connection, I may also mention that Gujarat Vidyapith in Ahmedabad, founded by Mahatma Gandhi in 1920, has recently set up a separate and full-fledged "Science & Ahimsa Centre" to promote interaction between science and technology and ethical values.

(Speech delivered at Dharmakshetra, Andheri, Bombay, on January 26, 1985, on the occasion of the release of two books — 'Spirituality and Science' and 'Study Circle for Industrial Workers' — by Bhagavan Satya Sai Baba).

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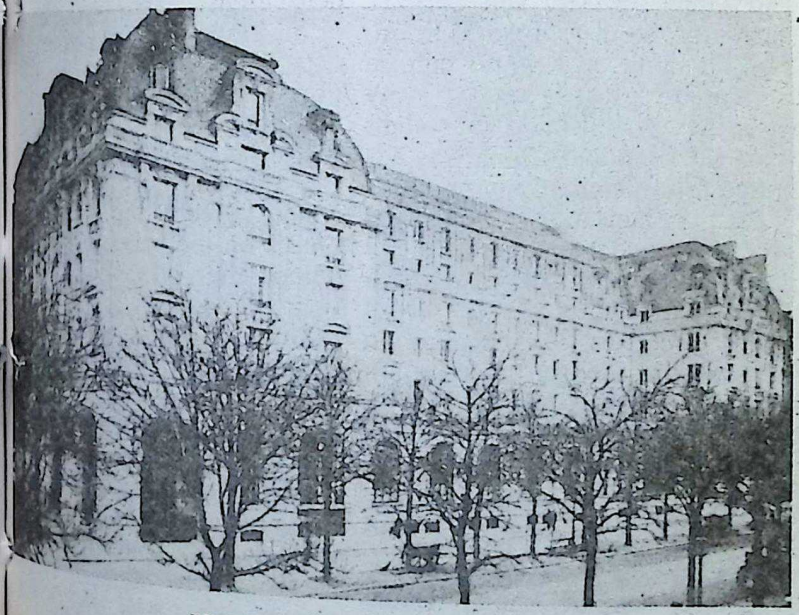
Here & There

V. S. R. K.

The UNESCO Story

"WARS," said the Preamble to the Constitution of the United Nations Educational, Scientific and Cultural Organisation (UNESCO) (set up on November 4, 1946) "begin in the minds of men." This idea of the seeds of war sprouting in the minds of men was the then British Prime Minister Clement Attlee's and the UNESCO sought to 'construct defences of peace' in those minds. What were those defences? The defences were conceived in terms of culture and education (for justice, liberty and peace), which were to be propagated through exchange of ideas and knowledge and development of the means of communication.

Dr. S. Radhakrishnan, leader



UNESCO House in Paris

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Dr. Julian Huxley

of India's first delegation to the General Conference of the UNESCO, held in Paris in 1946, went a step further and in accents of Oriental hyperbole wanted the UNESCO to stand for "a new way of life, a new outlook, a new philosophy which will inspire humanity" so that "a world brain, a world mind or a world culture is created." Russia stayed away from the organisation for eight years till 1954 and China was admitted as a member only in 1971.

An organisation conceived with such laudable objectives, 39 years ago, is now threatened with disintegration, though the Third World countries, with Russia in the lead, are pledged to maintain it intact. America has withdrawn from the UNESCO since December 1984, and Britain and Singapore are likely to leave it at the end of this year. Japan is not keen on continuing its membership.

As America contributes to the organisation a quarter of its funds, its withdrawal has necessarily made that world body financially vulnerable; the staff have to be reduced, and several projects have either to be abandoned or severely cut down. The immediate losers are the countries of the Third World, i.e. of Asia and Africa and Latin America. How do these countries benefit by the activities of UNESCO? India may be taken up as a case-study.

In the beginning the educational activities of the UNESCO were carried on 'without clear and definite guidelines'.* Indian delegations emphasized the role of all kinds of education — basic education, fundamental education, social education and adult education — with the result that there was no evidence of 'any precise thinking on the role of education except the general emphasis on the belief that whatever helped the promotion of international harmony and the amelioration of the condition of the common man must be encouraged".

Assistance to education took the form of providing funds for adult/social education, establishment of libraries, supply of books to University Students (under the Book Coupon Scheme), distribution of radio sets, help in setting

* India and UNESCO by Mahendra Kumar, Indian Council of World Affairs, 1974.

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up research and training institu-tions (Central Bureau of Text-book Research, Asian Institute of Educational Planning and Ad-ministration) besides organisation of seminars on various aspects of education. In order to promote international understanding, the UNESCO financed such projects as: research into the causes of social tensions, the Associated Schools Project, the East-West Major Project (for appreciation of Eastern and Western cultural values) the Scientific History of Mankind Project etc.

In the field of science, the UNESCO helped in the establish-ment of regional research centres and laboratories, and encouraged research in the use of nuclear energy in industry, transport, agriculture and health. The UNESCO took particular interest in studying the impact of science and technology on the pattern of life in underdeveloped countries and sponsored many surveys for this purpose in Latin America, Africa and Southern Asia.

It is in the field of culture that the UNESCO's role has been pro-minent. It has encouraged, trans-lation of works of 'representa-tives of various cultures' into the most widely used languages. It has organized several seminars, the most prominent among them being the East-West Cultural Conference at the Ramakrishna Mission Institute, Calcutta in 1961.

This brief review shows that the UNESCO's role has been that of a pioneer in several fields of educational, social and scientific research and this it achieved by providing funds for institutions, seminars and conferences. There have been some studies of the im-pact of the UNESCO's activities but it is difficult to say how far the UNESCO has been able to 'construct defences for peace in the minds of men'. Man can con-ceive of great ideals but in seek-ing to realise them, he has his own limitations imposed by his own intellect, time, space and money.

The Chief Executives of the UNESCO, from Julian Huxley to Amadou Mahtar M'bow, have in their own way given a sense of direction to the activities of the organisation. Huxley believed in a humanistic approach and wan-ted the UNESCO to work for the 'advance of world civilization' through adoption of a scientific attitude and preservation of popular traditions. Torres Bodet, his successor, wanted the UNES-CO to be a specialised agency of the U.N. seeking to: (1) make human rights a reality, (2) streng-then the bulwark of peace, and (3) help the underdeveloped re-gions of the world. Others that followed like Luther Evans, Vittorino Veronese and Rene Mahen have had their own views but it is Mr. M'bow of Senegal, the present Secretary-General,

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who has stirred a hornet's nest. Mr. M'bow has been criticised for being anti-West and has been accused of mismanagement of funds, excessive spending on staff at the headquarters, and shifting the emphasis from individual rights to 'people's rights'. An official body of the U.S., the U.S. General Accounting Office, found the organisation over-centralized with too much power in the hands of one man; making questionable payments; having a budget impossible to understand; and undertaking no objective evaluation of the programmes. A journalist long attached to the organisation described a budget meeting thus: "As the staff tossed around project ideas, the resulting scramble resembled a riotous auction in which each participant throws miscellaneous heirlooms kept for sale in the hope of attracting fabulous bids, with wild speculation on budgets sometimes running into hundreds of thousands of dollars".

All these allegations have been countered by a systematic publicity campaign by the UNESCO secretariat. What has been the net gain? And who has gained? There would be no ready answers to these questions. The UNESCO started with a bang 39 years ago. Does it or will it end in a whimper?

What Is Secularism?

A full bench of the Kerala High Court has dismissed a batch of petitions questioning the validity of the Travancore-Cochin Religious Institution Amendment) Ordinance, 1984. The Ordinance required every Hindu member of the State Assembly to file a signed declaration that he believed in God and professed the Hindu religion before participating in the election of members to the Travancore Devaswom Board. Their Lordships observed that non-believers who had no faith in temple worship 'might destroy the institution from within and pose danger to the smooth administration of religious

The birthday of Swami Ram Baba about whom the 'Bhavan's Journal' carried an article by Shri Ganpat Samant, Resident Manager of Mahalakshmi Temple, Bombay, in its issue of May 1, 1984, was celebrated with quiet dignity on March 22, 1985 by the Baba's numerous devotees.

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institutions like the Devaswom Board. The demand for a declaration of their belief, the judges said, was the 'most significant visible indication of the respective member's beliefs'.

The Travancore Devaswom Board was set up some time in 1949 with three members, one nominated by the ex-Ruler of Travancore, one nominated by the Hindu Ministers of the Cabinet and one elected by the Hindu members of the State Assembly. Shri Mannath Padmanabhan, one of the great Hindu leaders of Travancore, was the first Chairman. Either because the Devaswom Board acted overzealously or due to the spirit of secularism that was much talked about in those days, the Devaswom Board was cold-shouldered by the Government. They refused to provide police protection and medical facilities at their cost during temple festivals and even set up a supervisory body of members to oversee the activities of the Board. Rice was not supplied to the temple at a reduced price as agreed to earlier.

One of the members of the Board, Justice Sankaranarayana Iyer, was deputed to Delhi to meet Sardar Patel and other Ministers to seek redress. Shri Sankaranarayana Iyer tells us in his interesting autobiography, 'A Judge Looks Back' that Dr. Ambedkar (whose birthday falls on April 14), though ill, promised all assistance. Dr. Ambedkar, who could not be expected to have a soft corner for the upper caste Hindus, said that it was the duty of the State Government to maintain law and order and to protect the health of the people during temple festivals. He also agreed to veto any State Government Bill providing for a supervisory body. The meeting with Dr. Ambedkar, Shri Iyer says, was arranged by Dr. Shyama Prasad Mukherjee.

If there was anyone who would have been secular to the core of his being, it was Dr. Ambedkar. But knowing as he did the true secular spirit, he did not hesitate to appreciate the duties of Governments vis-a-vis temples and other religious institutions. Not all the Congress Ministers understood or appreciated the true nature of secularism. One of the Chief Ministers of Travancore, Shri T. K. Narayana Pillai, we are told, refused to be photographed with Sardar Patel at Kanyakumari on the ground that he had stopped going to temples because he believed in secularism! The Sardar, of course, gave him a lesson or two in secularism.

Guru Bhakti

I owe this thrilling episode to the Tamil Journal 'Chavi'. It concerns the noted Tamil singer, Madurai Somasundaram. Madu-

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rai Somu (as he is popularly known) found to his consternation that his body was turning white with the affliction of leucoderma. The disease itself gave him no physical trouble but the mental anguish was unbearable. On a Sankara Jayanti Day, after he had sung, the Paramacharya of Kanchi gave him a necklace of **rudraksha** beads and asked him to wear it. Slowly, as the days passed, Somu felt that he was regaining his natural colour. Says he: "Whenever and wherever I sing, I do not fail to repeat the name of the Paramacharya. He is always in my mind. The only ornament I wear is the 'rudraksha' necklace he has given me out of, shall I say, his infinite compassion." May that Compassionate One be for ever the solace and comfort of all of us!

□□□

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REVIVING VANAPRASTHA ASHRAM

P. SITARAMIAH

In the cycle of one's life, Vanaprastha is the third stage when a man entrusts the responsibilities of the household to his grown-up children and enters a new phase of life for deeper contemplation, prayer and tapas. His wife may accompany him to help him in his religious pursuits.

Vanaprastha is beneficial in two ways: it smoothly paves the way for one to enter the final phase of life, of liberation or Sannyasa and it also provides the younger adults in the family full freedom to discharge their duties and responsibilities.

Our sages recommend that everyone, after discharging duties of the household, should spend 12 years, or even a minimum of one year in a far off sacred place, having a river, a shrine and a grove.

The discontinuance of this ancient practice during the last few centuries has given rise to several problems. While the old expect implicit obedience in consideration of their age, experience and gratitude for all their past service and sacrifice, the younger generation treats the old as unwanted, their advice outdated and even irrelevant.

The generation gap is keenly felt and in many households both the parties are not able to pull together.

The Hindu joint family is disintegrating and many of the old values are disappearing due to changed circumstances. The youngsters have their own problems, personal and official, which prevent them from looking after their aged parents. Many of these people are separated from their parents on account of their jobs in outside cities or countries and are really not in a position to personally look after their parents, in spite of their love, regard and gratitude.

There is no meaning in merely bemoaning this state of affairs. A solution has to be found. It lies in founding homes for the old in congenial surroundings where they can foster their religious ideals in peace and tranquillity.

Sri Kalahasti in Andhra Pradesh is one such ideal place having an area of over 30 miles around. From time immemorial, sages, saints and devotees have established ashrams and performed *tapas* here. In recent times also, several ashrams have

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sprung up in the nearby areas —Vyasa Ashram, Sukabrahma Ashram, Kailasa Ashram. In view of the immense spiritual potency of this Kshetra, H.H. Sri Sankaraacharya Swamiji of Kanchi Kamakoti Peetham has established a Vriddhashram here which is full.

On the eastern bank of the river Swarnamukhi, two miles to the north of the main temple of Sri Kalahasthi, is situated a small shrine of great importance. Ardhanariswara is the presiding diety of this temple. This place is renowned in the Puranas as Pasha Vichheda Kshetra and the popular name of the place is Visalapuram. Puranas say that Lord Sri Kalastheswara is ever present here granting boons to his worshippers. One can have an uninterrupted view of the main temple and all the five peaks of Kailasa Giri. Being close to the Municipal town and yet far away from its bustle, this place of worship is ideally suited for Vanaprastha life.

Cottages

The crying need for restoring the ancient Hindu tradition of Vanaprastha can well be met by constructing a few cottages or dormitories to accommodate 100 inmates with minimum facilities, around this temple in the two acres of land belonging to it.

After all, the aged persons require simple food, shelter, a peaceful and spiritual atmosphere for meditation, prayer or bhajan. Many of the aged, retired persons are longing for a suitable resort where they can spend at least a part of their life in peace and tranquillity.

A well laid out garden, a good library and tape recorded prayer songs will go a long way in keeping a cheerful atmosphere. By establishing a Vanaprastha Ashram here, the ancient temple can be developed and the inmates derive the benefit at the same time. The existing temple kitchen can be used for cooking food, which can serve both God and man at the same time. If some philanthrophic persons or institutions come forward to donate cottages in their names, an Ashram can be started, the inmates sharing the expenses for their maintenance and boarding on the model of a mess. They will have ample opportunities to pray, assist the puja, grow flower plants or engage themselves in bhajan, parayana or discourse.

Persons interested in participating in this project, either by donating cottages or desirous of joining as inmates, may write to *Sri P. Sitaramiah, Hereditary Trustee* Sri Vijayeswara Swami Temple, "Kalpaka," 30, Ramanujam Street, T-Nagar, Madras 600 017 who also welcomes suggestions.

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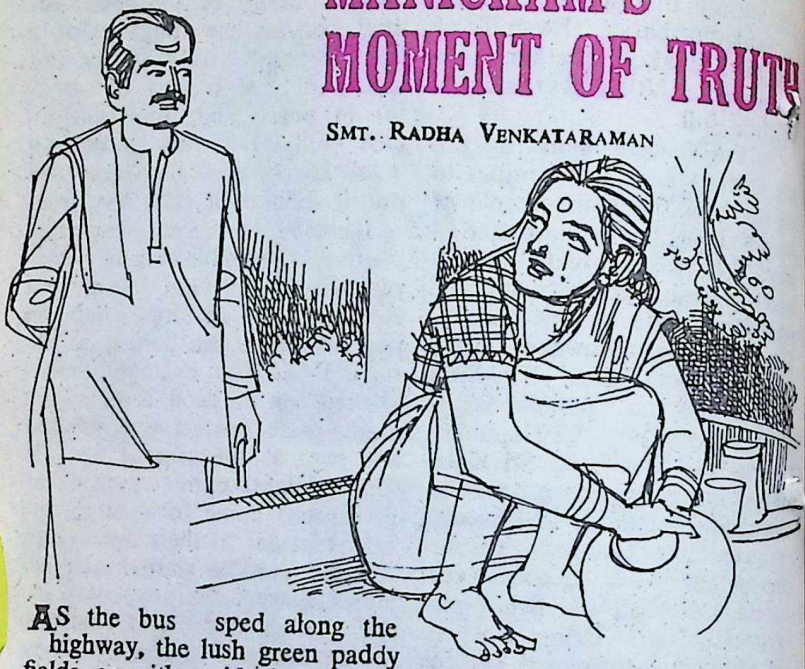
MANICKAM'S MOMENT OF TRUTH

SMT. RADHA VENKATARAMAN



AS the bus sped along the highway, the lush green paddy fields on either side looked like green ribbons being pulled away by some unseen force. Manickam, unmindful of the greenery, fidgeted uncomfortably in his seat, occasionally invoking his God, *'Guruvayoorappa Saranam!'* (Oh Lord of Guruvayoor, you are my refuge!)

Nobody paid any attention to his invocation. The bus to Guruvayoor was invariably full and it was not unusual for the passengers to chant 'Guruvayoorappa!' Unable to concentrate on anything, Manickam scanned the faces of his fellow passengers in an attempt to guess why they were going to Guruvayoor. He wondered if anyone of them went with the intention similar to his own.

He had heard of miracles being attributed to Guruvayoorappan. He, the Lord, was supposed to help the believers through their difficulties. Yet, with all his faith in Him, he

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Frustrations in life drove Manickam to despair. He had almost decided to commit suicide. But before he took his life, he visited Guruvayoor to have a colloquy with the Lord as it were. He meets an old 'Krishnattam' artiste at the temple. With what result?

had met with only failure. Today, he was making the final journey of his life. He wished to see this deity, for the last time, open his heart out and then bid good-bye to the world. Only he had to decide on the mode of exit.

The chapters of his cheerless book of life unfolded before him. His mother had died soon after he was born. Denied maternal love, he had the added pain of finding his father always favouring his elder brother. To add to his misery, he had no aptitude for studies which brought him ridicule as a dullard. Someone managed to secure a clerical job for him in a manufacturing unit. Misfortune came in the form of the closure of the unit owing to heavy losses.

While he was knocking around for a job, he had met Velayya. Finding Manickam gullible, Velayya spoke to him of the advantages of self-employment and persuaded him to become a partner in a business. They started selling yarn in a small way. All on a sudden, Velayya disappeared. On enquiry, Manickam was told that Velayya had left for Dubai with the dues collected from their business debtors.

Manickam felt dizzy and sat dazed. Business ruined, two growing children, unpaid loans —what was he to do?

He remembered how his wife Chellamma had warned him on many occasions. She would say of Velayya: "I do not like his looks. I see a mischievous glint in his eyes." Probably, she had been able to assess Velayya better than himself. Manickam always pooh-poohed Chellamma's fears. If he were to tell her about Velayya's cunning and deceit she would explode with an 'I told you so.'

He had gone to his brother's wife, Kamakshi, for a loan. She was like a mighty fortress without by-passing which he could not hope to have an audience with his brother. Her venomous words fell like molten metal in his ears.

"So you have ruined yourself? And now you want to drag us

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also along with you? You thought you had brains for business when you undertook the venture? ..... Now why do you come running to your brother like a boy instead of pawning your wife's jewellery? Does a granite statue need jewellery?"

That was the limit. Those stinging words of his sister-in-law had killed the purpose or meaning, if any, of his life. What was the point in living when honest work did not pay? Wasn't life worthless when financial worries robbed you of your peace? The only way out was to put an end to life itself.

Since he could not bring himself to face Chellamma, he had left a note in her prayer book. "Do not look for me anywhere. I am going far away, beyond anyone's reach."

He was yet to choose between the railway track and an expanse of water for ending his life. Why not make a final obeisance to the Lord? Once he was gone, Manickam thought, both Velayya and his sister-in-law would realise who had driven him to death — they would be tortured by their guilt while he himself would be free from all earthly worries.

The bus slowed down and so did his train of thoughts. A weather-beaten board carried the legend, "Welcome to Guruvayoor." Small huts plastered with mud, roofed with dried leaves, dotted the landscape, and side by side rose tall concrete structures. A queer contrast, Manickam thought — slums existing side by side with skyscrapers, poverty amidst plenty. How could such stark inequality exist before the Lord's very eyes?

When he got off the bus, he noticed that the sun had already set. The place had surely changed over the years. He had visited the place as a lad of twelve with his grandmother. A great believer, she had told him many stories about Guruvayoorappan. According to her, this deity alone was the Destroyer of all evil, the Hope for the downtrodden, the Light of the universe and the ultimate Refuge of mankind.

Two little urchins followed him begging for coins and he chased them away. He glanced to his left to find a large circus tent pitched on a spacious plot. Assorted instruments blared out cheap music. Nearby, a makeshift shed housed camels, elephants, donkeys and horses — all under one roof. A strong smell of dung and urine hung in the air.

From the fruit stall, he bought two bananas and swallowed them hurriedly. He noticed that several shops sold flowers, fruits, sandal paste, hymn books, pictures of God, toys, plastic

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containers and other odd things. A row of beggars, most of them ugly, blind and lame, caught his eye. Manickam felt his pocket for coins and decided that on his return from the temple he would distribute all that he had to these beggars. Why should he have them when his life's journey was coming to an end?

At the temple he joined the long queue for the 'darshan' of the Lord. Presently, bells rang and the gold-covered doors of the sanctum sanctorum swung open. Reverberating chants of "Narayana, Narayana" went up.

Manickam now moved to the outer passage and chose a secluded corner. He watched the other pilgrims for a while and guessed from their dress that they were drawn from different States. Did all these people have problems? Could their problems be worse than his? Could Guruvayoorappan perform the miracle of setting matters right for them? He wondered at the power of faith which brought people to Guruvayoor.

Seeing a brightly attired buxom woman, he was reminded of his own wife. They had spent some eighteen years together. She had been a good wife to him. Had she ever failed to serve him his meals? Now what was he going to do for her? Leaving her as a widow? Wasn't he cheating her?

A Gitopadesa scene on one of the pillars caught his eye. Krishna was pleading with a dejected Arjuna: "Do not yield to sorrow. Arise, do your duty and face the challenge!"

So engrossed was Manickam in his thoughts that he had almost missed 'Krishnattam,' the dance dedicated to the Lord. It was only when the drum-beats rose to a crescendo that he realised the dance had ended. Fascinated by the colourful costume and the elaborate masks of the artistes, he followed them into the green room. It surprised him when, from beneath Indra's mask, there emerged a frail old man.

"How do you manage to dance at your age? Don't you find it difficult?" Manickam asked the actor.

The actor smiled and replied. "Difficult? What is not difficult

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in this world? Can there be any fun in performing an art that is easy?"

Was the old man having a dig at him for his cowardice? Strangely, at that moment, the struggle in Manickam's mind ceased and a calm set in.

As the crowd melted, Manickam moved out of the temple. Though it was well past midnight, the town was not asleep. Shops were open and beggars still begged. The circus band played at a distance. He felt no bitterness against anyone. Who knew how much sorrow lay hidden behind each smile? Who knew how many mouths the poor circus clown had to feed? If life was not a struggle, what fun could there be in it?

Within a few minutes he was at the booking counter for a bus ticket.

The journey back to Pollachi seemed endless to Manickam. He was impatient to get back and pick up the broken pieces of his life. He was now determined to find a way out of his difficulties.

It was morning when he reached Pollachi. He wondered if Chellamma had seen his note. Would she have called her sister-in-law? Informed the police? Or burst into loud lamentations?

As he neared home, he spotted Chellamma scrubbing utensils in the backyard. Good God! She had not seen it!

To attract her attention he walked in, coughed lightly, and nervously announced: 'I have come.'

Immediately she looked up. In her eyes, he at once saw fear, surprise and gratitude.

Silently, he followed Chellamma into the kitchen. She was lifting the clay idol of Krishna. From underneath, she took out his note and replaced it back in her prayer book where she had found it.

When she turned back, she saw a trembling Manickam. Husband and wife, partners in life's sorrows and joys, looked at each other with tear-laden eyes. No one moved. No one spoke. The two stood rooted like statues. Only tears flowed freely. Outside, time stood still.

□□□

PHOTO MIX-UP

We regret that in the previous issue (March 16-31, 1985) the photographs relating to the 'Notes & News' items on page 76 and 77 (column 1) got interchanged.

If everybody was satisfied with himself, there would be no heroes.

—Mark Twain

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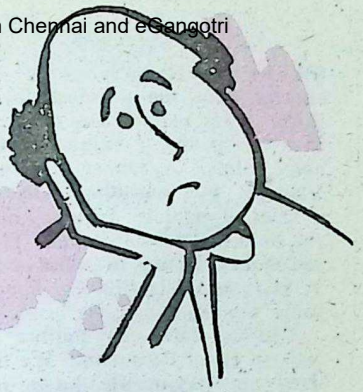

Q. Is it compulsory to account for interest from National Savings Certificates Series VI annually, or can it be accounted for at the end of 6 years on maturity whichever is beneficial to the assessee? Can the interest accrued from NSC Series VI or VII be claimed both under Sec. 80C and Sec. 80L of the Income Tax Act? If it is not permissible can it be claimed under Sec. 80L in one year and 80C in another year, which ever is beneficial?

A: While it is not compulsory to account for interest in respect of National Savings Certificates Series VI annually it is more beneficial to the assessee if the accrued Interest is shown annually rather than getting the amount taxed on maturity. In any event the querist cannot choose to show the interest one year on accrual basis and another on maturity basis. He has to follow a uniform method.

The interest accrued from NSC Series VII cannot be claimed both under 80C and under 80L as the interest is paid to the investor annually and does not get reinvested. What can be claimed under section 80C is the investment in the National Savings Certificates Series VII in the initial year of investment, along with the other investments such as Provident Fund Contributions, Life Insurance Premium etc. The interest received can be claimed only under section 80L along with other items such as Bank Interest, Dividends, Income from UTI units etc, subject to the overall limit under section 80L. The question therefore of interest from National Savings Certificates Series VII being claimable in one year under 80C and another year under 80L does not arise.

As regards Series VI, the position is different, since the

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RAM-NAM

SWEET is Rama's name. It is sweeter than the sweetest thing on earth. This *mantra* has changed the lives of people. Sinners have become saints. A robber chief became Valmiki by repeating the name.

Saint Tyagaraja became mad of the honied name of Rama. He sang ten thousand songs in praise of Rama. It is indeed beautiful to sing aloud songs that spring in the heart.

Let me show you another simple way to chant Ram-nam. We breathe fresh air every minute and we breathe 21 thousand times a day. We take the life-giving breath unconsciously naturally, rhythmically. Breathing is vital for our existence. Try and take the name of Ram with every breath.

Let this sacred word fill your whole being. Let not the lips move. Let no sound escape. In silence, in secrecy, in solitude, in joy and in sorrow, while walking, while sleeping, while resting, while waking, breathe in the word Ram and see the miracle that will take place. The body is the temple. Within the cave of the heart is enthroned Rama. Rama is light. Rama is life. Rama leads to immortality.

—*A Ramabhakta*

interest at the completion of one year does not become payable to the investor but is deemed to be reinvested, and the interest becomes finally payable only on maturity. Hence in the first year, namely the year of investment, the amount invested can be claimed under Sec. 80C along with Provident Fund Contributions, Life Insurance Premium etc. The accrued interest at the end of the first year though not due to be paid to the investor can be claimed in the subsequent years for relief under Sec. 80L along with bank interest, dividents etc. and in addition the interest amount being deemed to be reinvested is also claimable under Sec. 80C. But this double benefit is however limited to the accrued interest only. The following example will clarify the position taking Rs. 1,000/- as the initial investment in Financial year 1984-85.

Investment	Completed Year	Under Sec. 80C	Under Sec. 80L
Rs. 1,000	0(Fy'84-85)	1000	—
	1(1985-86)	124	124
	2(1986-87)	139	139
	3(1987-88)	156	156
	4(1988-89)	175	175
	5(1989-90)	197	197
	6(1990-91)	224	224

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Recalling a good deed

It happened in Coimbatore and right in front of my house.

Torrential rain had turned roads in many low-lying areas into treacherous tracts hiding slushy pot-holes.

On that day, late in the evening, I saw an Ambassador car packed with women and children, speed through one such tract, skid and come to a halt. Its two front wheels were neatly enmeshed in a ditch.

The driver tried again and again to get the car out of the rut but without success. When the whining of the engine died down after a while, I knew that the driver had given up hope for a time. His only hope lay in calling to his aid passers-by.

But then came another cloud-burst, accompanied by sheet and fork lightning and crashing of thunder. The few people on the road ran for cover, unmindful of the fate of the stranded car and the passengers within.

Just then a middle-aged man, rain-drenched and shivering in his loin cloth, came into view, pulling an ancient hand cart, creaking with its load of logs.

But on seeing the stalled car, the man stopped the cart, chose a few logs and planks of suitable length and size, and crossed over to the side of the car.

He placed a few planks below the tyres, and using one log as a sort of lever, managed to lift the wheels out of the slush and mire.

The driver now switched on the ignition and eased the car back on to the road, much to the relief of himself and the women and children.

All the while, there was no let up in the downpour.

I now wondered whether the man would wait for a gesture of thanks. But no. He calmly retrieved the logs and planks one by one, and without even so much as a backward glance, crossed the road, rearranged them in the cart and went his way.

—Kum. Kumudini Venugopal, Coimbatore

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Oh great gem whom the world praises
as the deity of sacred Vaathavoor
rolling in prosperity !
Whenever I meditate on the gospel spoken by you,
I derive a pleasure
more than the pleasure
which a pleasure-anticipating virtuous damsel feels
when thinking of the forthcoming union
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FILARIASIS

DR. K. NARAYANAN

NORMALLY comparable to any other infective diseases like malaria or typhoid, filariasis is particularly dreaded for one reason. In extreme cases it can lead to *elephantiasis* — an enormous swelling of various parts of the body, most particularly the legs and, in males, the scrotum. It is not an uncommon sight for us to observe people with "elephant leg" (either one or both) straggling along the road, though not all of us pause to think about the cause behind such an unfortunate malady.

Filariasis is caused by certain nematode worms, of which *werchereria bancrofti* and *W. malayi*, are responsible in India. As in malaria, it is spread by mosquitoes, though the species responsible for the propagation here are not anopheles (which spread malaria) but *culex fatigans* and *Aedes pseudoscutellaris* (this species is found especially in the Pacific regions). Again, as in the case of malaria, it is the female of the species that bite.

Filariasis is found throughout the tropical and sub-tropical regions (North Africa, South America, the West Indies, Southern Spain, the Pacific Islands, North Australia and Southern China). In India it is usually encountered along certain coastal regions and riverine areas. Again, it is not evenly distributed. In certain areas it appears in hyper-endemic proportion (20% of the population) while in other regions it occurs moderately endemic (10% — 19%) or slightly endemic (below 10%) (Cochin and parts of Puri and Cuttack are known as hyper-endemic areas, Calcutta and Purulia as endemic and Allahabad as low endemicity). Except in the hyper-endemic areas, children below 15 are rarely affected. No race is immune to the attack, though the disease is more common in males than females.

In the body of the filarial patient, the parasite can exist in two forms: the adult worm and in its larval stage, known as *microfilaria*. The thread-like adult worm varies in length from 40 mm. (females) to

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100 mm. (females). The breadth may vary from 0.1 mm to 0.25 mm. The male and female live coiled together in the dilated part of the lymphatic system (e.g. external genitals, extremities, mammary glands, etc.) A large number of them may live in a bunch in one place. They are active while in the body but die within a few hours if removed from the body. Their life span can extend to several years. However after death they are calcified and remain in the way in the lymphatics or in the glands — giving rise to the horror of deformed appearance of the organ, i.e. elephantiasis.

The microfilaria is a thin, snake-like organism measuring about 0.25 mm. in length and 8 microns in breath. They are so small — like blood corpuscles — that they can easily pass through the thin capillaries of the blood stream. Curiously, these micro-organisms appear in the peripheral blood (on the surface) only during night time and mostly disappear into the "depths" at day time. They begin to surface in the evening and by midnight they reach the highest concentration. As the man rises, they disappear. (In the case of Pacific microfilaria spread by *Aedes* mosquitoes this process is reversed, however. They appear in the peripheral blood stream at day time).

Mode of Transmission

While biting an infected person, the mosquito sucks blood containing a large number of microfilaria. When they land in the stomach of the mosquito they penetrate the abdominal wall and burrow into the thoracic muscles. Under optimum atmospheric conditions they — in the space of 10 to 40 days — undergo changes to develop structures that are infective and make their way to the probosics. When the mosquito bites a man they escape into the body of the host and make the way to the lymph-stream. They remain in some spot till they reach sexual maturity. Then they enter the nearest lymph node and start producing new generations of embryos.

(Strangely, it is believed a lightly infected person is more dangerous to society than a heavily infected one. For, a mosquito, while sucking a heavily infected person, gets overloaded with numerous microfilaria and this may lead to its heavy infection and subsequent death).

Clinical signs

The real troubles become manifest only when the lymphatic *obstruction* is caused by the adult worms. Otherwise they may live as long as ten or more years in the lymphatic glands without causing any major

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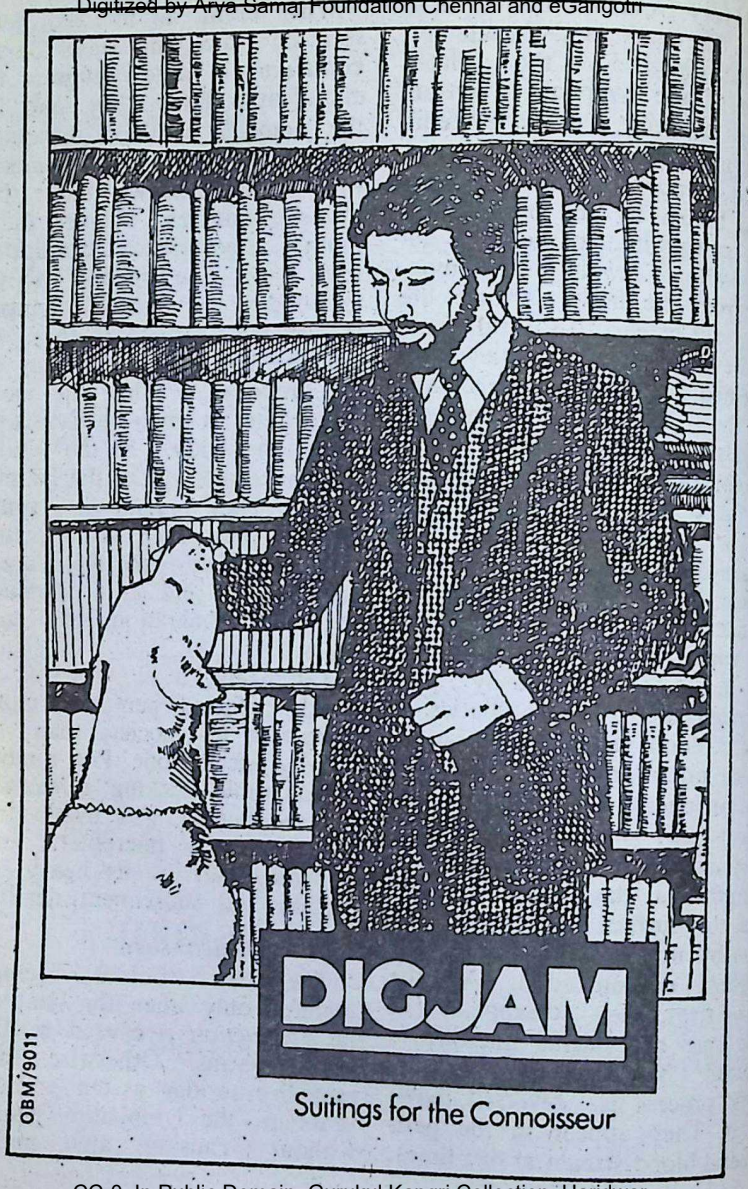

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symptoms, except a moderate rise of eosinophilia (see "Tropical Eosinophilia").

When the trouble begins, various clinical manifestation may ensue, depending on the severity of infection and the site of lymphatic blockage. This may include.

(i) fever, *lymphangitis* (inflammation of a lymph vessel), severe headache, vomiting, delirium and other constitutional symptoms. These attacks may subside after four or five days. But they may be repeated at varying intervals.

(ii) *Lymph Scrotum*: a number of pea-sized vesicles may appear over the scrotum. These vesicles may discharge a chylous (milky) fluid, amounting to several ounces a day for several days — which may sometimes give rise to a eczematous condition of the scrotum.

(iii) The complete blockage of lymph channels by the dead filarial worms and the subsequent calcification combined with bacterial infection ultimately may give rise to *elephantiasis*. Legs are the usual site (95% of the cases), next comes the scrotum. However, the thighs, arms, penis, vulva and less often, the breasts can also be affected. (Note. Elephantiasis can be caused by factors other than filariasis).

(iv) The inguinal (groin) glands on one or both sides may be *enlarged* and may have a soft doughy touch (*varicose groin glands*).

(v) The urine may be milky white in colour (*chyluria*). This is the result of the rupture of the lymphatics (the lymph is milky fluid) in the kidneys, ureters or urinary bladder, as a result of lymphatic obstruction. (Violent exercises like running, riding, pregnancy, child-birth, etc. can also however cause this rupture, leading to chyluria). Retention of urine may occur if the chyle coagulates in the bladder, thus blocking the urinary passage. The cause of chyluria can be determined by chemical examination of urine or blood. Microfilaria can be detected in the case of filariasis. Chyluria may last for days or months and then one day, suddenly, it may disappear. It is not dangerous to life but may cause debility, anaemia and depression.

If one or more of the above symptoms appear filariasis should be suspected and the diagnosis confirmed through blood test, for the presence of eosinophilia and microfilaria. (Aspirated fluid from the enlarged lymph nodes and scrotal sacs can also be tested for the presence of filaria). The blood for test is to be taken at night — preferably between 10 p.m. and 2 a.m.

Complications can include *orchitis* (inflammation of testi-

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IDEAL APPROACH TO LIFE

HE is the cause of all our actions. We are only HIS instruments; the result is in HIS hands.

In any action the means are as important as the result.

ALWAYS do to others as YOU would wish others do to you in similar circumstances. Let your thoughts and actions be guided by Dharma (righteousness).

Don't compare yourself with those more fortunate than you and feel sorry; be happy that you are above those less fortunate than you. Involving yourself in solving others' problems will minimise your own.

Be thrifty. Spend only on needs and not on desires you can do without. Today's waste might prove to be tomorrow's want.

Avoid tastes and expenditure you cannot always afford.

Save today for tomorrow's necessities or emergencies. The future is always unpredictable. Better to save than to have to borrow.

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...); funiculitis (inflammation of ...rmatic cord); peritonitis (inflammation of the peritoneum, ...n abdominal lining) and other ...ternal disorders affecting lungs ...r heart.

Treatment

★Bed rest.

★ Avoidance of exertion, ...limitation of fluid intake and ...ets if chyluria is present.

★Treatment of septic foci, if ...any. (i.e. ulcers in the mouth, ...bad teeth, tonsillitis, sinusitis, ...skin disorder, etc).

★ The bowels should be kept ...clean.

★ Specific treatment consists ...of prescribing various antimony ...and arsenical preparations. These are toxic drugs, to be handled with expert care. In common simple attacks of filariasis, the usual drugs employed are Diethylcarbamazine citrate (Hetrazan; etc.) the same drugs used to combat Tropical eosinophilia. However they can act only against the microfilaria from the peripheral circulation. Their action against the adult worms is doubtful. As a result, early treatment with these simple drugs can be regarded as a positive step towards prophylaxis against severe form of filariasis and its ugly consequences.

★ Certain antifilarial vaccines are also recommended by experts. But the results are not uniformly promising.

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NEETI CHANDRIKA

Telugu original : Paravastu Chinnayya Suri

Trans : T. H. CHOWDARI

"ONCE when I was six months of age, I was moving with our flock. A hunter had spread his net and to entice the unwary spread fine grass over it as bait. Because of my childish impetuosity, I left my flock and unmindful of any danger, went off to eat the inviting grass. And lo! I was caught in the net. Out of fright, I let out a piercing cry. The deer lifted their heads high and straightened their ears to spot the source of the cry. They noted my plight and sensing further danger darted out in all directions like the fragments of an earthen vessel dashed against a rock. The hunter who was all along hiding behind a bush, came to me like Yama, the god of death. I was too young. I was alone, abandoned by my elders and deserted by friends. Imagine my agony! Life was almost gone from me.

"The hunter noticed how young I was. So he put a soft string around my neck, caught hold of it and freed me from the net in which I was entangled. I had some life left, that was why he did not slaughter me. On the other hand he took me to the ruler of the kingdom and presented me to his son. The prince like me. He appointed servants to look after me and feed me. I was assigned a comfortable place in the royal stables. Slowly I shed my fear of men and animals. I came to like their company. At the behest of the prince, I was set free within the precints of the royal stables. I had jingle bells round my neck. I would move about freely, eat the best grass, drink from wherever I

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wanted and rested under the cool shade of beautiful trees. By evening, I would come back to my place.

'One day when I was moving along a thoroughfare in the city, a group of youngsters started chasing me, with wild shouts. To escape from them, I ran hither and thither and finally entered the inner and secluded courtyard of the princess. I was caught by the ladies. They tied me to a post near the bed-room of the prince. It rained heavily that night. There was blinding lightning and deafening thunder. I was fascinated by that rain pouring for long in the pitch-dark night. I thought aloud in the language of men, 'When will I be able to go back to the woods and forests? When can I return to the company of my mate? While the gentle rain-drops fall, and the cool breeze wafts the scent of the green grass and leaves and beautiful flowers. When will I be able to jump and run in freedom and eat the Kadamba buds which are so tasty and dear to us deers'?

The king's son who was strolling in the verandah at that moment heard these words. He was surprised to hear human voice in that lonely and secluded quarter. He spoke the servant who was following him: 'Is there none here? But you too must have heard somebody speak. How strange! This young deer is the only third live creature here besides us. I believe it must have spoken these words.' The servant said, 'You must be right, Sir! Those wishes we heard in our language cannot be those of a human being.'

"The prince went to bed but with anxiety and surprise at the fact of a deer speaking in human language. Next morning, he summoned an expert astrologer and narrated to him the night's incident. The astrologer expressed the opinion that human speech from an animal portended impending danger. 'You must order the performance of yagnas and sacrifices and the chanting of hymns to ward off the danger. You must first arrange to send away this animal to a far off place.'

"The servants of the prince then led me to a distant forest and set me free there. When I was moving about there, a hunter chased me. I ran away and came to you seeking shelter and your company. But that happy life was not to last long. Today I was again caught in this peril, falling into the hunter's net. By your kindness am I, O! friend, given another chance to live. We cannot say that there will not be perils any more. Who knows what more would happen? I have heard of your intelligence and wisdom and all the sufferings you yourself un-

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deprived from Manthara and Laghupatanaka. Can one recount the perils and worries that you underwent? Of what use are recollections or reflections? There is not a single being not subject to fate."

He then added "Manthara must be anxiously waiting for us. Till he sees us, he would not be at peace."

In the meanwhile, Manthara was feeling uneasy as Hiranyaka and Laghupatanaka had not returned. "Why are they late? If they had accomplished their mission, why should there be so much delay? Oh God! What sorrowful tiding I may have to hear? What should I do?"

He grew restless and could not stay there alone.

With such tormenting thoughts, he set out in the direction in which his friends had left. Soon he was met by Hiranyaka and Laghupatanaka and Chitranga. Manthara who was relieved, said: "Let us go home quickly. You have restored my sinking life."

Hiranyaka told Manthara, "We would surely have returned a little sooner or later. Why did you worry so much about it? You should not have ventured out like this? If we are threatened by any danger, we can escape. You cannot move fast on the found, Your coming here all by yourself does not appear to be a wise job."

"But so long were you delayed. Could not anyone of you have come earlier and told me that all was well with you? You did not do so. My anxiety over what had happened to you all was growing by the minute. Was it not natural? It is only now after seeing you that I have regained my composure."

They were conversing and slowing moving towards their home. The hunter on the other hand, had after a long wait, gone to the spot where he had spread the snares and discovered that neither the deer was caught nor was his net intact. He was angry and set out, with his bow and arrows, in the direction the foot-prints of the deer indicated. Laghupatanaka, the crow who was flying over them and who could see far and wide, noticed the hunter and warned, "You are engrossed in sweet talk. You are moving slowly as if you are in a marriage procession. The hunter is coming after us, stealthily and swiftly, closing upon us. We have no longer any time left. Let us disappear into the nearest possible cover at once."

Hiranyaka entered a hole. Chitranga darted away. But Manthara with the natural limitation of slowness of movement on the ground, found it further difficult to move because of fear of the imminent danger.

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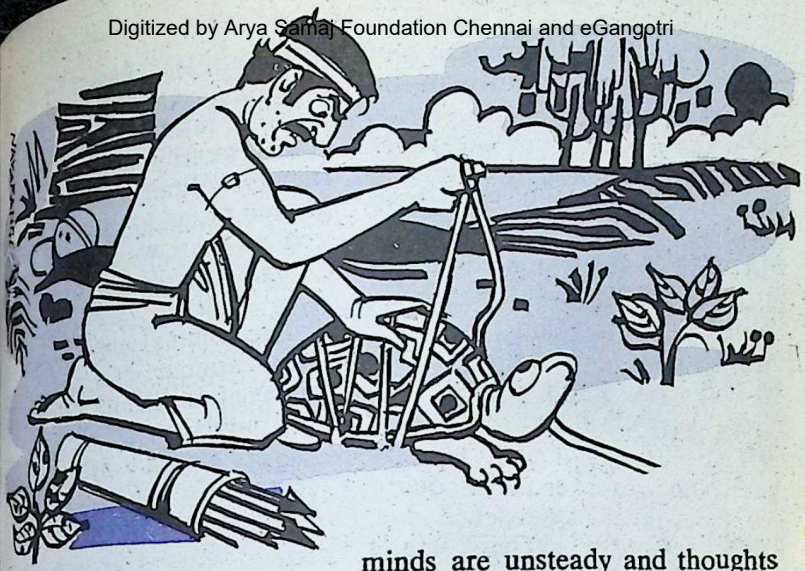

The hunter was disappointed but the deer noticed him and fled away. But he consoled himself that he had at least a tortoise instead. He tied it to the string of his bow and was carrying it away.

Chitranga and his two friends saw Manthara's plight and were immensely grieved. They followed the hunter, unobserved by him. Hiranyaka addressed his friends, "Just now we overcame the peril and were very happy a moment before. And now another danger has befallen us so soon. Let us not grieve over what has stricken us. Later, it would be impossible to free our friend."

Chitranga and Laghupatanaka said, "Our bodies feel as though we are on the edge of fire. Our minds are unsteady and thoughts disjointed. We are not able to decide what is proper to do now. You are intelligent and wise. All devices are known to you. May you tell us how we take Manthara across the ocean of peril and we ourselves cross the ocean of sorrow? You alone are our resort. Instruct us in what we should do. We will carry out your behest at once."

Hiranyaka said, "We are all partners in the good or bad luck that comes to any one of us. Therefore, I am as much responsible and duty-bound as you are to save our friend from the danger that has befallen him. You don't have to entreat me, a friend. I will tell what I think is best. But exercise your reason and see whether it is the best course. We shall execute that plan agreed upon by all of

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us as the best. Chitranga, You go in advance. Lie down by the edge of a pond. Stretch out your neck. Stay still as though you are dead. The hunter would be glad to pick you up. He would keep his bow on the ground. I will follow him, unnoticed and bite off the strings. Manthara could then dart into the pond and I shall enter a hole. You will fly off and Chitranga will sprint away."

They agreed that it was the best plan and executed it deftly. To their relief, all reached their places of safety. The hunter was sad. He cursed his ill-luck in losing everything. With despair he returned his steps back home, wearily and sadly. The friends Hiranyaka, Chitranga, Manthara and Laghupatanaka wended their way to their home to live happily together. It was their selfless friendship and sincere mutual regard that was their armour and shield that protected them and freed them from perils.

(By courtesy Messers Balasaraswati Book Depot, Madras-600 001).

Pre-Publication order for Swami Ranganathananda's books.

"ETERNAL VALUES FOR A CHANGING SOCIETY"
(Vol. I to IV) and
"THE MESSAGE OF THE UPANISHADS"

Owing to unforeseen circumstances, it has been possible for us to publish and supply only the first volume of the series so far.

We do appreciate the anxiety of our patrons, many of whom have been enquiring, personally and through letters, about the release of the subsequent volumes in the series. We are extremely sorry that some setbacks in printing have upset our publication schedule.

The printing of Vol. II of "Eternal Values" and a reprint of "The Message of the Upanishads" are expected to be completed by the end of April and postal copies will be despatched immediately thereafter.

We are exerting our utmost to bring out the remaining volumes progressively within as short a time-frame as possible.

We request our readers to bear with us.

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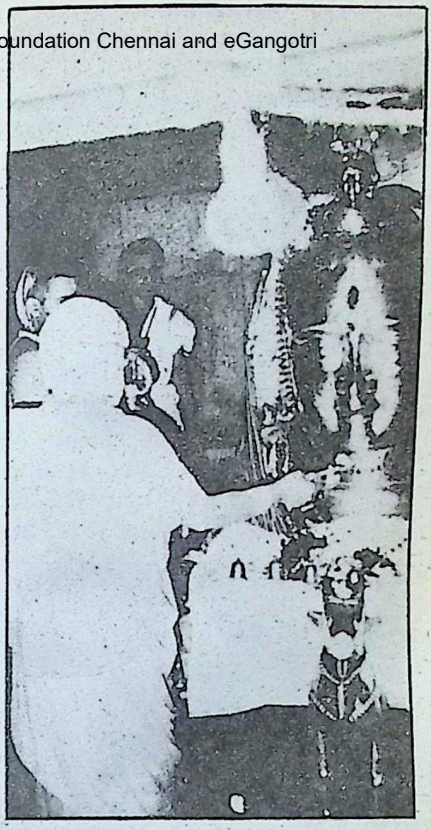

The Jagadguru offering Aarati to Lord Malahanikareswara

KUMBHABHISHEKAM AT SRINGERI

Historic Siva Temple Renovated

AMIDST the chanting of the Vedas and the beating of the drums, the Kumbhabhishekam (purificatory ceremony) of Sri Malahanikareswara Temple at Sringeri was performed by His Holiness Jagadguru Sankaracharya of Sringeri Sri Abhinava Vidya Teertha Swamiji (Mahasannidhanam) on Monday, February 11, 1985.

This ancient temple stands atop a hillock in the heart of the town of Sringeri, the abbreviated form of *Rishyasringapuri*, a name derived from the sage who, according to the legend, brought rainfall to the kingdom of Anga. (Mahabharata-Vana Parva-111 to 113). The temple, which was in need of repairs, was completely renovated with extensions to the main shrines of Sri Malahanikareswara (destroyer of the impurities of the mind) and Goddess Bhavani, under the direction and guidance of the Mahasannidhanam and Sri Sannidhanam H.H. Bharati Teertha Swamiji. The renovation, done after a lapse of 400 years, cost nearly Rs. 16 lakhs.

The Kumbhabhishekam was the culmination of a series of Vedic ceremonies, commencing from January 22, 1985, involving oblations to Rudra (Ati Rudra Mahayagnam), and

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Goddess Chandi (Sahasra Chandi Yagnam) and ten million 'prayer-offerings' (Koti Archana).

More than two lakhs of people participated in the three-week temple function. Mass-feeding was arranged both in the morning and evening in a specially erected shamiana called "Annapoorna Mandapam" on the banks of the Tunga.

H. H. Sri Swaroopananda Saraswati Swamiji of Dwarka Jyotir Mutt, Sri Ramananda Theertha Swamiji of Hariharpur Mutt and Sri Satchidananda Theertha Swamiji of Sivaganga Mutt were present at the day-long Kumbhabhishekam celebrations.

Jagadguru Sankaracharya of Sringeri Sharada Peetham performing Aarati to Goddes Bhavani. By his side is the Junior Acharya

The Senior Pontiff gave his benedictions at a largely attended meeting. H.H. Bharati Teertha Swamiji and Sri Swaroopananda Saraswati Swamiji, the Sankaracharya of Dwarka Peetham also spoke on the occasion.

The President of the Kumbhabhishekam Celebrations Committee, Justice Sri A.R. Somanatha Iyer, who welcomed the gathering, spoke in Kannada and English on the Sringeri Peetham and the great Gurus.

Shri P.R. Harihara Iyer, Executive Secretary of the celebrations committee, proposed a vote of thanks.

Shri Harihara Iyer personally supervised the arrangements and spared no pains to see that the devotees who thronged Sringeri, were given all help and assistance.

There were cultural programmes at night. Among the eminent vocalists and violinists who gave musical performances were Semmangudi Srinivasa Iyer, T.N. Krishnan, Veena Doraiswamy Iyengar, Vellore Ramabhadran, Trichur Ramachandran and Maharajapuram V. Santanam.

The function concluded with a grand procession of Mahasannidhanam and Sannidhanam (the Acharya and the Junior Acharya) in a Brahma Ratha (chariot) through the streets of Sringeri. □□□

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A MAESTRO HONOURED AT HOME

PRINCIPAL Dinkar Kaikini of Bhavan's Bharatiya Sangit and Natan Shikshapith had a pleasant surprise on Saturday, February 23, 1985.

He had just sat down after welcoming a gathering of artlovers who had assembled at Bhavan's Kanji Khetsey Sabhagriha in Bombay on the opening day of the two-day anniversary celebrations of the Shikshapith.

The chief guest was Shri Pravinchandra V. Gandhi, Bhavan's Vice-President and Chairman of the Shikshapith.

Principal Kaikini did not ask for the allocation of more funds for the Shikshapith nor had he any other things to bemoan about, except that he asked for a little more space to accommodate the ever-growing number of students who now number 450, a record since the Shikshapith began in 1946 and since Principal Kaikini took over the Principalship in 1971.

A pleased Pravinchandra Gandhi got up to announce the endowment of Rs. 5,000 from the Devakaran Nanji Trust for instituting an annual prize to the best student of the Shikshapith in the name of Principal Kaikini.

Smt. Arunika Shah, receiving the first prize for vocal music (II year) from Shri Pravinchandra Gandhi. At extreme left is Kum. Pallavi Sukhthankar

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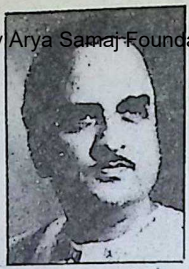

Smt. & Shri Dinkar Kaikini

Shri Gandhi said that he was really amazed by the magic of Principal Kaikini's music and administrative ability which had taken the Shikshapith to new heights of glory.

A worthy disciple of Pandit Ratanjankar who was the Vice-Chairman of the Shikshapith till his passing away in 1974, Pandit Kaikini is, like his Guru, a composer and a Hindustani vocalist of repute in India and abroad. He has toured all over Europe, America and Asia under Government of India cultural exchange programme, giving lectures on Indian music and giving demonstration concerts before appreciative Western audiences. Originally belonging to the Agra Gharana, Pandit Kaikini has, over the years, evolved a style incorporating the salient features of the various Gharanas.

Inspired by Shri Gandhi's act of goodwill and generosity, Shri Niranjanbhai Shah, whose wife Arunikabehn is a third-year student of the Shikshapith, announced a donation of Rs. 5,000 from the Damodardas Charity Trust to institute an annual prize in the name of Smt. Shashikala Kaikini who is the Vice-Principal of the Shikshapith and a vocalist in her own right.

The Shah couple also announced a price of Rs. 101 for Kumari Pachevi Sukthankar who was adjudged the year's best Bharata Natyam student of the Shikshapith.

The Bhavan's Sangit Shikshapith is affiliated to the Bhatkhande Sangit Vidyapith, Lucknow, and is one of the foremost institutions in the country imparting systematic training in North Indian classical music, and trains students for the Sangit **Visharad** (Bachelor of Music), a five-year-degree course.

The Sangeet Natak Akademi, Government of India, and the Governments of Maharashtra and Uttar Pradesh have accorded recognition to the Shikshapith which coaches students in vocal and instrumental music — tabla, sitar, harmonium and guitar. It also conducts classes in Sugam Sangeet and Bhakti Sangeet and also conducts short-term music appreciation courses.

The annual Bhatkhande Music festival organised by the Shikshapith is an event looked forward to by artistes and art lovers all over India.

COIMBATORE KENDRA

Rajaji Memorial Lectures

THE sixth Rajaji Memorial Lectures were delivered on February 24 by two speakers, closely associated with Rajaji, one in his individual, personal capacity and the other in his professional journalistic capacity. The lecture in Tamil was given by Shri L. Shanmugasundaram, a Tamil scholar, who spoke on 'Rajaji as I saw him'.

Recalling his association with Rajaji, the speaker gave several anecdotes not known hitherto to illustrate the honesty and inte-

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grity of Rajaji, his intellectual acumen and razor sharp memory and his sense of justice and fair-play not forgiving even his close friends. He gave an instance of a friend who was wanted by the police and took refuge in Rajaji's residence when he was the Chief Minister. Rajaji promptly informed the police and had him taken away from his residence.

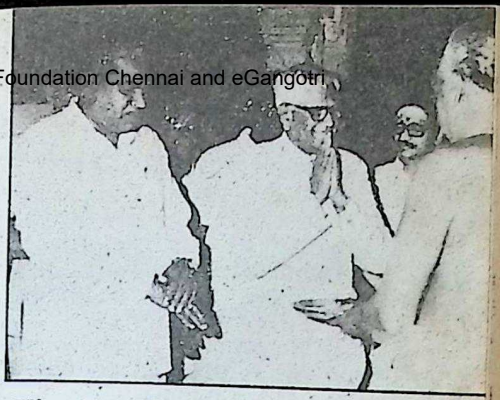
The well-known journalist, Shri M. V. Kamath, spoke on 'The end of a linguistic era'. Referring to Rajaji's opposition to linguistic States, the speaker felt the need for a re-thinking of the policy regarding linguistic States. The present policy had led to the demand for Khalistan.

Shri Kamath made a fervent plea for combining States and welcomed the idea of a unified state of Haryana, Punjab and Himachal Pradesh. Such a united State would have the districts as basic administration units. Alternatively, the present bigger States should be broken into smaller ones to avoid linguistic jingoism.

Shri G. K. Sundaram, President of the Kendra, presided. The Vice Chairman, Dr. J. Thullaram Rao, welcomed and introduced the speakers and the Secretary, Dr. G. Lakshmipathi, proposed a vote of thanks.

VISIT TO SHRI RAMANASHRAMAM BY THE VICE-PRESIDENT OF INDIA

THE Vice-President of India, Shri R. Venkataraman, visited Sri Ramanasramam on Sunday, February 24, 1985. He was accompanied by Sri K. S. Krishnaswami, Minister for Labour, Tamil Nadu.



Vice-President, Shri R. Venkataraman at the Ramanashramam. He is flanked by Shri K. A. Krishnaswami (left) and Shri V. Ganesan, Managing Editor of 'Mountain Path'

They were received at the entrance of the Ashram by Shri T. N. Venkataraman, Ashram President, with Purnakumbham. The distinguished visitors later meditated for a time at the hall where the Maharshi had lived for 25 years.

Shri Venkataraman later wrote in the Ashram's Visitor's Book:

"I first visited Ramana Ashram in 1935 when Bhagavan was shedding His inspiration on all His devotees. I have visited the Ashram several times thereafter and particularly during Bhagavan's last illness. He demonstrated even during the acute pain that 'He' was different from the body.

"'I am glad that the Ashram is maintaining its pristine sanctity and that the Spirit of Bhagavan is preserved.

'Lives of great men remind us that we can make our life sublime.'

"The Management has succeeded to a great extent in preserving the spiritual sanctity of the Ashram."

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H. H. SWAMI CHIDANANDA COMMEMORATION

EXECUTIVE DIARY — 1986

THE 70th birth anniversary of Swami Sri Chidananda, President, Divine Life Society, Rishikesh, coincides in 1986 with the Centenary Year of Guru Maharaj Swami Sri Sivananda.

The Gandhinagar branch of the Society has decided to celebrate the events by bringing out an Executive Diary for 1986 containing 17 detachable colour photographs of Swami Sri Chidanandaji and other rich reading fare.

Inclusion of one page mentioning the name advertisement of the purchaser can be arranged gratis on an order of 150 or more Diaries. Additional pages for Company's information can be printed at extra cost.

The Diary priced at Rs. 45 is being offered at Rs. 35 for orders received up to April 30, 1985 with full advance payment, by means of cheques or Drafts, drawn in favour of Divine Life Society, Gandhi Nagar Branch, GH-236/2, Sector 19, Gandhinagar-382 109, Gujarat, India.

"VIDYAVACHASPATI"

For 'Navneet' Asst. Editor

SHRI GIRIJASHANKER TRIVEDI, Asstt. Editor of Bhavan's "Navaneet" Hindi Digest, has been awarded the honorary degree of 'Vidyavachaspati' by the Vikramshila Hindi Vidyapeeth, Ishipur, Bihar, for his valuable services to Hindi language and literature.

RAMAKRISHNA MISSION CHIEF PASSES AWAY

SWAMI VIRESWARANANDA MAHARAJ, President of the Ramakrishna Math and Mission,

attained Samadhi at 3.17 p.m. on March 13, 1985 at the Belur Math. He was 93.

The cremation took place on Thursday, March 14, at the mission premises.

Born in 1892, Swamiji was initiated disciple of the Holy Mother Sri Sarada Devi. He had his Sannyasa from Swami Brahmananda, a direct disciple of Sri Ramakrishna Paramahamsa.

Having joined the Ramakrishna Order in 1916 he had the privilege of intimate contact with most of the direct disciples of Sri Ramakrishna.

The Swami had a long and outstanding record of dedicated service of nearly 70 years to the country and the world at large. He was chosen to be the tenth President of the Ramakrishna Math and Ramakrishna Mission from the year 1966, which post he held till his end.

Vireswaranandaji hailed from Gurupur in South Kanara of Karnataka. He was known in pre-monastic life as Pandurang Prabhu.

He graduated from the Presidency College, Madras.

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RISHIKESH—U.P.

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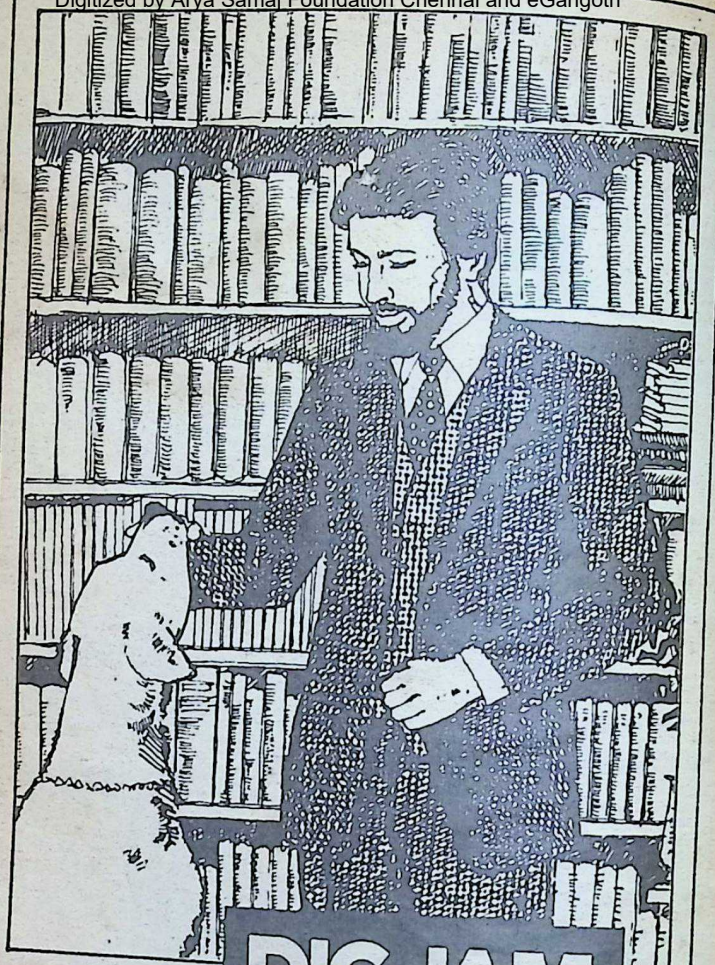

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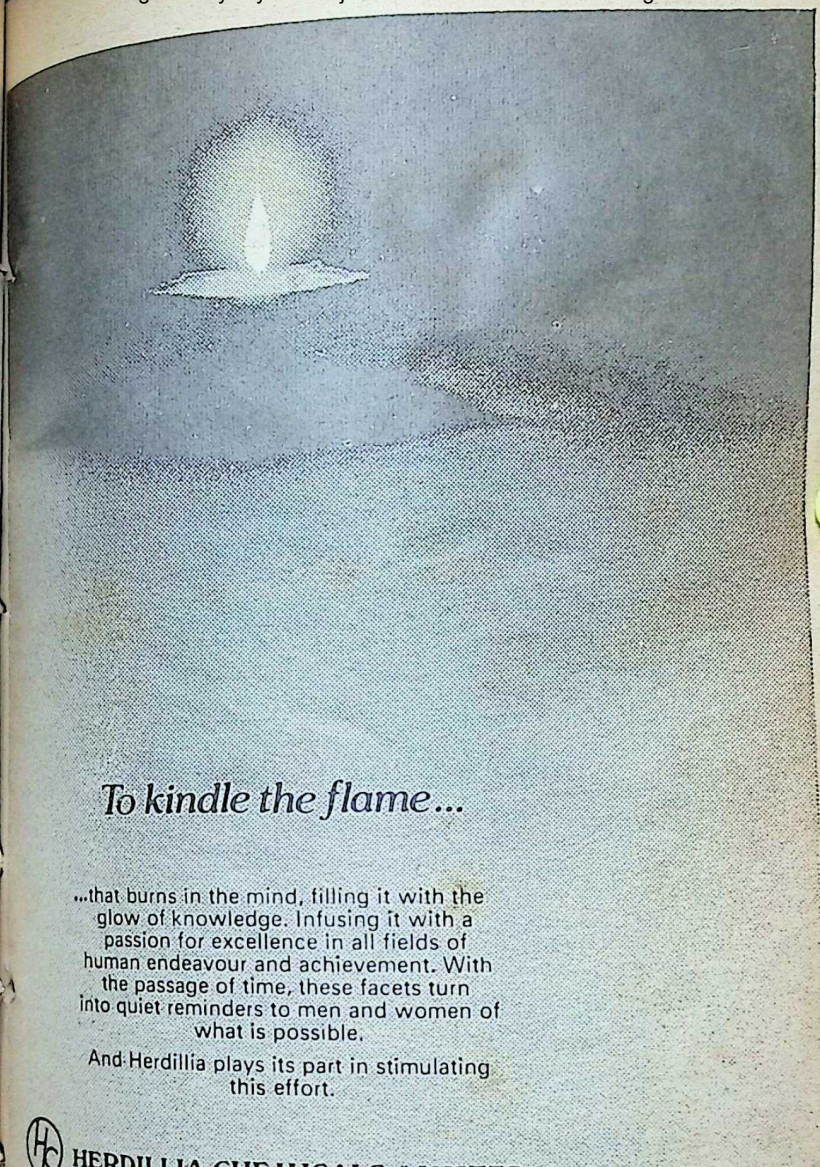

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Oh men of the world
who wander about attached
to castes, creeds, religious doctrines,
the hubbub of theology,
quarrels about lineage,
and the rest!
It is not proper
that you should wander about in vain
and be ruined.
There is One Who is a unique Leader
Who dances in order to establish the world
in the just way and the Pure Path;
this is the time for Him to come
to play in the street
the game of the Effulgence of Grace;
I am calling you (to join Him in the game).

—Saint Ramalingar

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BHAVAN'S JOURNAL

Vol. 31, No. 19, May 1-15, 1985

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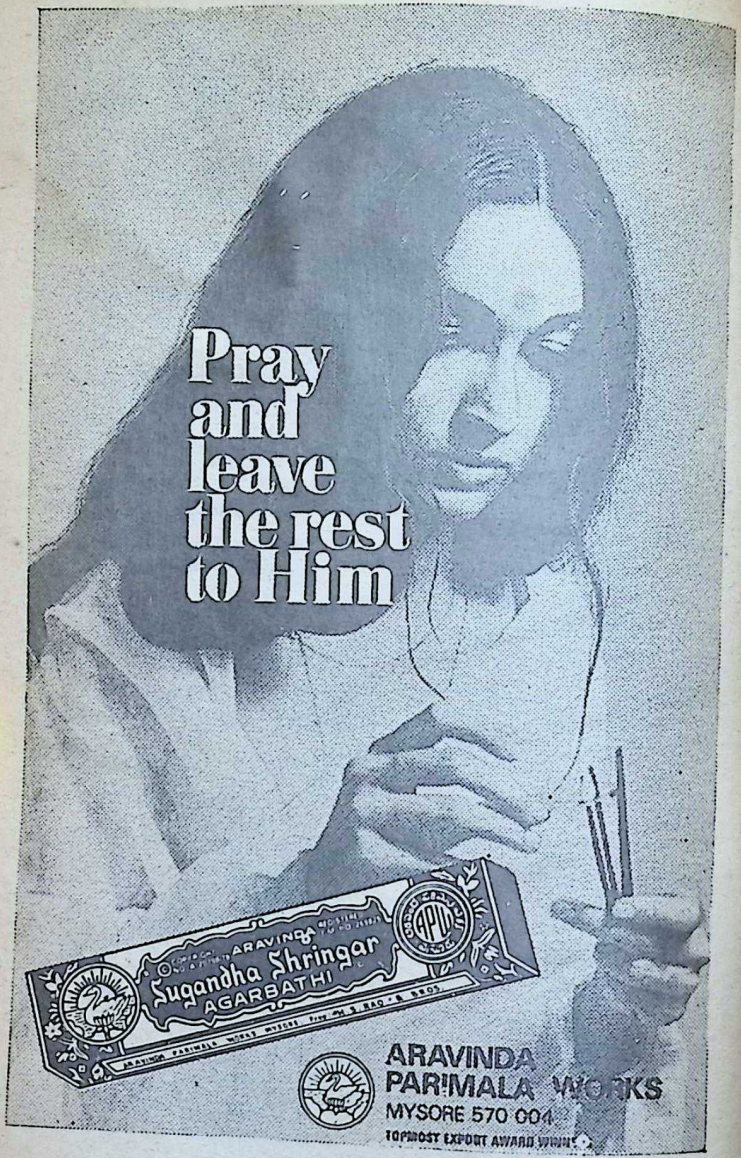

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BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वत
A no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every s
Rigveda 1-

Prayer To Goddess of Freedo

हे अधम–रक्त–रंजिते। सुजन–पूजिते।
श्री स्वत

तुजसाठि मरण तें जनन
तुजविण जनन तें मरण
तुज सकल चराचर शरण

भरतभूमिला दृढालिंगना कधि देशील वर
स्वतंत्रते भगवति ! त्वामहं यशोयुतां वन्दे

O Thou who art besmeared
with the blood of the ignoble;
Thou worshipped by the noble;
O Goddess of freedom!

Death for thy sake is verily birth
Born without thee is indeed to
dead;

All moving and unmoving things s
Only thy refuge;

O giver of boons! when wilt t
embrace firmly the land of Bha

O Goddess of freedom! Auspici
one,

I salute thee who art glorious.

—V.D. Savarkar (Composec
1903 — Marathi)

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SRI KRISHNA TEMPLE, GURUVAYUR

(Kerala)

Guruvayur temple is one of the most renowned temples in India. It is 29 Kilometres from the nearest railway station Trichur (Southern Railway). The presiding deity is Sri Krishna, the Divine cowherd of Brindavan and Lord of the Bhagavad Gita. The deity known as Guruvayurappan is worshipped by a wide, ever increasing circle of devotees. The bounties He bestows are countless. Guruvayurappan fulfils our temporal and spiritual desires.

Pooja Timings : 3 A.M. to 12-30 P.M.

4-30 P.M. to 9-30 P.M.

Offerings :

Udayasthamana Pooja consists of 21 special poojas and costs more than Rs. 9000/-. The other important offerings are **Laksha Deepam** Rs. 3000/-. **Ahassu** Rs. 1500/-, **Namaskaram** Rs. 1200/-, **Athazham** Rs. 1000/- and **Feeding of Elephants** Rs. 1250/-.

Some of the common offerings are :

Thulabharam : Devotees pray for favours from the Lord and in return vow to gift to the temple articles such as sugar, fruits, milk, butter etc. equal to their body weight.

Annaprasanam : The child is fed for the first time with the rice offered to the Lord.

Marriage : The couple exchange garlands and rings from the Kalyanamandapam in front of the temple for a happy married life.

Krishnanattam : The story of Lord Sri Krishna in Sanskrit depicted in a series of eight separate dance dramas.

Accommodation for Pilgrims : Devaswom 'Panchajanyam' Rest House having 105 rooms. Rate : Double Room Rs. 30/-. Family suite Rs. 60/-, Devaswom Satram having 114 rooms. Rate: Single room Rs. 10/-, Double room Rs. 20/-, Rooms having 3 beds Rs. 25/-, 4 beds Rs. 30/-, 5 beds Rs. 40/-.

Free Satram : Service charge Re. 1/-. Cloak Rooms-cum-comfort station Re. 0.50. Prasada Oottu (Free food to 150 pilgrims) is given by Devaswom daily. In addition, poor feeding is also done daily.

Important Festivals :

Ashtami Rohini : Birth day of Sri Krishna (August—September.)

Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance. Chembai Music Festival is conducted during the last four days of the Festival.

Annual Utsavam (February & March) : The most remarkable features of the 10-day festival are Anayottam (Elephant race) on the inaugural day, the grand Utsavabali on the eighth, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 elephants of its own. The elephants are stationed at Punnathurkotta, 4 K.M. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

General : The administration, control and management of the temple are vested in the Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act. 1978.

Administrator, Guruvayur Devaswom,
Guruvayur (Kerala)

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Maharashtra Saraswati

ACHARYA VINOBA BHAVE

THE river Indrayani has conferred many bounties on Maharashtra.

The blind eye of geography may see Indrayani as a river of no great consequence. If we evaluate her in terms of length, this is so. In fact, does she merit to be called a river at all? One might as well call Indrayani a spring! But not just a spring of water but of spiritual inspiration.

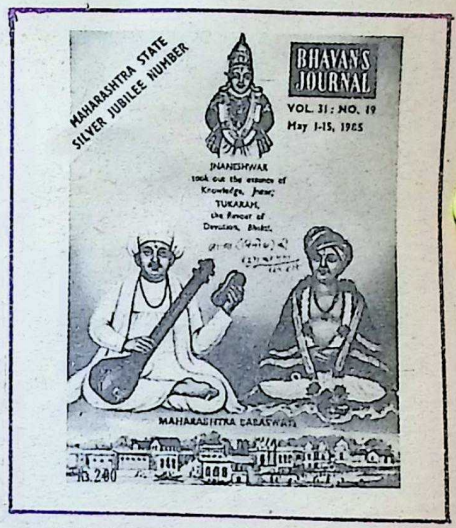
That water is reckoned the best, which is sweet to taste and an aid to digestion. Indrayani's water is the best on both counts.

Nothing can promote the digestion of facts like 'Knowledge,' and nothing is more delicious than 'Devotion.'

Jnaneshwar, the preceptor of the wise, and Tukarama, the crowning glory of the devout, had grown healthy by drinking the waters of Indrayani. This magic had been wrought by her waters.

Alandi and Dehu come under the same *Panchakroshi* — a group of five villages within a ten-mile distance — on the banks of Indrayani.

Jnaneshwara's Alandi has founded the basis for Knowledge



and Tukarama's Dehu has raised the dome of Devotion. How rare that the voices of two saints of such immense glory resounded in one Panchakroshi!

The neighbouring region may be fertile, but the land on the banks of Indrayani is the most fertile of all lands.

Jnaneshwar lived his life to take out the essence of Knowledge, and Tukaram was the flavour of Devotion incarnate. The greatness of that water, the repository so much of the essence of Jnana and the flavour of Bhakti, must surely be unsurpassed.

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Though the State of Maharashtra formally came into existence as a separate political entity on a unilingual basis on May 1, 1960, the region as such has a hoary history traceable as far back as 321 B.C. when the Mauryas held sway over North India. For nearly 1,000 years from the end of the Mauryan Empire (184 B.C.), the land came under the domination of a number of Hindu dynasties — Satavahanas, Traikutakas, Vakatakas, Kalachuris and Rashtrkutas. The Yadavas, the last of these Hindu dynasties, ruled over the land till 1294 when it passed into the hands of Bhamani Sultans and later independent Muslim rulers ruling from Bijapur, Golconda, Barhanpur, Bidar and Ahmednagar.

The Maratha chieftains, who controlled the Mahratta clans (ganas), accepted service under these rulers, often changing their loyalties and carried on endless wars for their employers or among themselves. Then arose Chhatrapati Shivaji (Feb. 19, 1630 to April 4, 1680) who laid the foundations of 'Swarajya' by bringing order out of the chaotic conditions that prevailed and united 'the politically disrupted and socially degenerated' Marathas under one flag.

Maratha power expanded under the Peshwas, the successors of Shivaji, but it was checkmated first by the Afghan ruler, Ahmedshah Abdali at the Battle of Panipat in 1761, and later by the British. There were sporadic revolts against alien rule in the first half of the 19th century which were of no avail against the might of the British arms.

After independence, Maharashtra (then Bombay) continued as a bilingual state till 1960, when, under the Bombay Re-organisation Act, 1960, Maharashtra and Gujarat were formed into separate States on May 1, 1960, Bombay remaining the capital of Maharashtra.

Maharashtra, the third largest State in respect of area and population in India, has a rich cultural heritage — it is the land of great saint-singers (Jnaneshwar, Namdeo, Janabai, Eknath, Tukaram, Ramdas), caves and temples containing paintings and sculptures of great beauty, folk dances and music. The landscape is fresh and green, especially on the West coast below the cloud-capped Sahyadris, and is studded with lakes, rivers and forts.

Marathi came of age by the middle of the 13th century when poets Mukundaraj, Jnaneshwar, Eknath and Ramdas wrote their immortal verses. Marathi literature has grown steadily and many poets, playwrights, novelists, essayists and short-story writers of Maharashtra have carved a niche for themselves in the hall of fame.

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The Panorama of Maharashtra History

SAINTS

SANT JNANESHWAR

(C. 1271-1296 A.D.)

The celebrated author of the Gita commentary known as "Jnaneswari," Sant Jnaneshwar is considered to be the greatest of Maharashtra saints. The hallowed site in Alandi, a small town near Pune, where he wilfully entered Samadhi on the thirteenth day of the dark fortnight of the month of Kartik, is a great centre of pilgrimage even to this day.

Acclaimed as the progenitor of the Bhakti School of thought in Maharashtra, Sant Jnaneshwar is also known as the "Adya Kirtankar". His Gita commentary, unrivalled in imagery and emotional fervour, took shape out of a series of religious discourses he gave at the behest of his elder brother and Guru Nivrittinath.

Inspired by the saint's ideals, the Bharatiya Vidya Bhavan has started at Alandi, the "Sant Jnaneshwar Harikatha and Kirtan Mahavidyalaya."

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NAMADEVA

(C. 1270-1350 A.D.)

A great devotee of Panduranga Vithala and a contemporary of Jnaneshwar, he developed the "Sampradaya of Pandhari as no other single saint of Maharashtra ever did." Tradition has it that Namadeva, who ceaselessly sang the glories of Vithoba, has his Samadhi at the great door of the temple of Vithoba in Pandharpur.

It is a tribute to the greatness of Sant Namadeva that 80 of his "Abhangas" or devotional compositions are included in the "Guru Granthsaheb" of the Sikhs. A small temple dedicated to him still exists near Hoshiarpur in Punjab where he was much revered.

GORA KUMBHAR

(C. 1267- ?)

A potter by profession, Gora Kumbhar was of such spiritual eminence that he is famed to have tested the spiritual attainments of saints like Jnaneshwara and Namdeva as a potter would test the quality of pots. Many of his Abhangas are extant and are full of rustic charm and deep religious fervour. He tells us of his emancipation even during his life and of the joys of life as a 'Jivanmukta.'

SAVATA, THE GARDENER

(? -1295 A.D.)

A saint who had God-vision while growing flower-plants and raising garden crops,

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Savata Mali has his famous 'Samadhi' at Aranagaon in Miraj.

The garden in which he worked and the well from which he drew water to tend the plants are shown to visitors even to this day.

"Garlic, chilly and onion are all my God. The water-bag, the rope, and the well are all enveloped by my God. Savata is cultivating a garden and has placed his head on the feet of Vithala..." (Abg. 1)

He believed that by the power of God's name "one may bid goodbye to all feeling of fear and deal a blow on the head of Death."

Savata implored all to follow the path of Bhakti.

NARAHARI, THE GOLDSMITH

(? -1313 A.D.)

A Siva-bhakta turned Vithala bhakta, Narahari the goldsmith, ultimately recognised the identity of Siva and Vishnu. Originally an inhabitant of Devagiri, he later went to Pandharpur.

His greatness lies in demonstrating that one can diligently pursue one's profession without its coming in the way of one's spiritual pursuit.

Narahari calls himself a goldsmith who deals with the name of God. He makes his body the melting vessel (crucible) of the soul, which is the gold therein. In the matrix of the three gunas — Satva, Rajas and Tamas — he pours the molten gold of God. Hammer in hand, he beats away the impurities of anger and passion. With the scissors of discrimination he gives shape to the golden leaf of the Name of God and with the balance of illumination, he weighs the golden leaf, the Name.

CHOKHAMELA, THE UNTOUCHABLE SAINT

(? -1338 A.D.)

A resident of Mangalvedha in Sangli, Chokhamela though an outcaste by birth, has an abiding place among the saints of Maharashtra.

Lives of saints like Chokhamala prove beyond doubt that birth, rank or social status cannot constitute any criteria for God-realisation.

In an Abhanga, Chokha tells us: "A sugar cane may be crooked but its juice is in no way crooked... A river may have many twists and turns but the water has no such defect. Chokha may be an untouchable but his heart is not untouchable."

Chokhamela's bones are in-

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terred before the front door of the Vithoba temple at Pandharpur, just opposite the place where Namdev's bones are interred. Millions pay homage to these saints before offering worship to Panduranga Vithoba.

Chokha and his wife were sure of the presence of God in their lowly dwelling. Chokha's wife tells God that even though the food she offers Him is not worthy of Him, He may graciously partake of it to His heart's content. She asks God whether He did not enjoy the gruel in the house of Vidura and whether He was not satisfied with merely the remnant of a vegetable dish Draupadi had given Him.

SENA, THE BARBER SAINT

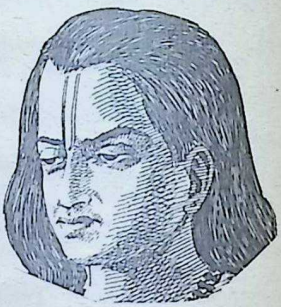
(C. 1448 A.D.)

A barber in the service of the King of Bidar, Sena rose to great heights as a saint and the king himself eventually recognised his greatness. His is yet another instance of one from a lowly calling rising to the pinnacle of saintly eminence.

In his Abhangs which are extant and are sung by the devout in Maharashtra, he refers to his own profession just as Savatamali's Abhangs are full of references to gardening. Here is an instance:

"We are greatly skilled in the art of shaving. We show the client the mirror of discrimination and use the pinches of dispassion. We apply the water of tranquillity to head and remove the hair of egotism. We pare the nails of passion and are a support to all the four castes, says Sena."

Sena, who, like other Maharashtrian saints, believes in the efficacy of chanting God's name, has no compromise with the evil-doers. "God makes no consideration of caste or rank. He runs at once to the aid of those who love Him. One need not go to mountains and forests. Knowing this Sena sat where he was, and sent his submission to God."



SANT EKNATH

(C. 1533-1599 A.D.)

Born in Paithan to the devoted couple Surya Narayana and Rukminibai, Sant Eknath was a householder saint who lived an exemplary life, transforming the lives of many including that of his own son who suffered from scholarly pride.

He found his Guru in Janardana Swami whom he served for six years. It was at his Guru's behest that he married Girijabai, an ideal wife who helped her husband in every way to lead an ideal householder's life.

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The text of Jnaneswari as it exists today is the version redacted by Sant Eknath following a vision in which Sant Jnaneshwar directed him to do so. This was done in 1584 A.D.

While this single work is enough to ensure the fame of Eknath for all time, he has also to his credit many Abhangs and other devotional literature, the chief of which is his commentary on the 11th Chapter of the Bhagavata. The "Bhavartha Ramayana" is another major work of his in Marathi which was completed by his disciple Gavaba. It is said that Gavaba, like Totakacharya, was a dumb boy made eloquent by the grace of the Guru.

Himself a Sanskrit scholar, Saint Eknath was keen on spreading the message of God's glory among the masses in the vernacular as had been done by Sant Jnaneshwar. In later times, Lokmanya Tilak wrote his celebrated commentary on the Gita known as 'Gita Rahasya' in Marathi during the years of his incarceration in Mandalay Jail.

Says Eknatha in one of the Abhangas: "If Sanskrit was created by God, was Prakrit born of thieves and knaves? Whether it is Sanskrit or Prakrit, the language in which the story of God is told, is essentially holy and must be respected. God is no partisan of tongues. To Him Prakrit and Sanskrit are alike. My language, Marathi, is worthy of expressing the highest sentiments and is rich, laden with the fruits of divine knowledge."

Eknath warns the spiritual aspirants of the wiles of the mind and counsels them to keep it "imprisoned at God's feet." "People vainly busy themselves in wrangling, without understanding that the name of God leads to the form of God."

SANT TUKARAM

(C. 1598-1650 A.D.)

The most popular of the saints of Maharashtra is Sant Tukaram, a Dehu-born small trader whose fame made even Chhatrapati Shivaji go to him for spiritual solace. It was Tukaram who directed Shivaji to Sant Ramadas.

Like Eknath, Tukaram was also a householder with this difference that his wife Avlibai has the unsavoury reputation as a termagant.

Tuka's heart was all given to Panduranga who did not smile on him so easily. Heart-rending are the Abhangs of Tuka where he pleads with and even remonstrates against

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Vithala. But with God-vision or spiritual re-birth, Tuka's doubts were all dispelled and he became the spokesman of God.

"I saw my death with my own eyes. Incomparably glorious was the occasion. The whole universe was filled with joy. I became everything and enjoyed everything... Death and bliss are no more. I am free from the littleness of 'me' and 'mine'. God has given a place for me to live, and I am proclaiming God to the world."

"Do not say that I am responsible for my poems. God makes me sing. I am merely to measure the corn; the corn belongs to my Lord. I am only a servant of my Lord, and hold in my hands His impress and authority."

Of his God-vision he sings: "How blessed am I that I have seen Thy feet today! How much have the saints done for me, O! God! Today's gain is indescribable. Its auspiciousness is beyond measure. Tuka wonders how so great a fortune should have fallen to his lot."

(Incidentally the Marathi film "Sant Tukaram" produced in 1936, directed by V. Damle and S. Fathelal, became the first Indian film to win a Venice festival award, and Vishnupant Pagnis who realistically enacted the role of Tukaram himself came to be venerated by the people of Maharashtra).

SAMARTHA RAMADASA

(1608-1680 A.D.)

Famed as the spiritual mentor of Chhatrapati Shivaji, Sant Ramdas was a saint cast in a heroic mould.

He was born on Chaitra Suddha Navami in Saka 1530 (1608 A.D.) as the third son of a Rigvedic Brahmin couple of Jamadagni lineage, Suryajipant and Ranubai Samartha, who lived in Jamba by the side of Godavari river.

At the end of a 12-year-penance in a cave, he had vision of God in the form of Sri Rama, and from then on he became Ramadas. His original name was Narayana.

"Dasabodha" is the most important of Ramadasa's works. According to Prof. R. D. Ranade, "It is the outcome of the fullest experience of the world by a person who had attained to the highest spiritual experience." His 'Manache Sloka', — verses addressed to the Mind — and 'Karunashtakam' are also very famous and popular works. Equally significant is another

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composition, 'Janasvabhava' — gosavi' — Pseudo-saints — which exposes the wiles of the tricksters who pretend themselves to be saints.

His works are full of practical wisdom and sound common sense. No wonder Chhatrapati Shivaji found in him the ideal Guru and wise counsellor who exhorted him to rule justly and bravely, overcoming all obstacles by the grace of God. In 1661, Shivaji had his Guru Ramadasa install in the fortress of Pratapgad the lovely image of Tulaja Bhavani, one of the aspects of Goddess Durga and the King's Ishta Devata.

It was in 1674 that Shivaji was crowned king and he stayed for 45 days at Sajjanghad with his Guru. Shivaraya is said to have visited his Guru for the last time in 1679.

As is well-known, Ramadasa was a great saint, a fiery patriot and a social reformer. He exhorted Shivaji "to adorn his body not with clothes and ornaments, but with shrewdness and wisdom."

Like all other saints of Maharashtra, Ramadasa is also never tired of stressing the efficacy of chanting the name of God. "There is no distinction of caste in the utterance of God's name. Small men as well as great men, the dull as well as the intelligent, have been saved by the power of the Name. We must take care that while we utter the name of God, God's form is also present before us."

According to Ramadasa, the ideal man is a practical man. "The sage does not allow even a single minute to be wasted. People test him to see whether he entertains any desire; but he has none. He cultivates in himself the best of qualities, and teaches them to the people. Unworthy men cannot accomplish any task at all. We should believe in people when they do their duties heartily. A great man must be able to create great men."

NATIONAL HEROES

TATYA TOPE

(1819-1859)

Ramachandra Panduranga, alias Tatya Tope, was one of the few military leaders of ability on the rebel side during the Revolt of 1857. A Deshastha Brahmin, Tayta was a personal adherent of Nana Saheb and was bound to his person by ties of loyalty and gratitude. Following the rising of Kanpur he commanded at the battle of Bithur on August 16, 1857 which was

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won by Havelock. After the British reoccupation of Kanpur, Tatya progressed with the Gwalior contingent and forced General Windham to retreat from Kanpur. But soon his forces were defeated by Sir Colin Campbell. When Jhansi was besieged by the British forces Tatya collected 20,000 men and came to the rescue of Rani Lakshmi Bai. Sir Hugh Rose, however, dispersed his army. Later Tatya sieged the fort of Gwalior with the help of Scindia, but Sir Hugh Rose re-took it. Tatya then escaped to Central India and was defeated by General Napier's troops. Resourceful and intelligent, Tatya had a natural instinct for guerilla tactics and evaded British pursuits for ten months in Rajasthan and Bundelkhand. He was betrayed into the hands of Captain Meade in the Paron jungles by his friend, Mansingh. He was tried, convicted and executed at Shivpuri on April 18, 1859.

NANA SAHEB
(1820-1859?)

Dhondopant, popularly known as Nana Saheb, was an adopted son of Peshwa Baji Rao II and the heir to the dispossessed late Peshwa's title and estate. Living at Bithur near Kanpur, Nana resented the gradual loss of his status and the consequent humiliation. In vain he pleaded with the British for the restoration of his position and sent his agent to influence the authorities in England. Outwardly maintaining his composure, an aggrieved Nana retired to the monotony of a circumscribed life till June 1857 when the rebels at Kanpur made him their leader. Following the British surrender he took over Kanpur, revived Indian administration and proclaimed himself the Peshwa. When Havelock's forces came to re-occupy Kanpur, Nana grimly fought back, but lost the battle and evacuated Bithur. Crossing over to Avadh, he came to Kalpi and re-organised his men under Tatya Tope in a bid to re-capture Kanpur. The attempt was, however, frustrated by Sir Colin Campbell in November 1857. Thereafter, Nana, pursued by his enemies, was on the run from Farrukhabad to Bareilly and Bahraich but refusing to give up his hope. At the end of 1858 he was forced by the British Army to take refuge in the Nepalese terrain. The defiant Nana Saheb died as a free man, probably in 1859, in spite of all the British attempts for his capture.

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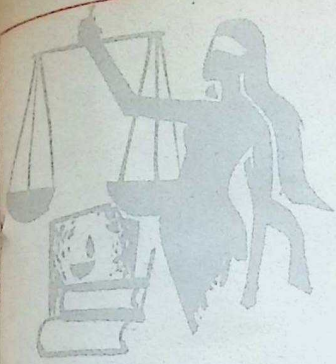

KASHINATH TRIMBAK TELANG

(1850-1893)

Born and educated at Bombay, Telang qualified himself for the legal profession in 1872. Declining the tempting offer of a Government job he joined the Bar and rose to the position of a High Court Judge in 1889 at the age of 39.

An expert on Hindu law, Telang was a successful lawyer. Besides, he was also well-known as an erudite scholar of Sanskrit. As a member of the Bombay Legislative Council, he often resisted a paternalist and authoritarian Government.

Co-founder of the Bombay Presidency Association, Telang was one of the leading men who founded the Congress and became its first "hard-working Secretary." He was largely responsible for the venue of its first meeting in 1885 and for the accommodation of the delegates in Bombay. A participant in most of the Congress deliberations, he insisted on the abolition of India Council and strongly pleaded for the reform and expansion of Indian legislature. A bitter critic of cotton duties, Telang always stood for the economic, industrial and political development of the country.

Active in the spheres of social reform, Telang championed the cause of women's welfare, mass education and the elevation of the depressed classes. He was also the President of the National Social Conference.

GOPAL KRISHNA GOKHALE

(1866-1915)

Born at Ratnagiri in Maharashtra on May 9, 1866, Gokhale had his education in Bombay. He joined the Deccan Education Society and was appointed first as a Professor of Fergusson College, Poona, and later as its Principal. Editor of the 'Sudharak' he was also the Secretary of the Sarvajanik Sabha. Elected to the Bombay Legislative Council in 1899, he became a

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member of the Imperial Legislative Council in 1902. As the leading Indian spokesman in the House he was distinguished for his budget speeches, heard with rapt attention and received as models of parliamentary eloquence. A critic of Curzon's education policy, he fought for the introduction of free and compulsory education in the country. He opposed the Indian Indentured Labour Plan and mobilised public opinion against it. He also played a prominent role in the deliberations preceding the inauguration of the Minto-Morley Reforms in 1909.

A very distinguished exponent of the Moderate School and constructive nationalism, Gokhale presided over the Congress session at Benares in 1905 and protested vehemently against the Government for partitioning Bengal. Later, he visited South Africa championing the cause of Indian settlers and played an important role in bringing about the Gandhi-Smuts Settlement of 1914. By founding the Servants of India Society in 1905, Gokhale aimed at training national missionaries to work for the unification and self-government of India, building up co-operative enterprises, promoting the cause of women and organising the social service and relief work in the country. He passed away on February 19, 1915.

BAL GANGADHAR TILAK
(1856-1920)

Lokmanya Bal Gangadhar Tilak is one of the makers of

modern India. Influenced by Agarkar, Ranade and Naoroji — he battled against the evils of his time, both political and social. He established the Poona New English School (1880), the Fergusson College (1885) and launched two newspapers — the Kesari and the Mahratta. He also established Anti-Cow killing Societies, Akharas, Lathi Clubs and organised the 'Ganapati Festival' and the 'Shivaji Festival'. An uncompromising patriot he was imprisoned in 1898. He was deported in 1908 for writing seditious articles. Tilak started the Home Rule League in 1916 and later uttered his memorable words, "Swaraj is my birth-right", at the Lucknow Congress (1916).

Tilak resented the derogatory remarks of Valentine Chirol, a British journalist, against him in a book and went to England to fight a legal battle. The verdict, however, was against him, mainly on considerations other than merit.

Lokmanya Tilak was a

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great scholar and had an insight into the Vedic literature. The 'Gita Rahasya' his magnum was written in jail. In spite of the greatness that surrounded him, Tilak remained simple and courteous all through his life.

NARAYAN MALHAR JOSHI

(1879-1955)

Born in Kolaba district of Maharashtra, Joshi was educated at Poona and Bombay. A philanthropist, Joshi began his public life by joining the Servants of India Society in 1909 and became renowned for promoting the cause of labour welfare. Some of the organisations with which he remained closely associated were the Bombay Social Service League, Bombay Presidency Social Reform Association, Legal Aid Society, Released Prisoners Aid Society, Indian Trade Union Congress and the Civil Liberties Union.

Serving on the Governing Body of the I.L.O. in 1922 he remained its member for several years. He was elected a member of the Bombay Corporation in 1919 and represented the labour interests in the legislature from 1921 to 1947. A delegate to the Round Table Conference, he also served the Joint Parliamentary Committee as its member. He represented the labour at the Royal Commission on Indian Labour and assisted in the formulation of the Government policy on various occasions. Becoming a member of the National Planning Committee, he worked as the Chairman of its Labour Sub-Committee. He was a member of the Central Pay Commission in 1947. A pioneer of labour organisation and welfare, Joshi was an important leader of the Indian trade union movement. Working in the slums, he initiated programmes for improving the living conditions of the textile workers of Bombay. He organised creches, dispensaries for women and children and industrial training schools and co-operative societies.

VASUDEO BALWANT PHADKE

(1845-1883)

Born in a Chitpavan Brahmin family, Vasudeo Balwant Phadke founded the first non-government high school of Pune. Bitter against the British Government, he saw in 1876 the great famine of Maharashtra, suffered with the suffering people and distributed among the needy whatever little property he had. He was convinced that the alien government — who

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allowed the people to die of hunger — should be forcibly replaced by a people's raj. Phadke gathered round him a following, organised the militant tribes — Kolis and Ramoshis — established a secret society and prepared for an armed revolt against the British. In February 1879 it began when Phadke's men raided the villages surrounding Pune, collected money and issued notification against the British government. The British police appeared on the scene and for months Phadke and the authorities were pursuing each other. Disgusted at the plundering zeal of his tribal following Phadke at one point contacted the Rohillas of Anoor for help. Meanwhile the police forces spotted, chased and finally arrested him. Phadke was then tried at Pune and sent to Aden on transportation for life. Following an abortive attempt at escape and a period of hunger strike and protest against the prison arrangements, Phadke — the rebel and the dreamer — died of ill-health.

VINAYAK DAMODAR SAVARKAR
(1883-1966)

Poet, scholar, social worker, historian and one of the earliest revolutionaries, Savarkar was born in a Chitpavan Brahmin family of Maharashtra. In 1899, when he was just 16, he founded the 'Mitra Mandal,' with the aim of achieving freedom, if necessary, by armed rebellion. In 1900, he joined the Fergusson

College, Poona, and impressed on his fellow students the value of armed struggle. He also insisted upon their taking solemn oath that they would sacrifice everything for the sake of the Motherland. Although he passed the examination creditably, he was not awarded the degree because of his revolutionary activities. He founded the 'Abhinava Bharat,' before he proceeded to London on a scholarship, to study law. There he started the Free India Society.

Arrested in 1910 Savarkar was extradited to India. During his voyage in captivity he made a bold attempt to escape when his ship touched Marseilles. He was illegally rearrested by the British police on the French soil and brought back to India where he was sentenced to transportation for life and sent to the Andamans. On release in 1924, he was interned in Ratnagiri district, where he engaged himself in social work. Freed from internment in 1937, he joined the 'Hindu Mahasabha' served for several years as its Presi-

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dent and devoted the rest of his life organising the Hindu community.

JYOTIRAO PHULE

(1827-1890)

Born at Purander in Maharashtra, Phule had his education at Poona. Touched by the fallen condition of his people, he worked hard for the emancipation of women, removal of untouchability and welfare of the Harijans.

A champion of women's education, Phule established the Low Caste Female School at Pune in 1848. Thereafter he started another school for the Harijans in 1851 and a maternity home for the poor women. By the standard of his time he took an unusual step by persuading his wife also to take up the work of teaching in the institutions he founded. An upholder of the principle of social equality and a liberator of Indian women, Phule pleaded for widow re-marriage and wrote several books in support of his ideas. In 1873, he established the Satya Shodak Samaj and founded the Dinbandhu Sarvajanik Sabha in 1884. He opened water tanks near his own house for the use of the Harijans and published a memorandum as a part of his efforts to remove untouchability.

MAHADEO GOVIND RANADE

(1842-1901)

An eminent social reformer, a distinguished scholar and an educationist, Ranade was born in a Brahmin family at Nasik. He studied in Elphinstone College, Bombay, and had developed an insatiable desire for knowledge.

Serving as a Marathi translator, a professor of English and an administrator and judge in the Indian states, he joined the judicial service and was called upon to supervise the working of the Deccan Agriculturists' Relief Act in 1881.

He was appointed the Law Member of the Bombay Legislative Council in 1885 and became a member of the Finance Committee at the Centre

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in 1886. In 1893, Ranade was appointed Judge of the Bombay High Court. He was one of the eminent participants in the founding of the Indian National Congress.

A prolific writer on economic and social subjects in the Sarvajanik Sabha journal, Ranade was a follower of the reformed religion, the Prarthana Samaj, since 1867. Influenced by Gopal Hari Deshmukh and Vishnu Parashuram Pandit he strongly supported the concept of the remarriage and the welfare of the widows. He organised the Indian National Social Conference in Madras in 1887 to discuss the burning social questions. He favoured the raising of the age of marriage, the re-marriage of widows and protection of child widows. He denounced polygamy and the dowry system and supported the education of women. In 1882, Ranade with the aid of his friends started the Female High School at Poona. He also gave his valued support to Sharada Sadan — an institution to provide a home and school for the widows. He was convinced that Western education would play a vital role in the transformation of the country. To promote Western education Ranade, with others, sponsored the Deccan Education Society for starting a college and the Fergusson College was eventually established.

SOCIAL REFORMERS

DHONDO KESHAV KARVE
(1858-1962)

Born in Ratnagiri district of Maharashtra, Karve studied in Bombay. Starting his career as a teacher, he took up a professorship at Fergusson College, Poona, in 1892, and became a life member of the Deccan Education Society.

Devoted to the service of the country, Karve undertook pioneering works in the social and educational spheres. Himself marrying a widow in 1893, he started the Widow Marriage Association and, for several years, served as its Secretary. He started the Hindu Widows Home in 1896 and also opened a hostel for the children of remarried widows. Opening the Mahila Vidyalaya in 1907, he founded the Indian Women's University in 1916 and later in 1932 served as its Vice-Chancellor.

President of the Indian Social Conference, Karve

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established several institutions like Sneh Vardhatak Mandal, Nishkama Karma Matha, Saraswati Math Samstha — all with a view to eradicating social evils and educational backwardness. He was also responsible for collecting money through small donations and for starting primary schools on voluntary basis in about fifty villages — where such facilities were not available.

A recipient of Padma Vibushan in 1955, Karve was conferred Bharat Ratna in 1958 for the services he rendered to the country.

BHIMRAO RAMJI AMBEDKAR

(1891-1956)

Belonging to a Mahar family, Ambedkar was born at Mhow in Madhya Pradesh. He was educated in America and England and was called to the Bar in 1923. Setting up practice the following year at Bombay, he commenced his public career as a leader of the depressed classes. He also served the Government Law College, Bombay, as its Professor and subsequently as the Principal. A member of the Bombay Legislative Assembly from 1926 to 1934, he attended the Round Table Conferences in London. In 1943 he became a member of the Viceroy's Executive Council and held the portfolio of Law. As Chairman of the Drafting Committee, he rendered yeoman service by piloting the Constitution of Indian Republic. As the first Law Minister of free India, he very ably sponsored an important piece of social reform legislation, namely, the Hindu Code Bill. A firm believer in the socio-political equality of man, Ambedkar championed the cause of the down-trodden and even led Satyagraha campaigns for asserting the rights of the Harijans. To facilitate and organise his work in this direction he founded the Indian Labour Party and subsequently the Scheduled Caste Federation. Believing in education as a major instrument of social uplift, he also founded the People's Education Society sponsoring various educational institutions for the depressed classes.

GOPAL GANESH AGARKAR

(1856-1895)

Born at Tembhu in Maharashtra, Agarkar obtained his Master's degree from Pune in 1880. Later he joined the New English School, founded by Tilak and his associates. He along with Tilak,

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started the journals, 'Mahratta' and 'Kesari' in 1881, and founded Fergusson College — where he worked as a Professor. Soon his emphasis on social reforms made him differ with Tilak, who insisted more on political action. He started his own paper, the 'Sudharak,' in 1888, to which Gokhale contributed articles. In 1892 Agarkar became the Principal of Fergusson College and continued to hold that office till his death. Agarkar's main objective in taking up journalism was to influence the Government to educate the masses and to enlighten them on all vital issues. As a reformer, he relentlessly continued his quest for a new social order, condemned the caste system and untouchability, deplored the fallen status of women and pleaded for the widow re-marriage. A promoter of small-scale industries, Agarkar also advocated the gradual industrialisation of the country. As a radical political thinker, Agarkar had no doubt as to India's attainment of self-rule. He was also convinced that the Hindu-Muslim unity was a pre-requisite of India's political liberation and advancement.

INDOLOGIST

RAMAKRISHNA GOPAL BHANDARKAR

(1837-1925)

Born in Malwan in Maharashtra, Bhandarkar had his education at Ratnagiri and Bombay. He joined the Deccan College, Pune, in 1882 as its Professor of Sanskrit and ultimately rose to the position of Vice-Chancellor of Bombay University in 1893. He became a member of the Viceroy's Executive Council in 1903 and served as a member of the Bombay Legislative Council from 1903 to 1908.

A great orientalist, Bhandarkar was the pioneer in applying Western methods to the study of Sanskrit and Indian antiquities. His contribution to the history of Sanskrit and the Jaina literature

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and philosophy was acknowledged by all. An extensively travelled scholar, Bhandarkar represented India at several international conferences and won laurels from various institutions.

A social reformer, Bhandarkar was actively associated with the enlightened religious and social movement, the Prarthana Samaj. He agitated against child marriage, condemned the caste system and untouchability and vigorously advocated widow remarriage and equal status for women. The Bhandarkar Oriental Research Institute, inaugurated on his 80th birthday in 1917, is a fitting tribute to Bhandarkar's learning.

SOCIAL WORKERS

BABA AMTE AND SHIVAJIRAO PATWARDHAN

Described by Mahatma Gandhi as the "Abhay Sadhak" (seeker of fearlessness). Murlidhar Devidas Amte, popularly known as Baba Amte is a name to conjure with in the rehabilitation of leperosy patients in Maharashtra. Baba Amte's 'Anandavan' in Chandrapur District of Maharashtra has provided relief to thousands of leperosy victims from all parts of the country. 'Anandavan', spread over an area of about 180 hectares takes care of about a thousand handicapped persons, most of them leprosy patients. The patients, after being cured, are settled either in their own villages or at 'Anandavan' itself.

Baba Amte was born on December 26, 1914, at Hinganghat. Even as a youth of 21, Baba Amte went to Quetta in 1935 to provide relief to the quake-victims. Practising as a lawyer at Varora he organised a scavengers' organisation and himself took to scavenging. The lawyer became a social worker dedicated to the relief of leprosy patients almost overnight when on one occasion, he happened to find a leprosy victim writhing in a gutter. In his great mission of service to the diseased and the handicapped, Baba Amte had the close co-operation of his wife, Sadhana. The "Sadhana" of the Amte couple is one of the glorious chapters in the history of the relief and rehabilitation of leprosy victims all over the world.

DR. PATWARDHAN

Dr. Shivajirao Patwardhan is also a name to reckon with in the field of rehabilitation of leprosy patients. Dr. Patwardhan's 'Tapovan' at Amraoti has provided refuge for hundreds of helpless victims of the dreaded disease. Dr.

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Patwardhan does not like leprosy patients to beg and any "mercy" being shown to them. His life-long mission has been one of teaching leprosy patients to live with dignity and honour. In his great missionary work, he has been helped by his daughter, Anutai.

FILM VETERANS

PHALKE AND SHANTARAM

Dhundiraj Govind Phalke, better known as Dadasaheb Phalke, may well be considered as the Father of Indian Cinema. Born of a priestly family at Trambakeshwar (Nasik District) in 1870, Phalke showed great interest in painting, play-acting and magic. After studying at the J.J. School of Arts and at the Kala Bhavan, Baroda, he joined the archeological department as a photographer. Happening to see the film, Life of Christ, Phalke was fired with the ambition of producing a similar film on Krishna. After getting the necessary equipment from England, he first produced in 1912, Raja Harischandra. This was followed by Bhasmasur-Mohini, Savitri, Lanka Dahan and Krishna Janma.

Dadasaheb Phalke was his own exhibitor and was tireless in going round the country in a bullock cart with projector, screen and film. In 1931 he produced Sethu Bandhan and also the first talkie Gangavataran. Phalke passed away on February 14, 1944 at Nasik, after laying the foundations of the film industry which today keeps children from playing and old men from chimney corners. The foremost film award has been named after him.

Shantaram, Rajaram Vankudre, known to fame as V. Shantaram was born at Kolhapur in 1901. Though he started life in a railway road repair and maintenance workshop Shantaram rose to the very pinnacle of the profession as a great director and talented

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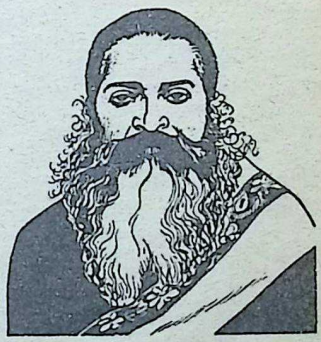
actor and above all a discoverer of new talents. Among the early films produced by Shantaram were Ayodhyecha Raja (1932), Duniya Na Mane (1937), Amar Jyoti (1939) and Admi (1943). Shakuntala and Dr. Kotnis Ki Amar Kahani took the world of film-lovers by storm. Shantaram made history by his Amar Bhoopali, Jhanak Jhanak Payal Baje, Dahej, Do Ankhen Barah Haath. Shantaram's pictures combined social purpose with consummate artistry — that made his films an aesthetic delight.

MUSICIANS

PT. BHATKHANDE AND PALUSKAR

Vishnu Narayan Bhatkhande (1860-1936) may be considered as the great pioneer who helped in the revival of classical music in Maharashtra towards the end of the 19th century and at the beginning of the 20th century.

He was a High Court pleader in Bombay who interested himself in music and became obsessed with it to such an extent that he gradually left all his legal work and devoted himself to a survey and study of prevailing conditions in Indian music. He carried out a great job in gathering together all existing knowledge of music, theoretical and practical, and he took up the additional work of systematising all his knowledge. He started a movement for the teaching



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and practice of music in the classical tradition. This work was greatly helped and strengthened by the work of Vishnu Digamber Paluskar (1872-1931) who had learnt music from a great musician of ancient tradition. He took up the difficult task of teaching music to the educated middle class and establishing music schools.

KISHORI AMONKAR AND LATA MANGESHKAR

Kishori Amonkar (53), daughter of equally famous Mogubai Kurdikar, occupies a high place among the vocalists of Hindustani classical music. Though her mother followed the tradition of Alladia Khan of the Atrauli-Jaipur Gharana, Kishori Amonkar had cut out a path for herself, being a brilliant creative artist. She has a rich voice which captivates the audience, wherever and whenever she sings.

LATA

If Hindi films have become popular all over the country

today, it is in no small measure due to the mellifluous voice lent by Lata Mangeshkar. At 56, Lata Mangeshkar has recorded more songs than any singer in the world and has gone into the Guinness Book of World Records. Gifted with a melodious voice, Lata is the one singer whose voice can rise with ease to the highest octaves. She sang her first song in 1946 in 'Aaap Ki Seva Mein'. Since then she has climbed the ladder of success without either pausing on a rung or looking back.

On September 2, 1983 Lata Mangeshkar gave a series of concerts at the Bharatiya Vidya Bhavan in London and became one of Bhavan's Patrons. She also gave a handsome donation of £10,000 to the Bhavan out of her concert proceeds.

Lord Fenner Brockway, speaking at one of the concerts, said: "We are in the presence, to-night, of one of the greatest artists in history. One thinks of Michael Angelo, one thinks of the great architects who created the Taj

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Mahal and the Indian temples, one thinks of the great writers, our own Shakespeare in England, Tagore and others in India. To-night, in the sphere of music and song, we are in the presence of someone who is as great as they are."

SUNIL GAVASKAR

Cricket has become an inalienable part of Indian life and Indian cricketers have reached the top of Everest in the world of cricket. The captain who has led the Indian team to victory in Australia in February 1985, setting at naught the might of the cricketers of Australia, West Indies and Pakistan, Sunil Gavaskar, born on July 10, 1949, made his debut at the Port of Spain against the West Indies on March 6, 1971. Twelve years later, on October 29, 1983, Gavaskar had his finest hour when he scored his 29th century in test matches and equalled the record of Don Bradman. He also completed 8,000 runs in Tests, thereby joining Boycott and Sobers. Gavaskar, besides being a cricketer, is also a writer who has told the story of his own life and achievements in 'Sunny Days'.

SOURCES:

1. 'Makers of Modern India', Indian Council of Historical Research.
2. Pathway to God in Marathi Literature by Prof. R. D. Ranade, Bhavan.
3. Indian Film by E ik B rn nw and S. Krishnaswamy, Orient Longmans.

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A Fine Servant of India

JAMES CALLAGHAN

"Y.B." served his country and his party with devotion and made outstanding contribution to India's progress and welfare both in the State and Central Governments.

To meet him for the first time was to be at once conscious that there was a powerful controlled force at work. Later when we got to know each other better, and he told me of his background. I reailsed that the toughness of his early youth had forged the determination and courage which marked all his political action. He never lost the earthiness of the countryman who daily battles with nature and cannot escape the harsh realities, and this showed itself in the practical vigour with which he undertook every task and his refusal to choose easy policy options if they were unrealistic.

He held all the major offices of the Central Government except that of the Prime Minister, and I have no doubt he would have carried that great office also with ability, honesty and resolution.

I always enjoyed my talks with him and I had hoped to meet him in October in New Delhi at the annual meeting of the Governing Council of the Rajaji International Institute of Public Affairs and Administration of which we were both members.

But he sent word that he was unwell. It is a pity that his illness proved to be fatal and I could not meet him when I was in India in the last week of October last.

"Y.B." was a fine servant of India during the years of struggle for freedom and thereafter. India is indeed fortunate to have produced so many men and women of merit and distinction like "Y.B."

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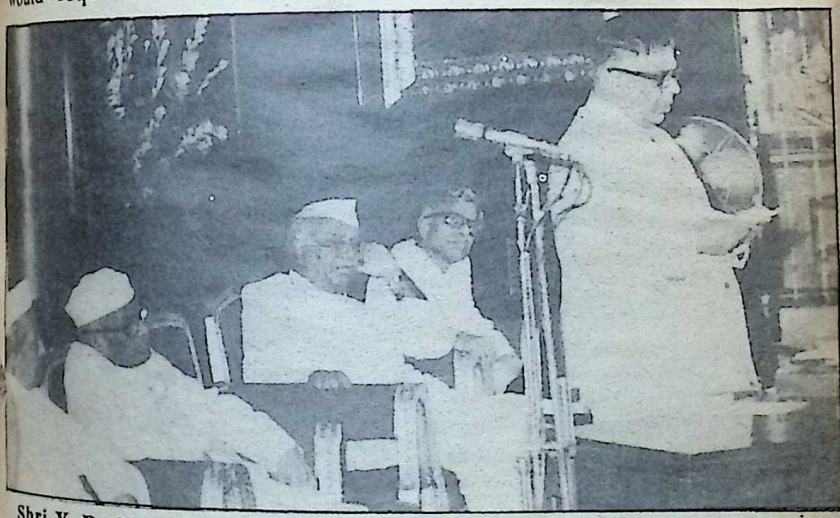
my days with CHAVAN

C. SUBRAMANIAM

A STAUNCH patriot, a valiant freedom-fighter, able administrator and a wise statesman — that was Yeshwantrao Balwantrao Chavan who passed away on November 25, 1984. Coming in the wake of the assassination of Indira Gandhi, it was a great loss to the country. In the coming critical days when India would require the guidance of wise and experienced leadership, Chavan could have been of great help to the Prime Minister. He had the quality of suppressing his own personal ambitions and giving his genuine co-operation to the Prime Ministers under whom he was called upon to serve the country.

I had called on him on the 4th of November, 1985, I found



Shri Y. B. Chavan, as the Leader of the Opposition, sitting along with Shri C. Subramaniam, former Finance Minister and Vice-Chairman of the National Rajaji Centenary Committee. The occasion was the unveiling of the portrait of Rajaji by Shri N. Sanjiva Reddy, former President. The speaker is Shri K. S. Hegde, former Speaker of the Lok Sabha

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him a sad and depressed man. For one thing, after the death of his wife, he was always feeling lonely and looked as if he had lost interest in life. But the death of Indira Gandhi, with whom both of us were associated for nearly three decades, seemed to have shattered his usual optimism and courage. He expressed his great satisfaction over Rajiv Gandhi taking over the mantle of the Prime Ministership. He was definitely of the view that there could have been no better choice taking into account the persons available on the Congress political scene. He expressed the hope that Rajiv would be benefited by the experience of the last two or three years.

Chavan was an upcoming politician in the early fifties and I had many occasions to meet him at the Congress meetings and sometimes in some ministerial conferences at Delhi. My contact with him became more intimate after he became the Chief Minister of the Bombay State succeeding Morarji Desai. We had great many occasions to meet in the National Development Council, where I used to represent the Madras State. Nehru had great love and regard for Chavan. I was also considered at that time the blue-eyed boy of Nehru. In the National Development Council meetings, Nehru would always ask one of us to initiate the discussions.

In 1962, I had moved over to the Centre but Chavan stuck to the divided Bombay State and had earned a great reputation as an able Chief Minister. He was even considered as the latter-day Shivaji — such was the esteem in which he was held by his people. Not only within his own State but outside also his standing was high and some even went to the length of considering him as a successor to Nehru at the national level.

Exit of Krishna Menon

Then came the Chinese aggression. India was suffering humiliating reverses on the battle-front. There was a hue and cry against the handling of the defence portfolio by Krishna Menon. A few Chief Ministers, including Kamaraj, met at my Delhi residence, 8, Hardinge Road, now named after Krishna Menon. It was thought a sacrificial goat was necessary to appease the "Goddess of public

Krishna Menon

Kamaraj

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opinion" and there was an almost unanimous view that Krishna Menon should be removed from the Defence Ministry. I was asked to carry this message to Nehru. When I told him about the views of the Chief Ministers, Nehru was shocked. He remained quiet for a few minutes, turned to me and asked an embarassing question whether I also concurred with that viewpoint. I mumbled 'yes.'

That night saw the exit of Krishna Menon and induction of Chavan into the Central Cabinet as Defence Minister. Chavan was lucky as on the very next day the Chinese declared a truce and cessation of hostilities. Thus began his career in the Centre with an auspicious note. I had the privilege of working with him as a Cabinet colleague and we became friends and colleagues and for more than two decades our friendship lasted in spite of many developments in the political scene.

After Nehru, Lal Bahadur became the Prime Minister and he was chosen without formal opposition. Even though Morarji thought he was the natural successor to Nehru, the predominant opinion was in favour of Shastriji, mainly because there was a strong impression that Nehru favoured Lal Bahadur to succeed him. This was on the basis of the recall of Shastriji, who was one of those who gave up office under the Kamaraj plan, to the cabinet to assist Prime Minister Nehru, in view of his indifferent health. There was a good deal of discussion before Shastriji was asked to join the Cabinet. I had the privilege of being close to Nehru and I also gained the impression that Nehru definitely favoured Lal Bahadur to succeed him.

Morarji

Lal Bahadur

Personal Crisis

There was a personal crisis for me during Shastriji's Prime Ministership — it was on the question of Hindi replacing English, as the sole official language. Nandaji, who was Home Minister, was pushing measures to adopt Hindi as the sole language of administration. There were large scale riots in Tamil Nadu and Karnataka opposing this move. Alagesan and I tendered our resignations from the Union Cabinet. Only Indiraji and Chavan appreciated my attitude and stood by me in those critical days. Fortunately the Cabinet took a decision which

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enabled us to withdraw our resignations.

Shastriji passed away at Tashkent and again the question of succession arose. There were three names in the forefront, Indiraji, Morarji and Chavan. Kamaraj was the dominant political figure as the President of the Indian National Congress. He was on all accounts the "King Maker." He favoured Indiraji but he was considering Chavanji also as an alternative. I was close to both Chavan and Indiraji. I requested both Indiraji and Chavan to assure Kamaraj that whoever was ultimately selected to be the Prime Minister, the other would give his or her willing co-operation. The decision went in favour of Indiraji but Morarji was uncompromising. An election process in the Parliamentary Party had to be gone through, and all that is history now.

A real crisis developed in 1969. Who was to be the next President of India in succession to Zakir Husain Saheb, who died in office? The All India Congress Committee was meeting in Bangalore and the Parliamentary Board was to select the candidate to be sponsored by the Congress Party. Those were days when the so-called 'Syndicate' was in a dominant position in the Congress. Nijalingappa was the Congress President. Kamaraj and his group favoured Sanjiva Reddy. Indiraji wanted Jagjivan Ram. The two sides were equally poised and the final decision depended upon Chavanji.

I was asked by Indiraji to find out the attitude of Chavanji. He was vacillating, unable to make up his mind. But he told me that he would ultimately stand by the Prime Minister. But unfortunately the pressure was too much on him, and Sanjiva Reddy was a close friend of his and so in the Parliamentary Board with Chavan's support Sanjiva Reddy was selected as the candidate on behalf of the Congress Party. This led to the famous split in the Congress Party and for some time Chavan was at a loss as to which side he should join. I think I played a role in persuading him to join Indiraji's side. It is idle to speculate about the course of events in the Congress and the country if Chavan had decided to be with the Syndicate. After this incident the relationship between Indiraji and Chavanji had always been cool and he was no longer

Zakir Husain

Indira Gandhi

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in the inner circle of Indiraji Chavan proved his mettle as an able administrator in the important portfolios he was called upon to administer. Defence, Home, Finance and External Affairs — anybody could be proud of having been in charge of such prestigious ministries. He left his impression on all the departments he handled.

He was a seasoned parliamentarian and debater. In Parliament and on the Congress platform he had made many historic speeches.

Apart from politics, Chavan was a great lover of books. He had a very good collection of books in his library and went on adding to it continuously with the latest publications in the field of politics, public administration, history, sociology and fiction.

Chavan could have played a crucial role in the coming days, when the country is bound to face many challenging situations. But in these matters it is the God's will which prevails.

□□□

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Shri Y. B. Chavan arriving at Bhavan's Andheri Campus now named Munshi Nagar, to lay the foundation-stone of the Sardar Patel Engineering College on September 17, 1961. (L. to R.): Shri C. L. Gheewala, then Hon. Secretary of the Bhavan, Kulapati Munshi, Shri Chavan and Shri S. Ramakrishnan — Photo by Vasant Desai, Bhavan's student.

YASHWANTRAOJI CHAVAN

In Bhavan's life and growth

S. RAMAKRISHNAN

THE new contacts we forge in the course of discharging our duties, and the fresh events in our lives, will inevitably tend to crowd out the memories of the past. Yet, some memories of men and events will persist, undimmed by the passage of time.

Shri Yashwantrao Balwantrao Chavan is one such national leader, the fragrance of whose memory will endure for long.

It was given to me to have had the privilege of personal contact with him for over 30 years. Let me, therefore, share with our readers some of my reminiscences of the man who personified the Latin tag **suaviter in modo fortiter in re** 'gentle in manner, firm in action.'

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The very first instance relates to my first personal meeting with Shri Chavan in 1952. He was the Minister for Civil Supplies and Accommodation Control in the then Bombay Government, headed by Shri Morarji Desai.

During the Second World War, the Government of India had requisitioned part of the Bhavan's sprawling campus at Andheri for housing the Air Force personnel and for building a landing strip for Allied planes. Also requisitioned was a residential building, Hari Bhuvan, opposite the historic Gowalia Tank Maidan where the "Quit India" session of the A.I.C.C. was held on August 7 and 8, 1942, and where Mahatma Gandhi gave the clarion call of "Do or Die". Incidentally, Gokuldas Tejpal Sanskrit Pathashala, where the Indian National Congress was born 100 years ago, is also in close proximity to Hari Bhuvan. The owner of Hari Bhuvan was Shri Mungalalji Geonka, described by Kulapati Munshiji as the "Apologetic Angel", who gave the first big donation of Rs. 2 lakhs for propagating Sanskrit. Hari Bhuvan was, perhaps, the last of his earthly possessions. Consequent upon the requisitioning of Hari Bhuvan, Mungalalji, who was staying on the top floor, had to vacate and shift to one of the barracks in the Bhavan's Campus in Andheri.

When the War was over, the Bhavan entertained high hopes of getting the building de-requisitioned, enabling us to restore to the ageing Mungalalji the top floor where he was comfortably staying and utilise the remaining two floors for our staff members whose presence in the Bhavan was required at any time of the day and night. After two years of repeated efforts with the Defence Ministry, we at last succeeded. But our hopes were belied when we came to know that residential premises derequisitioned by the Central Government automatically came under the domain of the State Government, which, in turn, could allot them to their officers in urgent need of accommodation.

Shri Mungalalji Goenka

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So the question of getting the building released by the State Government remained. We approached the then Chief Minister, Shri Morarji Desai, a witness to the birth of the Bhavan in 1938 and who has all along been a supporter and well-wisher of the Bhavan. Morarjibhai was convinced that Bhavan's case was just. He asked me to meet Shri Chavan whose portfolio included Accommodation Control. He also talked to Shri Chavan over the phone in my presence.

The warmth, geniality and affection with which Shri Chavan received me in his small but well-ordered cabin in the old Secretariat vividly comes to my mind. Clad in white Khadi dhoti and kurta with a brown Jawahar-jacket, and donning a Gandhi cap, the young and energetic Shri Chavan looked the very picture of robust health and quiet efficiency. He had already called for the file relating to Hari Bhuvan and studied the matter. I had very little to talk to him by way of explaining the background of the case. He told me of the procedural formalities the Bhavan had to go through before the State Government could release the building to the Bhavan. He disposed of the matter swiftly without any patronising air.

III

Another event that stands out in my memory took place in 1960. By then Shri Chavan's stature had grown and correspondingly his humility too. After a political storm, the unilingual States of Maharashtra and Gujarat were formed on May 1, 1960 and Shri Chavan was chosen the first Chief Minister of Maharashtra. After the swearing-in at Raj Bhavan, Shri Chavan drove direct to the Bharatiya Vidya Bhavan for the blessing of Kulapati Munshiji who was residing on the fourth floor of the Bhavan.

Going up to Munshiji, Shri Chavan said: "I have personally come to seek your blessing. You have held the office of Home Minister with great distinction from 1937 to 1939 and many are the lessons I can profitably learn from you. I know that I am stepping into shoes which are too big for me and it is the blessing of elder statesmen like you that shall be my shield and armour."

Shri Munshiji warmly appreciated Shri Chavan's gesture and heartily wished him well. A shrewd judge of men, Shri Munshiji prophesied that Shri Chavan was of all-India leadership timbre — a prophecy that came true very soon. In 1962 Prime Minister Nehru chose him as Defence Minister of India when the Chinese aggression exposed our **"credulity and**

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negligence" and made India's security vulnerable.

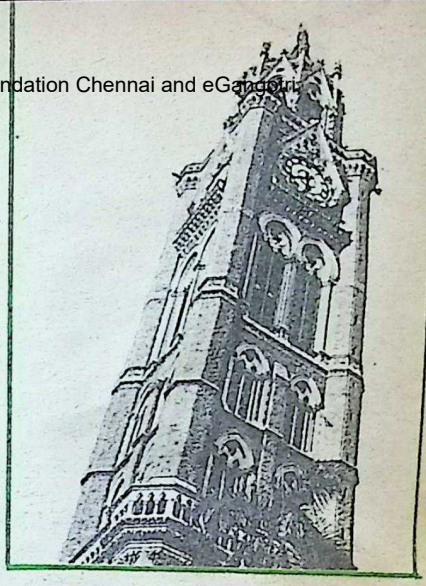
IV

As early as 1940, during the Poona A.I.C.C. session, when Yashwantrao was only a student leader, he had shown political acumen and maturity. It was a great act of courage for a youngster to move an amendment to the resolution on Responsive Cooperation drafted by such veterans as Sardar Patel and Rajaji.

In 1942, the year of the Quit India Movement, young Yashwantrao took a leading part in forming what was known as a parallel government — **Patri Sarkar** — in Satara, along with Shri Nana Patil, Shri V.S. Page and other patriots.

V

In August 1957, Shri Devadas Gandhi, Mahatmaji's son and Rajaji's son-in-law, suddenly passed away. He had come to Bombay with his wife Smt. Lakshmi, in connection with the work of Gandhi Films Committee and was staying in the Films' Committee's flat at Alexandra Road, Gamdevi, near the Central Home of the Bhavan. Rajaji came to Bombay by the night plane via Nagpur. I vividly remember Shri Chavan paying a touching condolence visit to Rajaji with his Cabinet colleagues. It was a moving sight.



Bombay University's Rajabai Tower

VI

Another unforgettable event is linked up with the birth of Bhavan's Sardar Patel College of Engineering at Andheri in 1962.

In 1958, two years before the bifurcation of the multilingual State of Bombay, the Central Government had sanctioned one more engineering college in Bombay city and, on the recommendation of the State Government, allotted it to the Bhavan. The college, to be affiliated to the University of Bombay, would be run as a grant-in-aid institution, with the State Government giving the grants according to the grant-in-aid code.

The total outlay for the College was Rs. 90 lakhs, of which the Central Government's share

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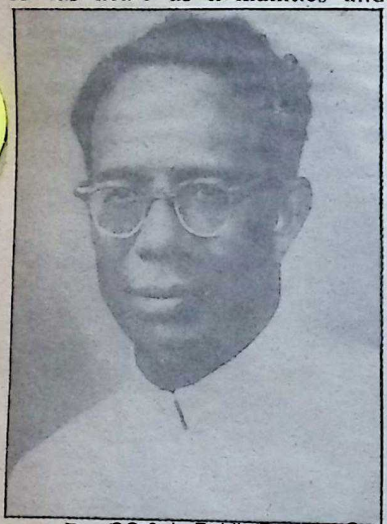
would be two-third, i.e. Rs. 60 lakhs, the remaining one-third to be made up by the State Government and the Bhavan. A donor came forward with an offer of Rs. 10 lakhs — a very big sum in the sixties — on the understanding that the college be named after him. We were very happy that only Rs. 10 lakhs remained to be raised to implement the project.

After drawing up the blue-print for the proposed college, Munshiji deputed me to Delhi to expeditiously process the clearance of the project by the Central Government. In those days, Prime Minister Nehru himself used to clear such projects, as science and technology were as much dear to his heart as humanities and culture. Panditji saw "new temples" in developmental projects like the Bhakra Nangal, Hirakud, Damodar Valley, and Steel Plants at Bhilai, Rourkela and Durgapur.



Prof. Humayun Kabir

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Prof. Humayun Kabir was then the Secretary to the Education Ministry. Himself a man of letters* and interested in the promotion of culture, he was happy that the Bhavan had come forward to start an engineering college in Bombay. I met Prof. Kabir in his office at 11 a.m. He told me that Panditji was going to Calcutta that evening for a day. He suggested that I could call on him the day after, as Panditji always cleared all his files in less than 24 hours.

On the appointed day, when I met Prof. Kabir, I could not see the usual smile on his face and there was a shadow of disappointment instead.

In Calcutta, something had happened to chill Panditji's enthusiasm in sanctioning Government-aided projects named after private individuals. He had gone to Calcutta to inaugurate a Rs. 1 crore hospital project named after a private individual who had donated less than 15% towards the capital cost. The

* One of Prof. Kabir's books 'Studies in Bengali Poetry' is a Bhavan's Publication.

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leftist parties in West Bengal had organised a protest demonstration against the naming of the hospital after the private individual. The demonstrators shouted vociferously in front of the residence of Chief Minister Dr. B.C. Roy, whose guest Panditji was.

The sensitive Jawaharlalji was quick to realise that the demonstrators' demand was not unjustified.

"They are right and I am not going to inaugurate this hospital" was the obdurate stand Nehru took initially. Dr. Roy had to use every weapon in his armoury to persuade Nehru to declare open the project but not before Nehru vowing to himself: **"Well, this will be the last project of this kind."**

And Bhavan's file on the engineering college was right in front of him after Nehru's return from Calcutta in a sullen mood. His noting, so characteristic of him, was on these lines:

"We should not help rich men get cheap immortality at Government expense. From now on, no Government-aided projects should be named after a private individual unless at least 50 per cent of the capital cost is contributed by him. This will not, of course, apply to projects named after national leaders."

This was why the Bhavan decided to name the college after Sardar Patel, one of our founder-members. An Organising Committee with two of Sardar's close co-workers and pillars of strength of the Bhavan, Shri S. K. Patil as Chairman and Shri Shantilal H. Shah as Vice-Chairman, was formed. The project was cleared and the new Chief Minister Y. B. Chavan agreed to lay the foundation stone at Andheri on September 17, 1961. Two weeks prior to it, we had, according to Bhavan's custom before lauching a major venture, arranged a **Satachandi Homa.** On the eve of the Homa, the Bhavan received a communication from the Education Department of Maharashtra saying that the approval of the State Government was **"subject to the fee-structure of Bhavan's Engineering College being the same as that of the other engineering college in the city, namely, the V.J.T.I."**

The deficit of V.J.T.I. was being fully met by the State Government. The Bhavan's engineering college would be eligible only for grants as per the grant-in-aid code. This would mean a loss of a couple of lakhs every year. Those familiar with the functioning of Public Trusts will know that, while it may not be very diffi-

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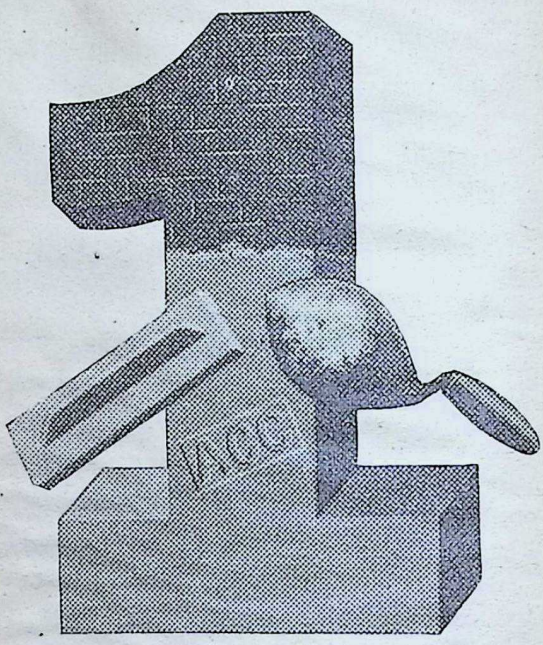

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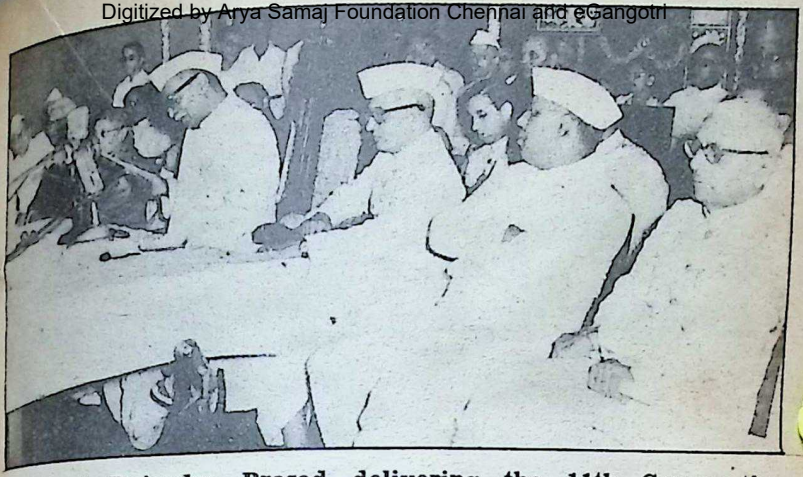

President Rajendra Prasad delivering the 11th Convocation Address of the Bhavan on November 10, 1957 (R. to L.): Shri H. V. Divatia, Shri Chavan, Kulapati Munshi, Dr. Prasad and Smt. Lilavati Munshi

cult to get donations for capital costs, it is a herculean task to get donations for meeting permanent recurring deficits.

The Bhavan is an Adventure in Faith. Bhavan's work is God's work. Therefore, even as this problem posed by the Education Department's order was causing us anguish, we went ahead with the **Satachandi Homa**. Shri Chavan was unaware of the fiat issued by his own Government nor did we deem it wise to meet and tell him, at that stage, about the problem we were faced with. Later, I contacted Munshiji who was on tour and explained to him the position. He at once cancelled his tour and rushed to Delhi and called me there with the relevant papers.

In Delhi, Munshiji and I called on Morarjibhai, a leading Minister in the Nehru Cabinet at 10 p.m. at his residence. Munshiji explained the implications of the State Government order to Morarjibhai who, as Chief Minister, had recommended the allotment of the engineering college project to the Bhavan. Next morning, Shri S.K. Patil, a very ardent supporter of the Bhavan and then a Minister in the Union Cabinet, was also apprised of the developments. Both of them talked to Panditji about it. Panditji asked Shri Chavan to go over to Delhi to sort out the issue. At the meeting held for the purpose — attended among others

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by Panditji, Kulapatiji, Morarjibhai, and Shri Patil — the magnanimity of Shri Chavan became immediately evident. He said that had he been told about the issuance of such an order by his government and its implications, he would have decided the matter himself. He regretted the unintentional road block put by his government.

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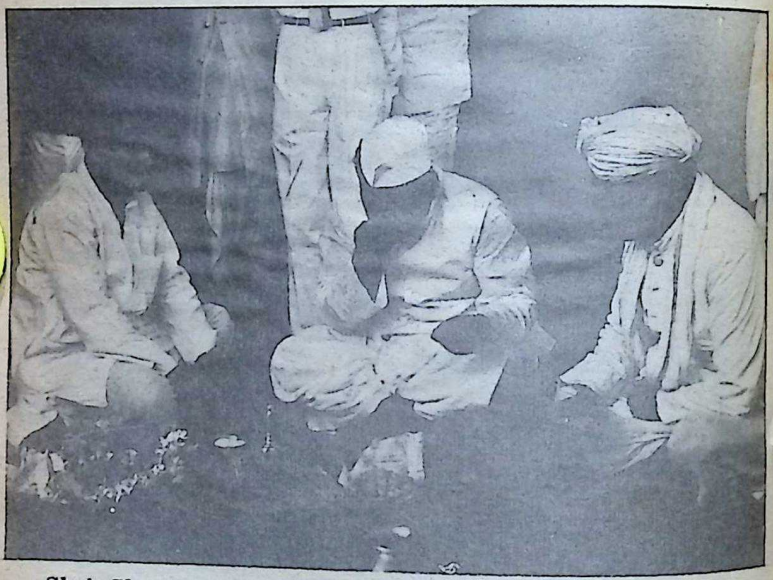
While on the subject of engineering college, I am tempted to mention a generous offer made at this meeting by Pandit Nehru, with the hearty concurrence of Shri Chavan, and its non-acceptance by Kulapati Munshi.

At the meeting, Nehru offered the Bhavan the right to nominate 20 seats, so that Bhavan, a national institution, could give admission to the children of its staff spread all over India. While appreciating the gesture, Munshiji politely declined the offer saying that every year some 2000 or more applications could be expected for the 20 seats and the net result would be to turn every year thousands of friends into enemies. Panditji was surprised that here was one institution which was spurning such a spontaneous offer, whereas there were others ready to use every strategem for getting



Shri Chavan performing Bhoomi Pooja before laying the foundation stone of the Engineering College

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nomination rights for as many seats as possible.

This brings to my mind, Panditji's exhortation when linguistic fanaticism was raising its head in the name of Chhatrapati Shivaji, soon after the formation of Maharashtra State: **"I appeal to all my friends in Maharashtra not to allow the stature of Shivaji as a great national hero to be reduced to that of a regional chieftain."**

Maharashtra's sagacious Chief Minister, Shri Vasantrao Patil, reiterated this appeal on the occasion of this year's Shivaji Jayanti. Said Shri Vasantdada: **"Chhatrapati Shivaji belongs to the entire nation and his image should not be sullied by making him a regional hero."**

Having given a glimpse of the unusual labour pains preceding the birth of the Engineering College project, let me take the story up to the actual birth — inauguration.

Nehru turning the key signifying the opening of the College

Architect Shri J.P. Vazifdar, who designed the Central Home of the Bhavan, cheerfully took up the planning of the Engineering College building, as a labour of love. He was ably assisted by his then deputy, Architect Vishnu Jayakar. The construction work was carried out by Shri Babubhai Vadgama of Damji Purushottam and Co. The building with a built-up area of 3,47,193 sq. ft. with workshop, was completed in less than a year.

The doyen of Engineering Education in India Prof. S.B. Junarkar, then 72, was prevailed upon to be the first Principal. **The University of Bombay not only went out of the way to waive the age-limit rule, but passed a resolution congratulating the Bhavan on securing his services.**

In his inaugural address, Prime Minister Nehru complimented the Bhavan and hailed the Engineering College as a most befitting **working memorial** for the Sardar, a man of action, who let words pass and deeds speak.

It is not given to any two individuals to agree on all points. It is well known that Pandit Nehru and Sardar Patel had different views on some

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Panditji and the Sardar

Prof. S. B. Junarkar taking Prime Minister Nehru round the College.

important national issues like India giving up the suzerainty over Tibet in favour of China, disregarding the McMahon Line; the handling of the Kashmir issue, particularly the reference to the United Nations when our brave jawans had successfully beaten back the Pakistani-backed tribal hordes; and the solving of the Hyderabad tangle, which the Sardar considered as "cancer in the belly of India." Both were sterling patriots. They were complementary to each other. Their mutual regard, loyalty and affection were highly commendable.

Who else other than Jawaharlalji whose **"mind was a mansion of noble thoughts,"** could have paid such a memorable and moving tribute in Parliament on the passing away of Sardar Patel on December 15, 1950:

"History will record it in many pages and call him the builder and consolidator of the new India and say many other things about him. By many of us, he will perhaps be remembered as a great captain of our forces in the struggle for freedom and as one who gave us sound advice both in times of trouble and in moments of victory; a friend and colleague and comrade on whom one could invariably rely and a tower of strength which revived wavering hearts when we were in trouble."

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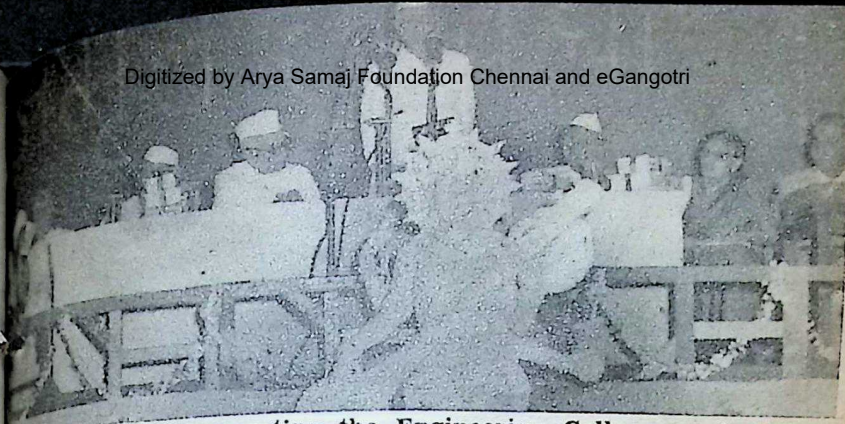

Pandit Nehru inaugurating the Engineering College on August 19, 1962. (L. to R.): Shri Shantilal Shah, Mrs. Vijayalakshmi Pandit, Shri Morarji Desai, Kulapati Munshi, Prime Minister Nehru, Shri Y. B. Chavan, Smt. Lilavati Munshi and Justice J. M. Shelat

VII

Shri Chavan also graciously inaugurated the Bhavan's Hazarimal Somani College of Arts and Science at Chowpatty on June, 21, 1965. The college, now under the stewardship of Principal S.M. Parekh, who is in the 39th year of devoted service to the Bhavan, has only looked up and up since its inception.

VIII

Shri Chavan was a voracious reader and supporter of all good causes. We in the Bhavan could

Shri Chavan inaugurating the Bhavan's Hazarimal Somani College of Arts and Science on June 21, 1965. (L. to R.): Shri S. Ramakrishnan, Shri Y. B. Chavan, Shri G. D. Somani and Shri Shantilal Shah

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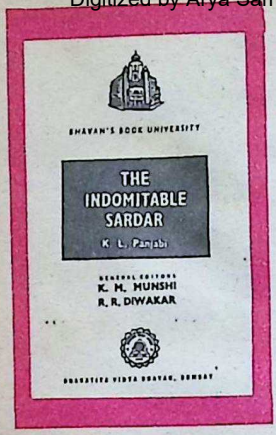


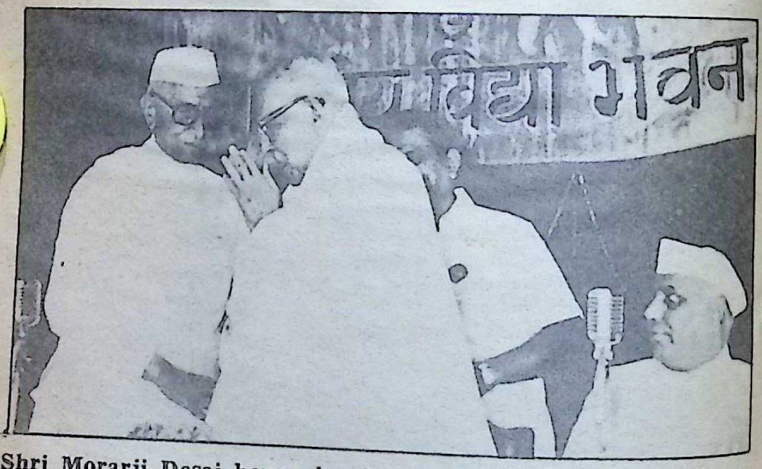
Front Cover of Shri K. L. Panjabi's book: "The Indomitable Sardar"

always count on his support for all our activities. His connection with the Bhavan's Sardar Patel College was an added incentive for him to release Bhavan's book, "The Indomitable Sardar" written by K.L. Panjabi, I.C.S., who was then the Chief Secretary to the Government of Maharashtra.

In the course of his speech on that occasion, Shri Chavan said that he was a great admirer of Bhavan's books and an ardent reader of the 'Bhavan's Journal' from which he drew liberally ideas and materials for the innumerable speeches he had to make as Chief Minister.

IX

The year 1977 found Shri Chavan as the Leader of the Op-



Shri Morarji Desai honouring Dr. R. C. Majumdar on the occasion of the completion of Bhavan's monumental History series. (L. to R.): Shri Morarji Desai, Dr. Majumdar and Sh. Y. B. Chavan

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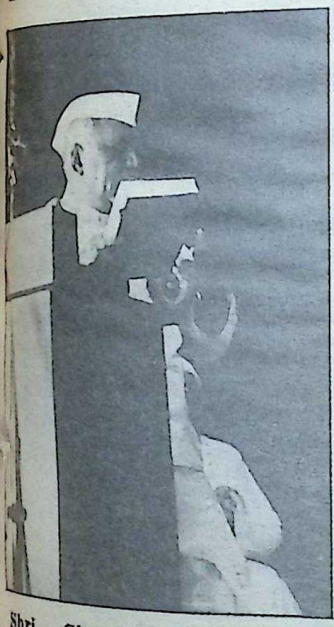
position when the Janata Government headed by Shri Morarji Desai came to power. The Bhavan's monumental 11-volume History and Culture of the Indian People had been just completed — a labour of 32 long years by a galaxy of over 100 eminent historians, each a specialist in his chosen field, with Dr. R. C. Majumdar as the General Editor. We felt that the completion of this project, hailed as the high water-mark of modern Indian scholarship, should be celebrated as a national event and that the General Editor, Dr. R. C. Majumdar, then in his 90s, should be publicly honoured. Prime Minister Morarji Desai graciously consented to preside over the function at 6.15 p.m. on August 25, 1977. The last volume to be released happened to be the "The Maratha Supremacy". Munshiji, the far-sighted practical idealist and administrator that he was, felt that the volumes dealing with the Muslim and Maratha periods should be the last ones to be brought out, because their coming out earlier might provoke unsavoury discussions by vested interests and the whole project might get enmeshed in a web of futile controversies. Dr. Majumdar also appreciated this view.



Shri Chavan releasing the volume "Maratha Supremacy", in the Bhavan's History series.

We thought it would be in the fitness of things to associate Shri Chavan with the completion of this co-operative national project. I met him in his office in Parliament House and invited him to introduce and release the volume, "The Maratha Supremacy." He asked me with his charactertistic candour:

"Is it because I was born in Maharashtra that you are asking me to introduce this particular volume, in which case I have to give a lot of thought before accepting your invitation?"

I submitted:

"You are a great friend and well-wisher of the Bhavan. We do not look upon you as a mere Maharashtrian, though it is very

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true that you are almost deified by a sizeable section of the people of Maharashtra as modern Shivaji. We are seeking your presence because, in the eyes of a large section of the Indian people, you are a great and gifted national leader and a devoted student of history."

He smiled his consent and spoke magnificiently at the function.

In his speech, Shri Chavan described the function as a "historic occasion" and declared:

"This is a moment of fulfilment not only for Dr. Majumdar, the General Editor, not only for the Bharatiya Vidya Bhavan but, I would say, it is a moment of fulfilment for the whole country."

Referring to Kulapati Munshiji he said:

"A word about Shri Munshi, with whom I had very friendly association. I am using the word 'friendly' not in the strictly correct sense, because he was very much elder to me. I had great respect for him, though he graciously treated me as a friend. This is my justification for using the term 'friendly'. My association with him started from my good old days of Bombay and I found in him a very fascinating individual and a many-splendoured personality. A man who was a very great literary figure in Gujarati and English, a man who was a very successful lawyer, a dedicated freedom fighter, an able administrator and also a man who ceaselessly worked for the cause of art, culture, education and history. Very few

Bhavan's then Vice-President and now President Shri Girdharilal Mehta greeting Shri Chavan after garlanding him. At extreme right is Dr. R. R. Diwakar and next to him is Shri G. D. Birla

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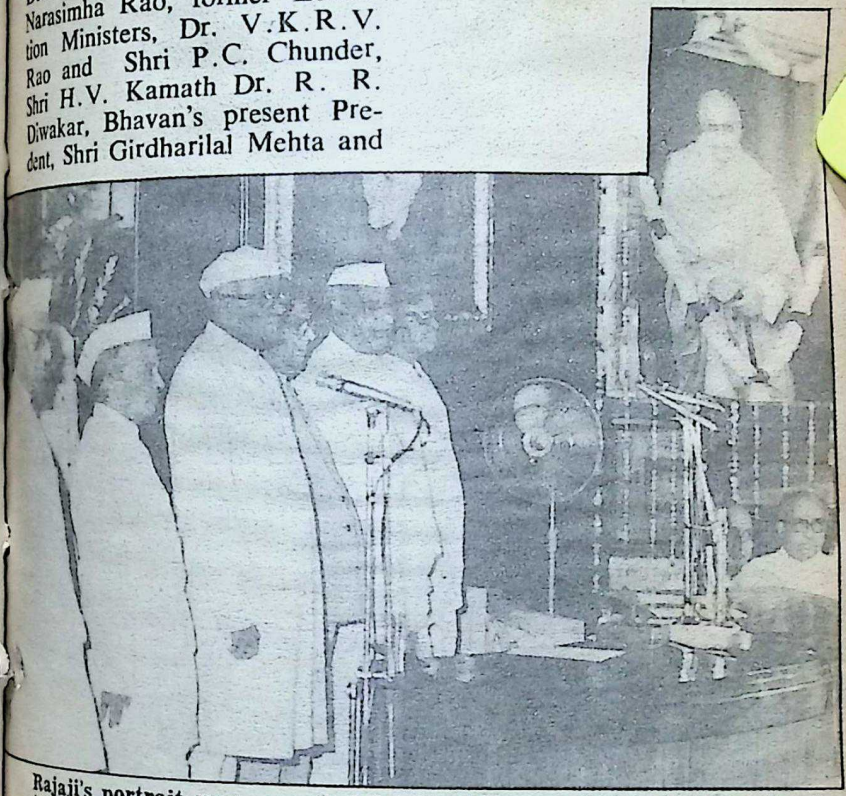
people in India can claim to have made this sort of contribution.

The function was graced, among others, by Shri G. D. Birla who, incidentally, along with Munshiji, was the co-architect of the Bhavan's history project, conceived way back in 1944. Others who spoke at the function included the present Defence Minister Shri P. V. Narasimha Rao, former Education Ministers, Dr. V.K.R.V. Rao and Shri P.C. Chunder, Shri H.V. Kamath Dr. R. R. Diwakar, Bhavan's present President, Shri Girdharilal Mehta and the then Vice-President, Shri J.L. Hathi.

X

Rajaji was a founder-member and a great guide and supporter of the Bhavan.

In 1977, the Bhavan formed the Rajaji National Centenary Committee. Shri Chavan spontaneously associated himself with



Rajaji's portrait was unveiled by Rashtrapati Sanjeeva Reddy at the Central Hall of Parliament on Aug. 21, 1978. (L. to R.): Prime Minister Morarji Desai, Vice-president B. D. Jatti, the Rashtrapati, Speaker K. S. Hegde, Shri Chavan and Shri C. Subramaniam

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it. He was a Member of the Governing Council of the Rajaji International Institute of Public Affairs and Administration designed to provide orientation facilities to public workers, municipal corporators, panchayat and zilla parishad members, MLAs, MPs.

It was Shri Chavan who welcomed the former British Minister Mr. James Callaghan when he delivered the two-day Rajaji Endowment Lecture on "Democracy and Leadership" and "Our Inter-dependent World" in New Delhi on March 24 and 25, 1981, respectively. Mr. Callaghan is also a Member of the Governing Council of the Rajaji Institute.

The last meeting of the Governing Council was held at the Parliament Annexe, New Delhi, on October 28, 1984 with Shri R. Venkataraman, Vice-President of India, in the chair. Mr. Callaghan had come from London to attend the meeting. The previous day Shri Chavan had phoned: **"I am running temperature. I shall make every effort to attend the meeting. However, if I am not able to come, please tender my apologies to the Vice-President and Shri C. Subramaniam and my warm regards to Mr. Callaghan."**

Unfortunately, Shri Chavan did not recover from that illness and passed away on November 25, 1984, at the age of 71.

Shri Chavan was born of obscure parentage in a far away village. He became the Chief Minister of India's most prosperous and most politically conscious State at the young age of 42. He steadily climbed up the greasy pole of top national leadership in the midst of several leaders of outstanding calibre and shone for over three decades. This is a blessing given to a chosen few.

Shri Chavan's life, work and achievements are inspiring examples of supreme self-confidence, cool courage, grim determination, great fortitude, diligence and equanimity. He was a gift of God to Maharashtra and to the Indian Nation.

□□□

I love India, not because I cultivate the idolatry of geography, not because I have had the chance to be born in her soil, but because she has saved through tumultuous ages the living words that have issued from the illuminated consciousness of her great sons.

—Tagore

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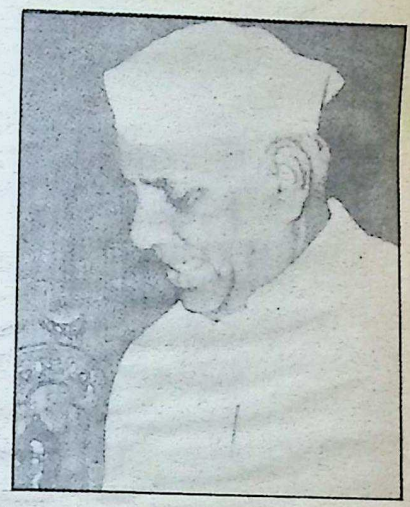
Y. B. CHAVAN

Here is a tribute to Shri Chavan by the Government of Maharashtra as published in the Government Gazette Extraordinary of November 28, 1984.



In the demise of Shri Yashwantrao Chavan we have lost a senior statesman, an eminent politician, an able administrator and a distinguished leader in the social and cultural spheres. With the passing away of the architect of modern Maharashtra, not only Maharashtra but the entire nation has suffered an immeasurable loss. His demise at a time when the nation is passing through a difficult phase in the wake of Smt. Indira Gandhi's sudden death is extremely unfortunate. In Shri Chavan's death we have lost an enlightened and progressive leader who was known for his gentleness.

Shri Yashwantraoji was born in a poor family on March 12, 1913 at Deorashtre, a village in Sangli district where his grandfather lived. He spent his entire life in the service of the poorest of the poor. He lost his father when he was barely four years old and his mother and elder brother brought him up with loving care. He had his education up to B.A.,LL.B at Karad, Poona and Kolhapur. While still a student he plunged into the freedom struggle along with his friends. He was sentenced to rigorous imprisonment for 18 months for participation in the non-cooperation movement in 1930. He was jailed for participating in "Quit India" movement in 1942 and was released in 1945. While in prison he studied different political philosophies, including Marxism in depth and was greatly influenced by the thinking of M. N. Roy. These intensive and extensive studies

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during imprisonment shaped his political philosophy.

Appreciating his work, the Congress party selected him as the candidate for elections to the Legislative Assembly and in recognition of his services the people elected him with thumping majority. This was the beginning of his parliamentary career. He was appointed as a Parliamentary Secretary in the Kher Ministry. He became the Minister for Civil Supplies in 1952 in the Morarji Desai Ministry and in 1956 he became the Chief Minister of the State when he was only 43. He had again to shoulder the responsibility of the State Chief Ministership after 1957 elections.

Democracy was an article of faith with Shri Yashwantraoji. When he was the Chief Minister of the bilingual State of Bombay, there was a strong popular feeling in favour of forming a separate State of Marathi speaking people. An agitation was also launched for that purpose. At that critical juncture he carried on the administration of the bilingual State with utmost understanding and restraint and conveyed the feelings of the people to the then Prime Minister, Pandit Jawaharlal Nehru, the then President of AICC, Smt. Indira Gandhi and other national leaders and convinced them of the necessity of the creation of Maharashtra State. He thus played a crucial role in the realisation of the popular demand for Samyukta Maharashtra.

The State of Maharashtra was born on May 1, 1960. There was jubiliation in the whole of Maharashtra. Shri Yashwantraoji became the first Chief Minister of Maharashtra because of his signal achievement. In the following years, he made ceaseless efforts for the allround development of Maharashtra State. With the cooperation of all the people, he strove relentlessly for

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developing the agro-industries and cooperative sector because it was his conviction that socialism can be ushered in only through cooperation. In this task, he enlisted the support of all the people for the cultural, social, educational and economic development of the State. He believed in conciliation and building up a consensus rather than in confrontation or conflict. Because of this policy he could gain the cooperation of one and all and the Maharashtra State could achieve noteworthy progress in various sectors at a galloping pace. The concept of agro-industrial society is his precious legacy to this State. He took several revolutionary steps such as free education, establishment of cooperative sugar factories etc. for which Maharashtra State will ever remain grateful to him.

Shri Chavan had a lion's share in establishing the Zilla Parishads for giving impetus to the development of the rural areas, for resolving the local development issues at the local level and for securing constructive participation of the people and social workers. The introduction of Panchayat Raj helped the emergence of new and development-oriented leadership in the rural areas under his able guidance. This will be ever remembered by the people of Maharashtra. Even while shouldering the administrative responsibility of a large State like Maharashtra and while guiding its social and political affairs, he made a memorable contribution in the cause of social awakening. He made concerted efforts for securing not only social but also educational and political justice to the poor, the downtrodden, the Harijans and the Girijans.

Maharashtra is known as a progressive State in the entire country. The credit for this sub-

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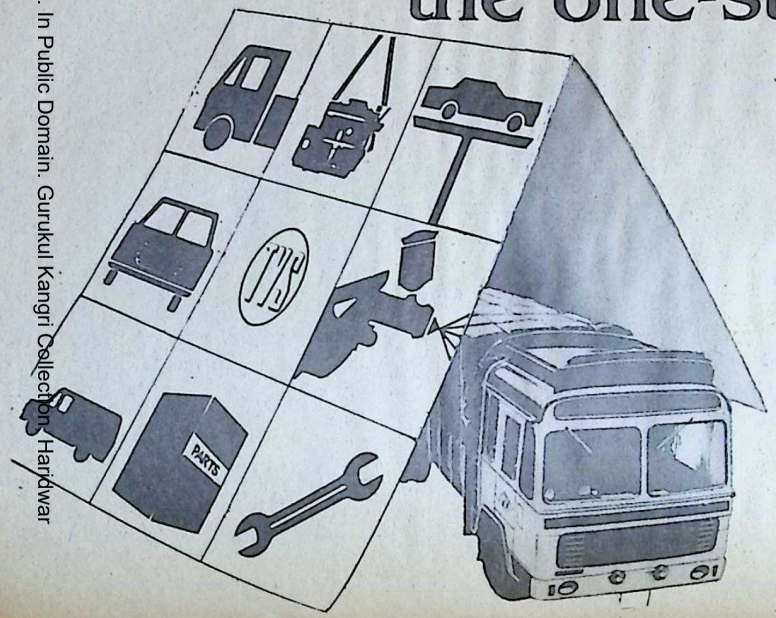

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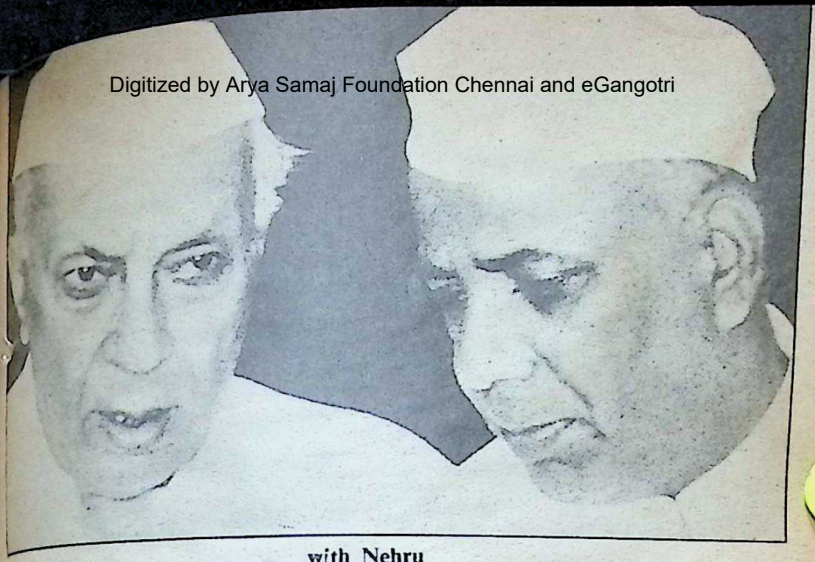

with Nehru

stantially goes to Shri Chavan who established healthy traditions in the State administration. He was keen that the State administration must be public-oriented and worthy of their respect.

In 1962, when the country faced the invasion by China, the Prime Minister Pandit Jawaharlal Nehru called upon this eminent leader of Maharashtra to shoulder the responsibility of the defence of the country. Even though Maharashtra State needed him, Shri Chavan responded to the need of the country. The Sahyadri rushed to defend the Himalayas. He handled the Defence portfolio ably from 1962 to 1966. Thereafter he shouldered with distinction the responsibilities of important portfolios like Home, Finance and Foreign Affairs. Whenever the country or a Ministry faced a crisis, Shri Chavan was given the charge of the Ministry concerned and every time he rose to the occasion. He made all out efforts to hold aloft the banner of the policy of non-alignment propounded and practised by Pandit Jawaharlal Nehru and Smt Indira Gandhi. He held the high position of Deputy Prime Minister with dignity. Recently he was appointed as the Chairman of the 8th Finance Commission. He fulfilled this responsibility also with his characteristic ability.

During his tenure of over forty years in politics and 25 to 30 years in his offices, Shri Chavan took keen interest in literature, drama, music etc. He was a born orator. His effective and thought-provoking speeches held the audience spell-bound. The two volumes of his collect-

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ed speeches "Sahyadriche Vare" and "Yugantar" have proved popular. His autobiography "Krishna-kath" has been acknowledged as a literary masterpiece in Marathi. He always encouraged the writers, artists and sportsmen. Shri Yashwantrao was equally at home among the Mathadi workers as among the men of letters. Establishment of the Directorate of Languages and the Board of Literature and Culture after the formation of Maharashtra State gives ample evidence of his interest in the literary field and his broad vision. His was a multi-faceted and a balanced political personality. He was a very warm-hearted and an enlightened person. In his demise, we have lost a great man.

This architect of Maharashtra's destiny and a great leader of the country, Shri Yashwantrao Chavan breathed his last on Sunday, the November 25, 1984 at New Delhi.

To pursue his progressive ideals and ideas based on social equality and to dedicate ourselves to the allround development of Maharashtra and the country will be a fitting tribute to this great son of Maharashtra.

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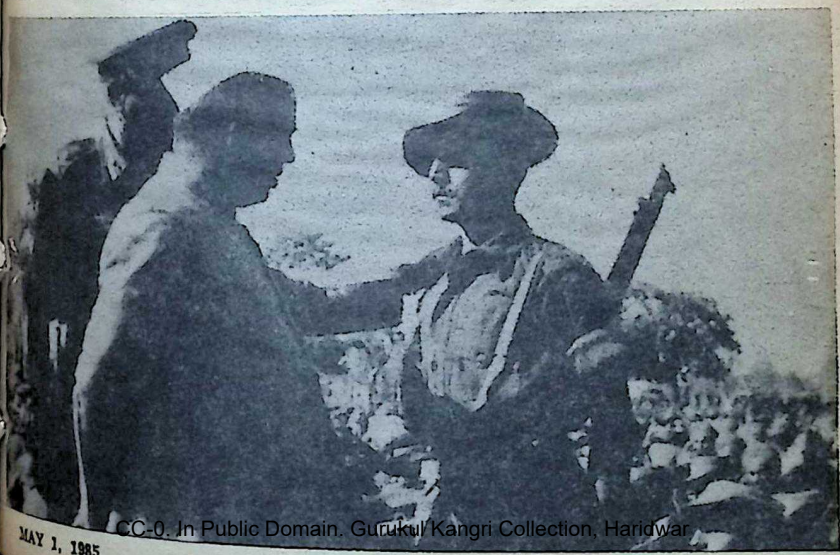
Y. B. Chavan as a Parliamentarian

S. L. SHAKDHER

IN 1969, there was a split in the Congress Working Committee (C.W.C.) on the question of Congress candidate for the office of President of India. Shri Y.B. Chavan voted with the group for Shri Sanjiva Reddy against the Prime Minister Indira Gandhi's candidate, Shri Jagjivan Ram. Subsequently there were two candidates in the field for election – Shri Sanjiva Reddy and Shri V.V.Giri. Shrimati Indira Gandhi was for Shri V.V. Giri. Shri Chavan told me later that he had voted for Shri Sanjiva Reddy in defiance of the wishes of the Prime Minister; yet he continued to be a Minister in her Government. Shri Chavan told me that he had acted according to his conscience — an important attribute of a true Parliamentarian. Such was Shri Chavan.

In 1962, at the height of the Chinese aggression on India, the Congress Party forced Prime Minister Jawaharlal Nehru to replace Shri Krishna Menon as Defence Minister, as our armed



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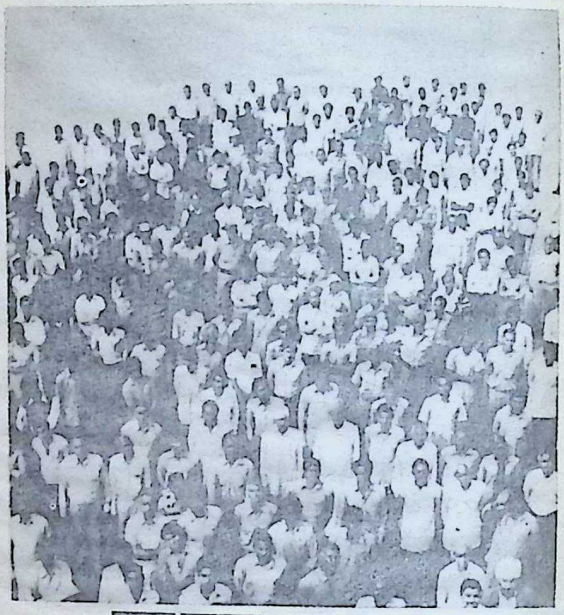

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forces had suffered a debacle. The country was reeling under the blow, Parliament was demoralized and the armed forces were in disarray. Prime Minister Nehru selected Shri Chavan, the then Chief Minister of Maharashtra as the new Defence Minister. I saw before my eyes in Lok Sabha, how this selection gave tremendous confidence to the nation and Parliament was electrified. He at once inspired confidence in the Defence Force, Parliament and the country. I remember his statements in the House at the time. He was new to the job and quite unfamiliar with the jargon of the Defence Ministry but he almost immediately mastered both. He appeared before the House as a sincere and knowledgeable Minister and a leader who would give directions to his Ministry. Such were the qualities he displayed in a moment of great crisis.

Bye-election

In 1979, when as Chief Election Commissioner of India, I had ordered bye-election in the constituency of Mangalore, Shri Chavan as Leader of the Opposition in Lok Sabha, led a delegation to me to suggest that I should allow the previous electoral rolls to be used in the bye-election. I pointed out to him that there were numerous complaints that a large number of persons, who were alleged to be foreigners, had got themselves registered as voters and it was my duty to look into the complaints and to order revision of the rolls, I found that despite the strong and angry views of his colleagues, he listened to facts and arguments and was rational in his approach. He advised his fellow Parliamentarians to leave the matter in my hands as he was satisfied that I would do the right thing in the national interest.

Subsequently also as Home Minister and Deputy Prime Minister during the general election in 1980, he directed the Home Ministry to give me complete and true picture of the law and order situation in the country and particularly in Assam, and to abide by my decisions as Chief Election Commissioner. When I approached him for placing the services of a dozen officers of the Government at my disposal for conducting prompt enquiries of the various allegations made by Political Parties, he asked the Home Secretary to consult me on the possible names and to release them for the job at once. I am glad to say that his order was obeyed in letter and spirit. Shri Chavan had respect for the Constitutional authorities and for the working of the democratic system in all sincerety.

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Guru Govind Singh was a warrior-Guru.

A Fighter throughout his life, his end was also heroic.

One night, an assassin, claiming to be a devotee, plunged a dagger into the Guru's body.

Stung to the quick by this act of treachery, the Guru jumped from his bed with the agility of a lion and chopped off the head of the fleeing assassin.

On the fourth day of this incident, the stitched up wound burst open and the Guru knew his end was near.

His face serene as usual, the Guru summoned his devoted followers to his side and spoke :

"The one thing man dreads most is death. I have always lived in its nearness and looked it in the face. So should everyone of you who claims to follow me.

"I'll ride to my death as a bridegroom does to the house of his bride. So, do not grieve for me".

A MOTHER, RANI LAKSHMI BAI OF JHANSI

When war broke out in Jhansi, a few British Officers came to the Queen appealing to her to protect their women and children in her palace. The Queen's friends remonstrated against her giving any promise of protection. But her decision was final. Her standpoint was that the war was only against the Englishmen and not against their women and children. Throughout the war those women and children were not only protected, but also fed and taken care of. Lakshmi Bai of Jhansi was not only a Rani but also a mother in protecting those who sought her protection.

"If in this hell of a world, one can bring a little joy and peace even for a day into the heart of a single person, that much alone is true; this I have learnt after suffering all my life; all else is mere moonshine".

—*Swami Vivekananda.*

O men! you can take life easily, but remember, none of you can give life:
So, have mercy, have compassion:
And never forget, that Compassion makes the world noble and beautiful.
Remember, too, that all living beings are linked together in (Maitri). Therefore, resolve that you will live on bloodless diet.
Verily, in gentleness is the crown of life: —*Bhagwan Buddha*

When the fire of passion is extinguished, the heart is happy :
When the fire of hate is extinguished, the heart is happy :
When the fire of pride is extinguished, the heart is happy—*Bhagwan Buddha*

In the chaos and disorder of these days, in a world marred and mangled, a broken and blood-stained world, I say to all whom my voice may reach :
"Go to God! And He is not afar : He is within you".—*Sadhu T. L. Vaswani.*

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Shri Chavan had always been a member of the Ruling Party and Ministry for most of his Parliamentary life; but when, in 1977, after the crushing defeat of the Congress Party, he suddenly found himself in Opposition and Leader of the Opposition, he consulted me as to his new role. We had a long discussion. Later I learnt from Prime Minister Morarji Desai, how Shri Chavan had played a constructive role and given cooperation, where it was due. Nevertheless, he had acted strongly where criticism of Government was justifiable and the Opposition had the duty of keeping Government on its toes.

It was in this spirit that he brought a Vote of No-Confidence against the Morarji Government, when he was convinced that the Janata Party had developed fissures and was no longer in a position to give a stable and strong Government to the country. He won the Vote — the first time it had happened in the history of Parliament. But when President Reddy invited him to form the Government, he too took stock of the situation realistically and finding that he was unable to put together a homogeneous team, gracefully declined the offer. But this did not deter him from offering cooperation to Shri Charan Singh to form the Government. Shri Chavan became Deputy Prime Minister and Minister of Home Affairs and most of the important portfolios were bagged by Members of his Party.

Patience and Tact

I had occasion to see Shri Chavan function in the Parliamentary Committees. He listened patiently to all points of view, avoided controversies as far as possible, and marshalled facts in his favour replying effectively to points raised by other members. He was many-sided in his approach. Once several members in a Committee made a good case for granting financial benefits to certain employees. Shri Chavan replied that if he were on their side, he would perhaps make the same points strongly and therefore he was convinced of the genuineness of the demand but as a Minister of Finance he had a duty to perform towards the balanced interests of the country as a whole, and therefore he would say that the financial resources at the command of Government did not permit him at the time to make a commitment on behalf of the Government. However, he would keep this in view and see what can be done in future. This was said so candidly and in a language which left an impression on the Committee that he was sincere

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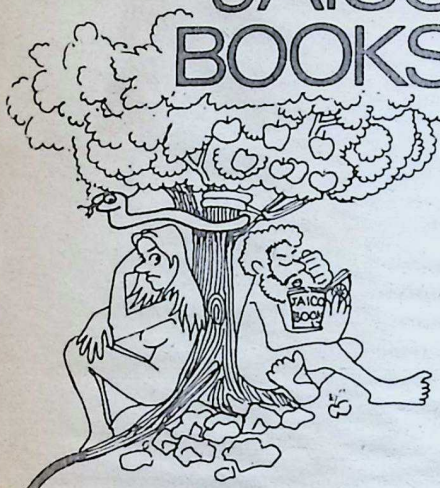

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in his approach and utterances. To be sincere and to appear to be sincere is another attribute of a true Parliamentarian. No doubt as a man of vision and balanced judgement he came to occupy many high positions in M.

Shri Chavan's parliamentary career began in 1946 with his election to the Bombay Legislative Assembly. He was soon appointed Parliamentary Secretary for Home in the Kher Ministry (1946-52), which provided him an opportunity to comprehend the tools and tenets of parliamentary procedures at a very early stage. During that period, the Bombay Legislative Assembly had a formidable Opposition which included veterans like Dr. B.R. Ambedkar and Shri S.A. Dange. As Parliamentary Secretary, Shri Chavan made his debut on the parliamentary scene with confidence and shot into limelight for his excellence in parliamentary and administrative acumen. In 1952, he moved on to ministership in Morarji's Cabinet, as Minister of Civil Supplies and later of Local Self-Government, Forests and Community Projects (1952-56), at a time when the country was embarking upon a new experiment of planned economy with a dynamic programme of community develpoment. With the practical and meaningful approach that Chavan adopted, Bombay State excelled in implementation of community development programmes both in point of speed and the measure of popular participation.

Youngest Chief Minister

In 1956 Shri Chavan took over the Chief Ministership of the bilingual Bombay State — the youngest Chief Minister in India at the age of 42 — and had to pilot the affairs of the State against heavy odds. At that time the controversy in respect of bilingual formula had assumed grave proportions. Right from 1957, till the formation of Gujarat and Maharashtra States in 1960, the Bombay Assembly continued to be a regular battlefield. He had to face the storms both inside the House and outside. The adversity brought to the fore the best qualities in him. It was said that the future of Congress lay in the hands of a man like Shri Chavan. He was regarded as the cream of front-rank leadership.

He made it a practice to meet the Members of Parliament and Legislature as often as possible and discuss all questions and problems with them. He never hesitated to act on any good suggestion that came from them including those who were in the opposite camp. He firmly believed in decentralisation of authority in various fields of development activities for streng-

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Be thrifty. Spend only on needs and not on desires you can do without. Today's waste might prove to be tomorrow's want.

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thening roots of democracy in the country, creating a second line of trained and effective leadership, speeding up the development of rural areas and removing delays and unnecessary red tape.

Flowering of Genius

I had the privilege of witnessing Shri Chavan in action in Lok Sabha and seeing the full flowering of his parliamentary genius. It was a period of trials and tribulations and Shri Chavan had to face many violent storms in the House. The statements and speeches that he made in Parliament on several important and intricate issues — whether relating to defence, law and order, Centre-State relations, replies to debates on Demands for Grants, etc. — were remarkable for their manner and contents and bore the imprint of his wisdom and sagacity to see things and matters in their wider perspective — becoming of a really seasoned statesman and parliamentarian. He was sobre and balanced in handling delicate issues and never lost sight of his national background. For instance, after the General Elections in 1967, non-Congress parties came into power in several States and the Centre-State relationship assumed a different character. The reassuring manner in which Shri Chavan explained this delicate question in Parliament is a tribute to his statesmanship.

He was not easily ruffled by the attacks of the Opposition and his eloquence had a persuassive quality which was often disarming. He took into account the basic aspects of a case. His exposition was both academic and practical and was at once clear and convincing. The underlying current of sincerity was easily discernible in his cogent arguments.

What is after all the test of a perfect Parliamentarian? One cannot imagine any Parliamentarian to succeed if he does not have faith in the democratic process and the wisdom of collective judgment. As a corollary to this, he must encourage constructive criticism of his thoughts and actions. One thing was very remarkable about Shri Chavan — his restraint and his capacity to contain anger. He was not easily provoked by the invectives or jeerings of the Opposition but would use mild sarcasm to lay bare the hollowness of the Opposition's arguments, where due.

As a fearless fighter for national freedom, an astute politician and a veteran parliamentarian, Shri Chavan's life and deeds would always remain a source of inspiration to the people. □ □ □

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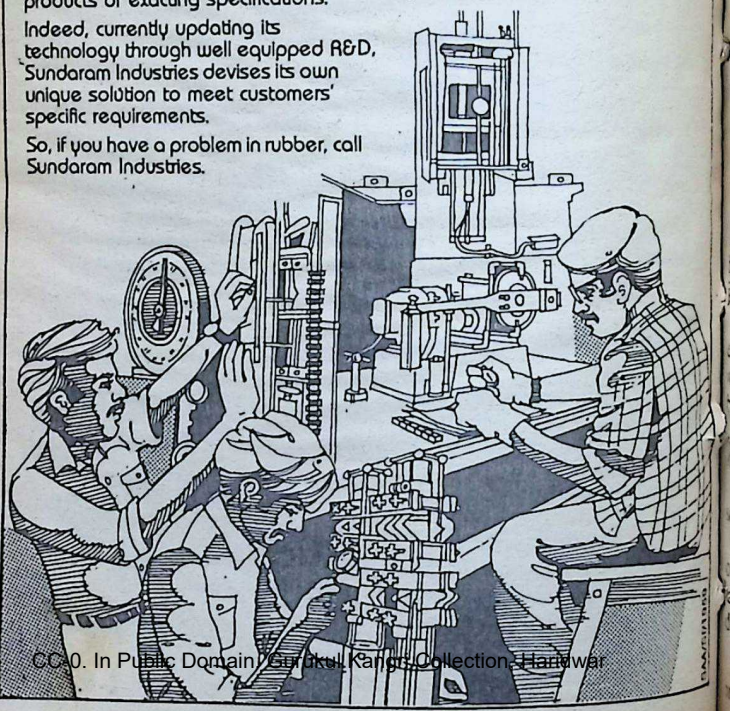

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Acharya Kane & His Magnum Opus

K. SUBBARAYAN

A DEVOUT widow bent down to touch the feet of Vithoba in Pandharpur when a stern command stopped her.

"Don't touch, don't touch. The feet of the Lord are not to be touched by untonsured widows." The temple priest had spoken.

The world of human love was already lost to her. Now the world of God's love was also slammed shut on her.

With pleading eyes she looked at the priest but he was firm in his own faith in the scriptural injunction.

The woman was led away, her eyes still lingering on the God who had transformed many a pundit and untouchable into saint. Hot tears of sorrow and humiliation dropped from her eyes. But Vithoba stood mute, or so it seemed.

Word of this reached a lawyer of heroic mould, who, like Voltaire, insisted on man's right to doubt what he cannot believe. "Are our Dharmashastras so inhuman? Will not Pandurang help me wipe this widow's tears?" he thought.

Vedic tradition was in his veins and priesthood was also not unknown in his lineage. The lawyer rallied to the widow's aid and dragged the temple priest to the court of law.

The priest too, sure of his own

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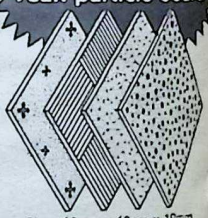

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grounding in the Dharmashastras, summoned to his aid a formidable array of Pundits and Shastris.

In the lawyer's study, light burnt late into the night and law books and Vedic texts piled up by his side.

And when the day came, the priest and his men found in the court not a lawyer but a lion who roared at them to cite a single authority from the Vedas or *Mahabharata* in support of their case for the tonsuring of widows.

If ever a witness came up with a supporting verse, the forensic wizard, whose Vedic proficiency was matched only by his own mastery of Sanskrit, floored him by asserting on the authority of Panini and Jaimini that the flaunted interpretation of certain words was of dubious authority.

The shadow of "spuriousness" was cast even on the one verse from *Skandapurana* (14th century A.D.) which apparently supported tonsuring.

Under the barrage of relentless cross-examination, the Pundits and Shastris wilted.

When the lawyer's turn came to range up his own witnesses, he sprang a surprise on his opponents by presenting a neat row of untonsured widows who vouched in the open court that they had all touched the feet of the idol!

And that settled the right of widows, tonsured or untonsured, to touch the feet of the Lord.

The lawyer who blasted a scriptural myth was Ratnagiri-born Pandurang Vaman Kane who gave up living in this world on the night of Tuesday, April 18, 1972.

On the next day, flames ate up his 92-year-old frail frame at Bombay's Chandanwadi crematorium, but his fame was far, far beyond their reach.

Mahamahopadhyaya (Dr.) P.V. Kane was no mere preacher of social reform. Later, when it came to his own life he blessed the remarriage of his son with a widow.

A Brahmin of Brahmins, Kane was, for several years, Chairman of the Managing Committee of the Brahman Sabha, Bombay.

Another Victory

The year was 1927. Kane, full of reformist zeal, persuaded the Sabha to invite untouchables to attend the Ganapati festival.

By this he had hurled a stone at the hornet's nest. The orthodox elements in the Sabha were infuriated.

In spite of letters threatening him and his associates, Kane spurned all advice for police protection.

An orthodox member moved the High Court for an interim injunction to prohibit the entry of Harijans into the Sabha.

But the injunction was not granted.

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Kane thus saw to the unfettered participation of "untouchables" in the Ganapati festival.

Kane was now on the threshold of the forties. His own view was that after 40 one must settle down to one's life-work.

Life Work

He decided to launch at 40 what turned out to be a 30-year-long research in Indology. The result was the birth of the *History of Dharmashastra*, his *magnum opus*.

Endowed with a photographic memory, an extraordinary gift of marshalling facts and an outstanding flair for details, this modern sage first equipped himself for the task with a study of German and French to digest the views of all foreign scholars on Indology.

Constant ill-health in the form of duodenal ulcer did not daunt his determination to complete his life work.

Published by the Bhandarkar Oriental Research Institute, Poona, the first 808-page volume came out in 1930. The second 1368-page volume in 1941, the third 1088-page volume in 1946, the fourth 926-page volume in 1953, the 718-page first part of the last volume in 1958 and the 2002-page second and final part in 1962.

For producing these volumes which have now become a precious heritage of the nation, Kane consulted more than 210 Sanskrit source books and hundreds of English and other language books.

Shri M. N. Gogte, Managing Trustee of the Dr. P. V. Kane Memorial Trust, handing over Rs. 2.5 lakhs to Shri Charandas Megji, Trustee and Hon. Treasurer of the Bharatiya Vidya Bhavan, for instituting a Chair of Dharmashastra and Hindu Law in the name of Dr. Kane. From (L. to R.): Dr. (Miss) Shanta Kane, Dr. G. P. Kane, Shri Gogte, Shri Charandas Megji and Dr. P. P. Kane

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The Appendix A to Volume I alone runs to 257 pages and mentions a list of more than 5000 works on Dharmashastra! "I devoted all my leisure for over 30 years regardless of monetary losses and bodily ailments," Kane said once of this work.

Every day almost without fail for 40 years Kane used to go to the Asiatic Society from the High Court and do research there till 7.30 p.m., carefully noting down all the points.

The grateful Society has instituted a medal in the name of Kane to any scholar who distinguishes himself in research.

He used to work for nearly 18 hours a day. Even in his late years his working capacity was amazing. "Now I can read and write only for 12 to 14 hours a day and not more," the aged Kane once told Prof. T.K. Tope.

And where did this modern sage do his *tapasya?* In a rented block on the second floor of the front chawl in Angre Wadi, on Vithalbhai Patel Road, in Bombay's Girgaum area.

Dipping his pen into an old-world ink pot, Kane went on filling page after page — more than 20,000 of them — which became the manuscript for his *History of Dharmashastra.*

Outside his room, chawl children would be playing cricket and women and women of the work-a-day world talking aloud. But Kane's concentration would shut out all noise for him.

Books, books, books! They were everywhere in his room. But no, one thing more. Atop a book-packed cupboard, he kept a pic- of Saraswati, the Goddess of Learning, who constantly watched Her son at work.

Kane was chosen Vice-Chancellor of the Bombay University in 1947 and he served a two-year term. Later, the Maharashtra Government which was keen on retaining his services, thought of making the post a paid one. A salary of Rs. 2,000 a month was sought to be fixed so that Kane could give up his legal career and devote all his time for the University.

But Kane's reply was typical of the man: "I acceded to your request to work as Vice-Chancellor for two years. Now I want to be free to devote myself to carry on the work of the *History of Dharmashastra.* Thank you for the offer but I cannot accept it."

Simplicity was one of the great virtues of Kane who was the first and only Vice-Chancellor of Bombay University to travel by tram, the common man's conveyance, now alas! extinct in Bombay.

He was born into this world on May 7, 1880, and he left it a much richer place after his 92-year sojourn. □□□

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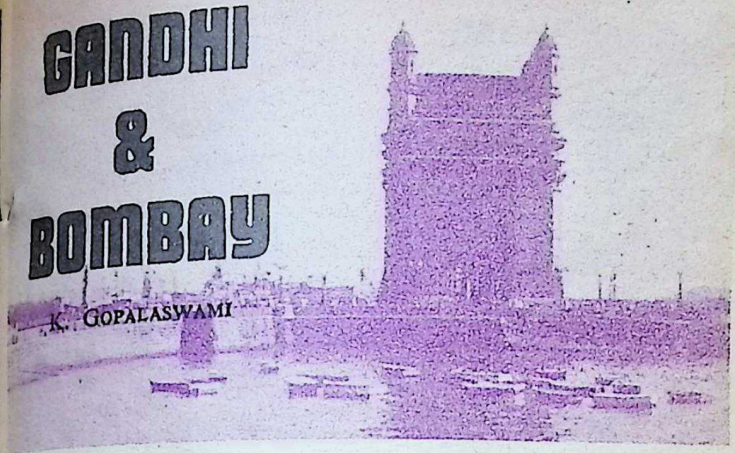
GANDHI & BOMBAY



K. GOPALASWAMI

GANDHI doubtless belonged to the whole country, indeed to all mankind. He strove every moment of his life to serve the poor in India and, through them, all humans throughout the world. Every nook and corner of India and every sector of the population could therefore claim him as its own.

Yet Bombay had a special place in his heart, and the city responded to him in ample measure. Although Gandhi was at home everywhere, Bombay was really his home. Countless were his visits to and sojourn in Bombay, and his influence on the citizens was vast and deep. Similarly the response of Bombay to his call — political, social and spiritual — was spontaneous and massive. Special mention must be made of his persistent and successful effort to awaken the women of Bombay, who emerged from their seclusion and plunged into the various movements of Gandhi with boldness and zeal which infected women all over the land.

He was ever ready to acknowledge the city's support to his manifold activities, even as he never hesitated to administer a rebuke for its lapses — as he once said, "deep love has its terrible side." For its charity, generosity and guilelessness, the city won from him the sobriquet of "Bombay the beautiful." For its work in the cause of khadi, it was hailed by him as "an oasis in the desert." By its restraint and peacefulness after Horniman's deportation, "Bombay covered itself with glory." And, "Bombay, the hope of my dreams," was reprimanded for

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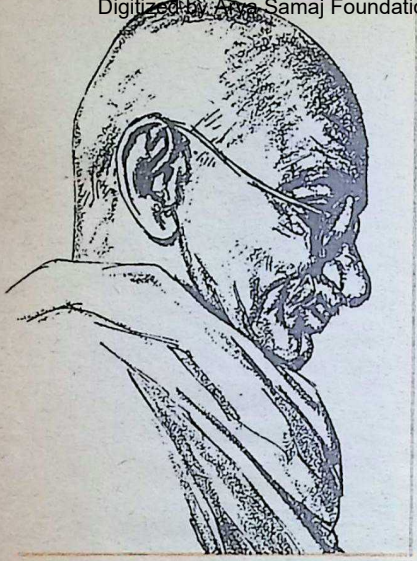

violence during the Prince of Wales' visit.

The commercial and political capital of India — in fact a microcosm of the nation — — answered his call not only with men and money but also with the spirit and willingness to undergo suffering. The people of Bombay faced, without wincing, the biggest show of the Empire's repressive might. Few other places have taken the beating that Bombay invited on itself in response to Gandhi's exhortations.

It was the first city in India to feel the impact of his personality; likewise, it was the first laboratory for his experiments. In the first few years of his public life in India after his re-

turn home in 1915, he and his ideas grew with Bombay, which in turn grew with him. An over-enthusiastic old-timer boastingly remarked that without Bombay's help Gandhi could not have made much progress in the early stage of his public career. For its part, the city was quick to imbibe his teachings and readily allowed itself to be purified of its dross. He made Bombay look beyond itself, and the money-loving city was thrilled by him and gave him of its best. This special and mutual relationship developed as the years rolled by.

On many an occasion even after the initial stage Gandhi used Bombay as the springboard for his various nation-building activities. Most of his ideas and movements originated or flowered in Bombay — swadeshi, khadi, prohibition, passive resistance, non-co-operation and civil disobedience. The foundations of khadi, right from raw cotton to the energetic sale of finished cloth, were laid in Bombay. The first bonfires of foreign cloth were lighted by Gandhi in the city, which thus acquired "sacred distinction."

The Rowlatt legislation sparked off passive resistance in Bombay. The Khilafat was initiated in the city, which witnessed the birth of non-co-operation with Government on the issues of the Punjab wrongs, the

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outrage to Muslim sentiment and swaraj. In a list of instructions to Bombay as far back as 1919 Gandhi envisaged defiance of the salt law. Five years later he spelt out independence as the goal of India in a letter he wrote from Bombay to C. Vijayaraghavachariar.

"Quit India" or "Retire" as he then called it, was first mentioned by Gandhi in an interview he gave at Juhu in 1924. Prohibition was introduced in Bombay in 1939 to stamp out the vice of drink against which Gandhi fought all his life. The cataclysmic "Quit India" resolution of Gandhi was passed by the A.I.C.C. in Bombay at a spot near to the building where the Congress first met in 1885. One is tempted to sing after Browning: "Here and here did Bombay help me," "This is how Gandhi moulded Bombay."

The Indian war of independence may be divided into three broad periods: from 1818 to 1857 —armed insurrection: from 1858 to 1918 — prayers and petitions interspersed with acts of terrorism; 1919 to 1947 —Gandhian satyagraha. His part in India's struggle started in 1915, but for the next few years he patiently prepared the country for his campaigns, which started in 1919. From then on, history fell into a pattern which repeated itself decade after decade. The first half of the second, third and fourth ten-year periods were filled with bitter struggle, suffering and jail-going, followed each time by a kind of recession in the form of parliamentary activity, the final one after 1945 leading to complete independence. Each one of these struggles in 1919-22, 1930-32, 1940-42 was initiated in Bombay. The aftermath of each of them was handled by Gandhi in Bombay. On these occasions the country rallied to his banner at the turn of the decade, eased off towards the middle, only to run back to him at the end of the decade. Bombay was the venue of every one of these turns and twists. Hence Bombay's claim to prominence in Gandhi's life and Gandhi's close link with Bombay. □□□

The Russian classics have a candour of the soul, the French have a candour of the mind, and Tagore's have a candour of feeling. It we are ashamed of feeling, Tagore's stories are not for us. If we have no such obsession, they are with the best in the world.

—D. P. Mukherji

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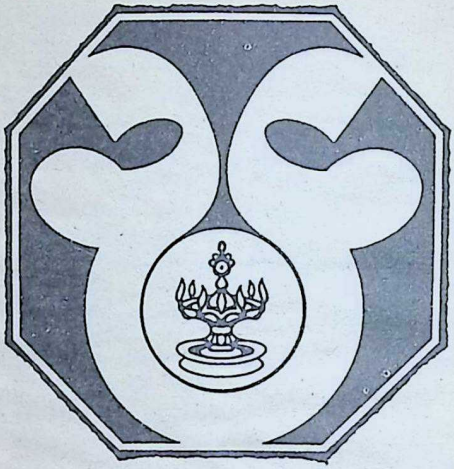

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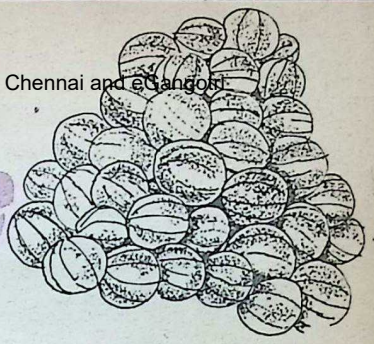

V. S. R. K.

*Our National Poet**

The following lines were written of a deceased poet:

Nay, he returns to regions when he came
Him doth the spirit divine
Of universal loveliness reclaim,
All nature is his shrine.
Seek him henceford in the wind and sea,
In earth's and air's emotion or repose,
In every star's august serenity,
And in the rapture of the flaming rose,
There seek him if ye would not seek in vain,
There, in the rhythm and music of the whole;
Yea, and for ever in the human soul,
Made stronger and more beauteous by his strain.

If there was any single poet after Kalidasa who, in India, gave exquisite expression to the joy of being one with the river and the mountain, the sky and the stars, the grass and the flower, it was Rabindranath Tagore. Was he not the poet who believed in a spiritual world 'not as anything separate from this world, but as its innermost truth?' Yet 44 years after his death, living as we do in the sunshine of freedom for which he yearned, do we remember him when we see a beautiful sunset, or a bunch of rainbow-hued flowers? Do we at least recall his educational ideals and his unique experiment at Shantiniketan when we seek to reform our educational system?

If one were to say 'no' I could well imagine that person hurrying for shelter from a hailstorm of protests. But the truth seems to be that, outside his native Bengal, he is not as widely read (and sung) as it used to be in the past. There are many reasons for this sad neglect or indifference, and two of them may be mentioned: the sweeping tide of materialism and the constant swiping at English as a language of study at school and college.

*Gurudev Rabindranath Tagore's 124th birthday falls on May 7, 1985.

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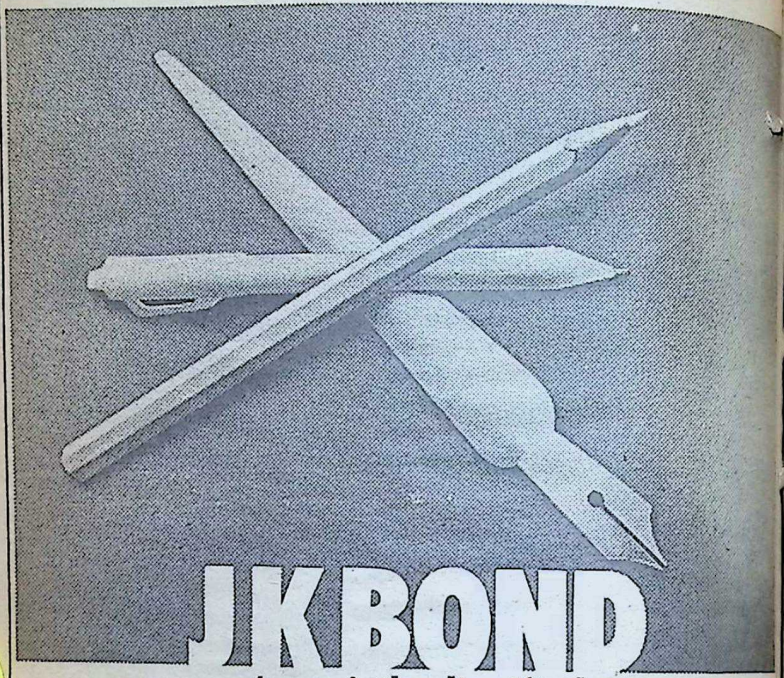

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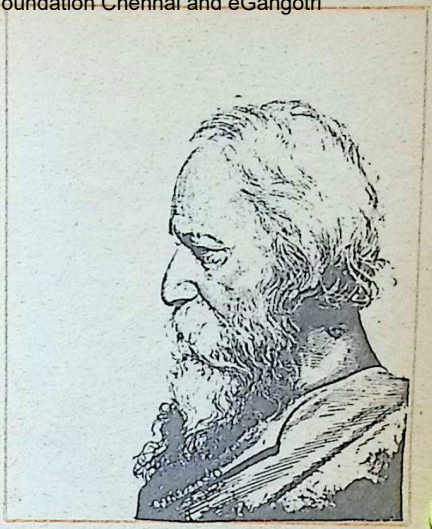
Tagore seems to have been unduly optimistic when he said: "I cannot bring myself to believe that any nation in this world can be great and yet be materialistic. I have a belief that no people in Asia can be unduly given to materialism. There is something in the blue vault of the sky, in the golden rays of the sun, in the wide expanse of the starlit night, in the procession of the seasons, each bringing its own basket of flowers which somehow gives to us an understanding of the inner music of existence."

Ironically, the Education Commission (1964-66), in making out a case *against* English and *for* the Indian languages as the media of instruction at school and college, had recourse to a quotation from Tagore's Convocation Address at the Calcutta University in 1937. Following the Commission's recommendation that English be made a 'library language,' the standard of instruction in English has gone down in almost all the States. How could students with little or no proficiency in English be expected to read Tagore, when he is accessible to non-Bengali students mostly in that language?

By way of clinching this point one simple example may be given: A public library in Bombay had issued 'A Tagore Reader' edited by Amiya Chakravarti (published in 1961) only about 10 times from 1977 to 1985 and had not issued it at all for two years 1983-85. Similarly, Tagore's 'Lectures and Addresses' had no borrower for eight years from 1977 to 85.



Was Tagore really anti-English? Did he not himself translate Gitanjali into English because he simply 'felt the urge to recapture through the medium of another language the feelings and sentiments which had created such a feast of joy within me in the days gone by?' Says Amiya Chakravarti, his literary secretary and editor of 'A Tagore Reader': "The English language which he knew and loved, even though he learned it later than the average educated Indian of his day, was for him the language of an expanding era, and

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the speech currency for the greater part of global mankind."

In this none too encouraging context, it is good to find 'Tagore Chairs' being instituted in several universities. The Madras University, perhaps, took the lead in instituting the chair in 1961 — the centenary year of the poet's birth. More significant was the fact that it appointed a non-academic but a true *rasika* to occupy the chair for two terms 1966-67 and 1968-69. Shri K. Chandrasekaran, who was the incumbent during those four years, has done a great service to the memory of Tagore by bringing out two volumes of lectures on Tagore's writings and allied literary subjects — 'Culture and Creativity' (Macmillan & Co.,) and 'Golden Harvest' (a Bhavan's publication). Shri Chandrasekharan sums up Tagore thus:

"Tagore was a rare combination of a visionary and an architect of the Indian Renaissance. His life was enriched at all points with awareness and fullness. He swerved little from his aspiration of completeness as a Man. His love of life was his love of God. The two were not separate at all in his spiritual outlook. His understanding of nature and man with no dividing spirit, his love of his country with no feeling of national separateness, his adoration of God with no personal sense of possessiveness — all imbued him with conspicuous grandeur and serenity."

Tagore was, indeed, the Leonardo da Vinci of the Indian Renaissance, the morning star of which was Raja Rammohan Roy. His name is a synonym for versatility in art and life and there was nothing he touched he did not adorn. His was an aesthetic approach to life but his faith was anchored deep in the Brahman of the Upanishads. While aspiring for the Infinite

"Let all my songs gather together their diverse strains into a single current, and flow to a sea of silence, in one salutation to thee" (Gitanjali)

he did not spurn the joys of life:

> "Our master is a worker and we work with him. Boisterous in his mirth, and we laugh with his laughter. He beats his drum and we march. He sings and we dance in his tune."

God, says Tagore, does not send His armed forces to the self-governing dominion of man's mind but stops at the gate and sends Beauty to court his love. And beauty, in Tagore's view, is the harmony realized in things which are bound by law and love is the harmony realised in wills which are free. In his aesthetic philosophy of life, Good and Pleasure,

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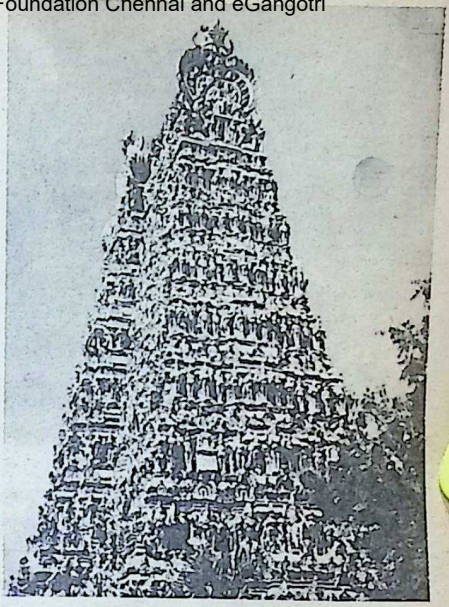

...d Evil fall neatly into their places. He says of pain: "She is the vestal virgin consecrated to the service of the immortal perfection, and when she takes her true place before the altar of the Infinite, she casts off her dark veil and bares her face to the beholder as a revelation of supreme joy."

Tagore is one of those creative minds to which you look to, as from a monsoon cloud, for a shower of beautiful ideas and sentiments that soothes your nerves in a tension-torn world. He is the national poet of India who has so much enriched our lives that to ignore his precious literary legacy is to kick the bag of gold as the beggar did in the story when the Lord Himself, out of pity, threw it at his feet.

The Deity and the Priests

In these days of 'scientific temper' and 'secular spirit' anything is meat for the researcher, from the gene to the star. It is not, therefore, surprising that the temple priests of Sri Minakshi Temple, Madurai, should have come in for close examination by a foreigner, Mr. C.J. Fuller.

As one who has read only the review of his book, 'Servants of the Goddess' (Cambridge University Press) in one of our national newspapers, it is difficult to say who is the more irreverent, the reviewer or the author. Anyway, Mr. Fuller seems to have made the point that increasing politicisation and bureaucratisation have dwarfed the importance of the traditional priests and made the Executive Officer the preponderant power. "Until a few decades ago, they (the temple priests) ranked first among her earthly entourage, remaining pre-eminent in all temple affairs. But it now looks as though Minaksi (sic) has again left for Mount Kailas, the place of her husband's repose. If, on the other hand, she is still in Madurai she must be in deep distress, devoid of all her earlier grace and glory. For in the course of the last 50 years her 'chosen men' have lost much of their traditional

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status, authority and resources, have become relatively an insignificant, insecure, impoverished and demoralised group, still clinging to her against all odds. Their only hope is that at least their sons will find better jobs outside the temple."

We have no means of knowing whether Goddess Minakshi is in a state of 'deep distress' or not and even if it were to be true, we do not know how to help Her out of it. But to the thousands that throng Her sanctum — 15,000 daily and 25,000 each Friday — She remains the 'One with a sympathetic heart for helping everyone, the remover of poverty, pain and fear' (दारिद्र्यदुःखभय-हारिणि.... Devi Mahatmya 4-17) She is a living Reality for those who look at Her with the eye of faith.

The temple is for the faithful and not for the infidel and the iconoclast. As the man of faith stands before the deity, he is in colloquy with his Maker, the rest of the paraphernalia of the temple disappearing from his mind and consciousness.

As for the plight of the temple priests, one can only sympathise with them — they are the victims of the flood of modern civilisation. So long as society sticks to its faith, it should realise its duty to keep the 'servants of Gods and Goddesses above want. The Government was told about this as far back as 1962 by the Hindu Religious Endowments Commission. If Goddess Minakshi and Her servants are 'in distress,' who are responsible?

The Inscrutable Artist

Come summer and the scene in the suburbs of Bombay, milling with crowds of men and women, with wan faces and parched throats, changes. The heat and dust that enervate the throng have their compensations. Mounds of water melons go up the sides of roads. And what a riot of gorgeous colour! Dark greenish globules with lines in white green seemingly drawn casually by a master artist strike the eye. Perhaps we are lured into buying water melons not so much because they taste sweet or quench our thirst but because they are lovely and cool on the eye.

Physicists may explain the phenomenon of colours in terms of electromagnetic radiation. The lilac may be thrown into the crucible for finding out the principle behind its colour. A Luther Burbank, the great American plant breeder, may grow a white berry after years of experimentation or grow cacti without thorns. A genius like G. D. Naidu may grow giant papayas or bananas fit for a gar-

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WHAT IS IN THE NAME 'VARANASI?'

The traditional name of 'Kashi' did not find favour with the British chroniclers. They preferred the name of Benares. After Independence, the old names of 'Kashi' and 'Varanasi' were restored. As if to accommodate both, the main Railway junction is called Varanasi and the small one, just before the mighty Malaviya bridge spanning the Ganga, is called 'Kashi'.

And the name 'Varanasi' itself is derived from the fact that the city is bounded on two sides by the two rivers 'Varuna' and 'Asi'!

gantuan meal. French cosmeticians may evolve new blends of textile chemists may develop new synthetic colours. But none of them can hope to rival the Master Artist who produces things for our delight with effortless ease. Just think of the 'immortal hand' 'framing a fearful symmetry' of the tiger wielding the brush with such fine precision and delicacy. We may please ourselves for a while on wresting the secrets of Nature but He will remain as inscrutable as ever.

□□□

The best of men always accept the best of teaching whenever and wherever it may be found, in religion, moral culture, or in the lives of individuals.

—Tagore

Pre-Publication order for Swami Ranganathananda's books.

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Owing to unforeseen circumstances, it has been possible for us to publish and supply only the first volume of the series so far.

We do appreciate the anxiety of our patrons, many of whom have been enquiring, personally and through letters, about the release of the subsequent volumes in the series. We are extremely sorry that some setbacks in printing have upset our publication schedule.

The printing of Vol. II of "Eternal Values" and a reprint of "The Message of the Upanishads" are expected to be completed by the end of April and postal copies will be despatched immediately thereafter.

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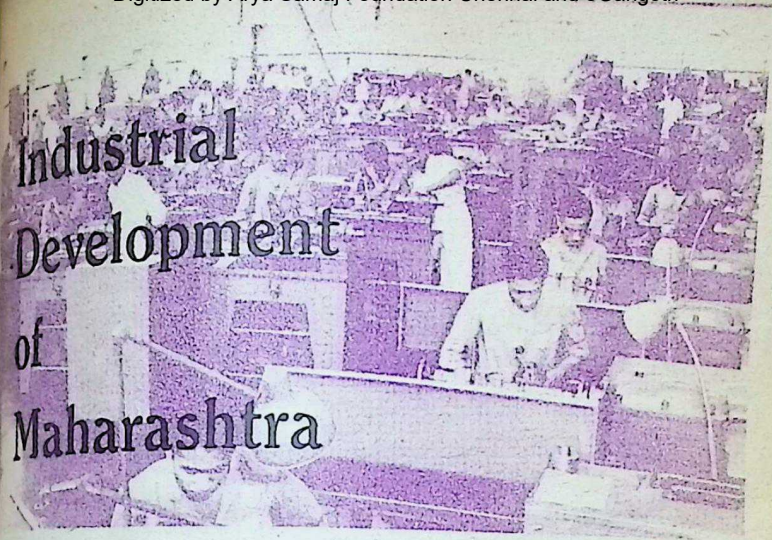
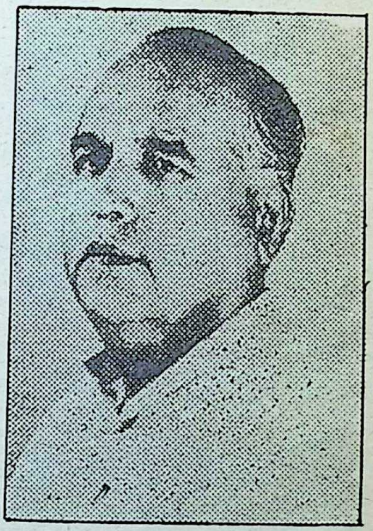


Industrial Development of Maharashtra

M. G. MIRAJGAOKAR

THE State of Maharashtra has all along been in the vanguard of industrial development in India, and in the last 25 years, the industrial progress has been spectacular.

Maharashtra ranks first in the country's industrial output in items like cotton textiles, synthetic fibres, chemical and petroleum products, machinery and transport equipment, footwear and wearing apparel and various other items accounting for a lion's per capita industrial output of Rs. 1766 as against the national average of Rs. 692. The State's per capita industrial consumption of electricity is 129 KWH as against the national average of 73 KWH, an indication of the tremendous boost industry has received in the State. It may not be an exaggeration to say that there



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Oh our transcendent One
Who have pervaded the earth and sky !
Take note, other support than You I have none.
Oh You Who shine with resplendence !
Oh King of Civapuram (my body) !
Oh Civan who abide in Thirupperunthurai !
Whom shall I blame ? To whom shall I tell my woe
if You, Who assumed lordship over me,
will not show me grace ?
Take note that I cannot live
in this wide sea-girt earth !

—"PATHWAY TO GOD"
Trod By Saint Ramalingar.

—G. Vanmikanathan

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s no type of industrial activity which has not found its place in some part of the State or other. The State Government has taken several progressive steps to promote small-scale industries, and consequently private entrepreneurship has played an important role in the State's overall industrial development. The small-scale sector has a proud share of almost 10% of the number of SSI units registered in the country. The distinguishing feature of the small-scale industry is that many are high-technology oriented and have enough capital to ensure higher efficiency and better output. Thus the small-scale industries in Maharashtra have a higher output per unit and higher output per worker compared to their counterparts in other States of India.

The Government has adopted a very liberal policy to promote a balanced industrial growth and to accelerate the pace of industrial development. Under this policy, there is a considerable thrust on the promotion of agro-based industries like cotton ginning, pressing and spinning, sugarcane and oil-seed crushing and the dairy products. Special encouragement is given to joint industrial ventures to catalize industrial and para-industrial activities particularly in the areas of highly sophisticated and diversified technology. Intensive development of small, tiny, village and cottage industries in rural Maharashtra is ensured by giving special incentives and facilities. A massive programme of self-employment, particularly for those

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with technical qualification and training has been undertaken and the Government provides not only low interest loans to entrepreneurs but even developed land with water, electric supply and industrial sheds.

As a result of this progressive industrial policy, Maharashtra had in 1980 as many as 1855 large and medium industries and nearly 63700 small scale units employing about 11 million workers. There are more than 80 joint industrial ventures of Maharashtrian origin abroad which deal in items like pum... electronic products, garments a... construction service. The t... export from Maharashtra a... counts for over 30% of t... total export from India.

It is hoped that in the ye... to come more and more ind... tries will be set up in the S... enabling it to contribute ... lion's share to India's prosper...

Shri Mirajgaokar is the Pri... cipal of Bhavan's Sardar P... Engineering College at Andh... Bombay.

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side. —Rigveda I-89-i

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RISHIKESH—U.P.

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Those who think that there are many many gods,
those who speak of many many ways
of reaching God,
those who talk of several scriptures
spawned by falsehood,
those who admire false religions,
they are people
Without enlightenment by the holy grace
springing from Truth.
They do not know the consequences;
they waste (their life).
Oh Lord Who woke me up from sleep
and bestowed on me true bliss !
please rid them of the suffering that will accrue to them.
and graciously bestow wisdom on them.

—**Saint Ramalingar**

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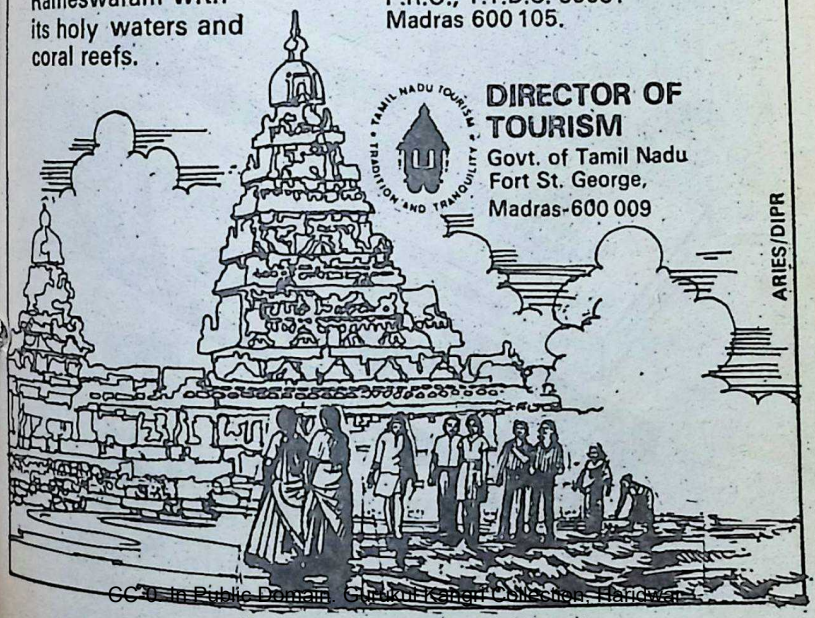

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Nehru, The Great Democrat

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BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वत
A no bhadrāh kratavo yantu viśvatah
Let noble thoughts come to us from every s
Rigveda 1-8

PRAYER

यया विना जगत्सर्वं
मूकमुन्मत्तवत्सदा
वाग्धिष्टातृदेवी या तस्यै
वाण्यै नमोनमः

Obeisance again and again to t
Goddess of speech without whom
this universe will be eternally du
and insane.

—The Brahmavaivarta pura

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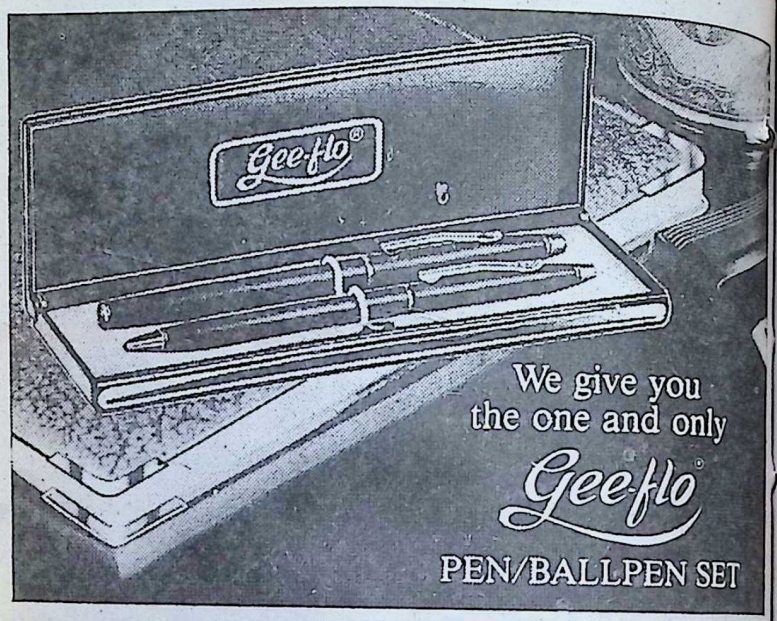
TO PRESENT....OR TO PRESERVE



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ARISE! AWAKE!

SAVE INDIA

WITH ALL YOUR MIGHT

S. RAMAKRISHNAN

THIS is the 100th year of the birth of the Indian National Congress. The instrument of India's freedom. The pace-setter of the liberation movements in Asia and Africa.

This is also the 37th year of the dawn of our freedom. After centuries of oppression, travails and tribulations of dark and long nights.

India won freedom in a unique way, unparalleled in the annals of the world. Through a civilised "war without violence." Inspired and led by a leader, who practised what he preached. A luminous symbol of sincerity and selflessness — Mohandas Karamchand Gandhi. He led the people and did not follow them cowardly for fear of losing illusory, ephemeral 'popularity'.

During India's freedom struggle, Gandhi, the Master, transformed hundreds of thousands into "Indians first, last and always". The simple secret of his phenomenal success was that he lived the ideal. That was the elixir which reju-

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venated India and hastened the advent of freedom from the then mightiest empire of the world.

Today, where is India? Where are Indians? Of Gandhiji's dreams? Of the dreams of the numerous great architects and builders of Free India from Kashmir to Kanya Kumari? Ram Mohan Roy, Rabindranath Tagore, Rajaji and Rajendra Prasad; Aurobindo, Annie Besant, Abdul Ghaffar Khan, Ansari and Ajmal Khan; Jawharlal Nehru and Jayaprakash Narayan; Balgangadhar Tilak, Bepinchandra Pal, Bhimrao Ambedkar and Bhagat Singh; Pherozeshah Mehta and Prakasam Garu; Gopalakrishna Gokhale, Gangadharrao Deshpande and Gobind Ballabh Pant; Veer Savarkar, Sardar Patel, Subhas Bose and Sarojini Naidu; Dadabhai Naoroji and Deshbandhu Das; Madan Mohan Malaviya, Motilal Nehru and Maulana Azad; Zakir Husain and a host of others, too numerous to be listed here.

India is on the verge of ceasing to be the age-old, legendary **Bharata Varsha**, encompassing Setu (Rameshwaram) in the Southern-most and Himalayas in the Northern-most tips of India — **Aasetu Himachala Paryantam.**

In today's India, regional patriotism and linguistic fanaticism have practically submerged national patriotism and even human values. Our politics have become "pollutics". Corruption — political, intellectual and monetary — has become a way of life with most people. "Indians" have become rare biological specimens.

Alas! our simple, innocent people are sought to be de-Indianised by arousing parochial feelings and by fanning religious, linguistic and regional hatreds. All this for petty transient, political mileage.

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"Freedom is in peril, Defend it with all your might" was the clarion call given by Pandit Nehru years ago.

Now, India herself is in mortal danger. The disastrous danger emanates not from Pakistan or China, but from Indians themselves.

What shall we do to save India from Indians?

- First and foremost, speediest restoration of normalcy with dogged determination and deploying all the might and resources of the Government and people of India.
- Reconvocation of the extraordinarily broad-based National Integration Council set up by Prime Minister Nehru, in the wake of the linguistic riots in Assam, in 1961.
- Creation of a full-fledged Ministry of National Integration in direct charge of the Prime Minister, with a standing Consultative Committee comprising leaders, wedded to the unity and integrity of India, from all segments of our national life.

The soul of India is still sound. Barring a microscopic, aggressive and fanatic minority, all our people, in all the States of the Indian Union, are patriotic, peace-loving and decent citizens. Given inspired, dedicated and selfless leadership, they will rise as one man and cheerfully give their "blood, sweat, toil and tears" to defend the unity and integrity of their motherland. They did so during the Pakistan and Chinese aggressions and the Bangladesh war. They will certainly do so again.

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The stakes now are very very much higher. The very existence of Mother India and the values she has stood for through the ages are in jeopardy.

The Union Government and leadership of all political parties, social, literary, educational, sports, and other organisations should tarry no more.

Indeed, India today is in a more perilous position than what Britain was in the darkest days of World War II, after the fall of France and when America had not joined the Allies. Britain's political leadership surmounted the calamity by forging a Grand National Alliance, putting party politics in cold storage till the threat to its very existence was decisively removed.

Let words pass. Let deeds speak.

Jaya hey Bharata Bhagya Vidhata.

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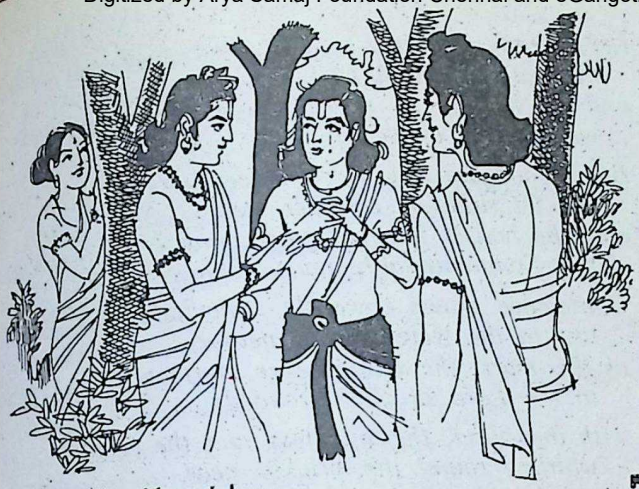

Upholding the Moral Law

3

Rama on Raja Dharma

PROF. K. R. SRINIVASA IYENGAR

I shuddered when Visvamitra opened
my stunned unbelieving eyes
to such grim scenarios of horror.
as yet hid in the future.

Eliminate your rivals, terrorise
the dazed citizenry, and
mobilise the ready mercenaries
to manufacture support!

The human mind, unless held in fetters
to a firm Code of Ethics,
will smartly improvise ingenuities
of villainy or folly.

The unbridled ego can go beserk
in a permissive climate,
assume the God but enact the Devil
in his native element.

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Let's keep, Bharata, to the royal road,
the tested path of Dharma,
and be it long or short, smooth or sharp-edged,
we'll surely arrive at last.

But should we fail in vigilance supreme
and let sloth or slumber steal
o'er the body's integral functioning,
the Commonwealth must collapse.

Conscience grown cowardly, calculation
lost in the weights and measures
of the mart, the soul forever mortgaged
to the Lord of all Falsehoods:

with the blind, the mindless and the corrupt
whirling round the prickly pear,
playacting the foulest indecencies
and the worst desecrations:

and panting still, and mad and maddening,
defying all sacredness,
goodness, humanness, the sons of Darkness
might one day o'errun the Earth.

You do not know, Bharata, the limits
to which man's iniquity
can go when it supinely surrenders
to the obsessionist pulls.

There's the age-long admonition against
the triad of appetites,
the vital, material, sensual:
it thunders in our ears still.

And it's the nature of these appetites
that they feed upon themselves,
or on one another, thus worsening
the sickness of society.

Just imagine, Bharata, an entire
population opting for
the sordid habiliments of power,
yet wholly bereft of Grace.

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When the Princes fail in their adhesion
to the Eternal Edicts,
then the multitude will seize all power
and run amuck with its taste.

All things are valid; conscience, a coward;
loyalty and gratitude,
superstitions; morals, irrelevant;
the common good, but who cares?

O Bharata, when this terrible curse,
Power unleavened by Grace,
seizes a people, all aberrations
will gain legitimacy.

A Kingdom or a City or Commune
sold over to the random
impulses, the wild and wayward fancies,
of the mob and its leaders,
but quite divorced from the rule of Dharma,
the overlordship of God,
must needs develop scissions of all sorts
and go the way of all flesh.

Should you opt out of the City of God
or sovereignty of Dharma,
no ready Dreamland, only the demise
of society, looms ahead.

Let's then be humble enough, Bharata,
to accept the verities,
how to our filial obligations
and wait on coming events."

Rama ceased, and although he seemed to feel
exhausted by the effort,
the words carried their own finality
and commanded acceptance.

Now the venerable Sage Vasishta
communed within for a while
and resolved the still unrelieved tension
with a gracious compromise.

(Concluded)

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May 27, 1985 — This day, 21 years ago, passed away Pandit Jawaharlal Nehru, patriot and humanist, a revolutionary leader who believed in democracy and its methods of peace, a writer of distinction and a man of incomparable personal charm. A Builder of Modern India, the debt we owe him can never be redeemed except by adopting the principles he stood for — Truth, justice, peace and equality.

WHY WE HAVE PARLIAMENTARY DEMOCRACY

PANDIT JAWAHARLAL NEHRU

PARLIAMENTARY democracy is a growth of the last 150 or 200 years. We must remember that even in England the franchise was strictly limited till recently. Twenty or thirty years ago a small percentage of the population had the vote. Even now in quite advanced countries, women, who form half the population, do not have the vote. Democracy in those countries is presumably 'male democracy.'

It needed many struggles before democracy in the nineteenth century could widen out from the strict confines of certain classes. As the franchise was ex-

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ended, the representatives chosen also ceased to belong to the higher classes. It is only in the last thirty years or so that adult franchise has come into being in a number of countries. This period is not long enough really to tell us what the ultimate effects of the universal franchise are likely to be in solving problems.

Problems are solved not merely by the governmental structure being good but by the quality of human beings, their education and their character. The machine can, at best, make it easier for those qualities to be developed and remove any elements which suppress growth.

In the past, democracy had been taken chiefly to mean political democracy, roughly represented by the idea of every person having a vote. It is obvious that a vote by itself does not mean very much to a person who is down and out and starving. Such a person will be much more interested in food to eat than in a vote. Therefore, political democracy by itself is not enough except that it may be used to obtain a gradually increasing measure of economic democracy. The good things of life must become available to more and more people and gross inequalities must be removed. That process has, no doubt, gone on for some time in countries where there is political democracy.

Industrial Revolution

One of the basic revolutions of the world has been the Industrial Revolution which has changed the texture of human life. But people's minds lag behind events. Sometimes the person who considers himself most revolutionary is very conservative, that is, he holds on to things regardless of the changing conditions.

The French Revolution came with a mighty bang, frightened Europe and created innumerable waves of thought which affected Europe for almost the next hundred years. Again and again, in the rest of Europe there were waves — in 1848 — for example — of revolutions following the ideas of the French Revolution, but they ended up as petty revolutions. Even the French Revolution, when it occurred was rather out of date in the sense that something bigger was happening behind it — the Industrial Revolution.

The leaders of the French Revolution were hardly conscious of the Industrial Revolution that was in its early stages. They were thinking mainly of political problems. For a considerable time after the French Revolution, while the Industrial Revolution was working its

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WHY WE HAVE A PARLIAMENTARY DEMOCRACY

mighty changes, the thinking of people was governed by the slogans and ideas of the French Revolution.

Something big has happened in the structure of human life with the coming of atomic energy. *We may take this as the consummation of the industrial age.* It forces us to decide how we are going to use this mighty power; rightly or wrongly, in conflict or in co-operation. All this should really force us to think on entirely new lines. We have to decide how to face these problems and not continue to think of petty matters.

We believe in democracy. Speaking for myself, I believe in it, first of all, because I think it is the right means to achieve ends and because it is a peaceful method. Secondly because it removes the pressures which other forms of Government may impose on the individual. It transforms the discipline which is imposed by authority largely to self-discipline. Self-discipline means that even people who do not agree — the minority — accept solutions because it is better to accept them than to have conflict. It is better to accept them and then change them, if necessary, by peaceful methods.

Therefore, democracy means to me an attempt at the solution of problems by peaceful methods. If it is not peaceful, then in my mind, it is not democracy.

If I may further elaborate the second reason, democracy gives the individual an opportunity to develop. Such opportunity does not mean anarchy, where every individual does what he likes. A social organization must have some disciplines to hold it together. Those can either be imposed from outside or be in the nature of self-discipline. Imposition from outside may take the form of one country governing another or of an autocratic or authoritarian form of government. In a proper democracy, discipline is self-imposed. There is no democracy if there is no discipline.

The question arises: If people cannot observe discipline, then does not the democratic structure tend to crack up? Something will have to take the place of democracy to enforce discipline. The enforced discipline may come — as it sometimes has — from military dictatorship. If a vacuum is created, external authorities may fill it

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or some internal authority grows common. We in India, owing to up to fill it.

Character and Constitution

A theoretical enunciation of the Constitution does not solve any problem. The Constitution may be excellent but it is the measure in which the Constitution reflects not only the thinking but the character of the people that will make for its successful working. We have seen some very excellent Constitutions going to pieces after a few years because of people not acting up to their own Constitution or because the Constitution does not fit in with their thinking or solve their problems.

Parliamentary democracy is inevitably going in the direction, everywhere, of what might be called economic democracy. It takes different forms, but only the measure that it solves the economic problems does it succeed even in the political field. If the economic problems are not solved then the political structure tends to weaken and crack up.

Ultimately, all problems concerning human beings and their mutual relations depend on the character of the human beings. The same type of governmental machinery or constitution might be totally unsuited to different conditions, to different backgrounds of people, although certain basic principles may be a very long period of contact with England and with British parliamentary institutions, were made to think on the lines of wanting British parliamentary institutions in India. When the chance came, we reproduced those parliamentary structures and institutions here in a large measure. I think we have largely succeeded and I think we shall succeed even more. The question that I have put before you is not merely related to India but to every country; how far this parliamentary structure, as it is, is competent to deal with the great problems that come one after another at the beginning of this atomic age.

Propaganda

We talk about the spread of political power, in the sense that everybody has a vote. We have to remember at the same time that there are methods of influencing people in the right or in the wrong direction — methods of propaganda which may excite people, let us say, and bring them up to a high temper and create war conditions. These engines of propaganda may be exploited by democracy or they may break up democracy. We live in such an extra-ordinary age of change that every old yardstick is too short to measure it.

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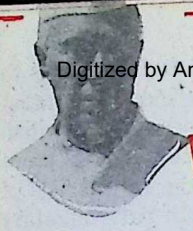

WHY WE HAVE A PARLIAMENTARY DEMOCRACY

There is one aspect of democratic government to which we in India must give more consideration than other countries. In Western Europe they developed their parliamentary system gradually, in the course of a hundred years or more. Occasionally there were conflicts: occasionally there was a danger of a crack-up, but somehow they managed to get over it all. Except for these occasional conflicts, it has been a long period of relatively measured advance, and progress has been without too great a stress.

In India, we have certain advantages and certain disadvantages, In the course of the last 30 or 40 years, we built up a movement of an unusual type. While it was largely a peaceful movement, it was nevertheless a revolutionary movement. This unusual combination of revolutionary content and peaceful methods changed the character of the people in the course of a generation.

Freedom was not suddenly thrown into our laps. We struggled for it; we conditioned ourselves for it; we went through great strain and trouble over it. But the change was far less difficult than in any other country that I can think of because we were conditioned to function peacefully. The trail of bitterness and conflict did not pursue us and we could adapt ourselves mentally and physically to the changed conditions.

At the same time, since our whole training has been in opposition, it has not been easy to get our people out of the habit of thinking and functioning as though they are in the opposition. It is a natural feeling, and has developed in all countries particularly in countries which have had major revolutions. Sometimes, the very people who made the revolution have been put an end to. There have been counter-revolutions.

To sum up, all our institutions, including the parliamentary institutions, are ultimately the projections of a people's character, thinking and aims. They are strong and lasting in the measure that they are in accordance with the people's character and thinking. Otherwise, they tend to break up.

(Abridged report of the address to the first All-India Seminar on Parliamentary Democracy, New Delhi on Feb. 25, 1956)

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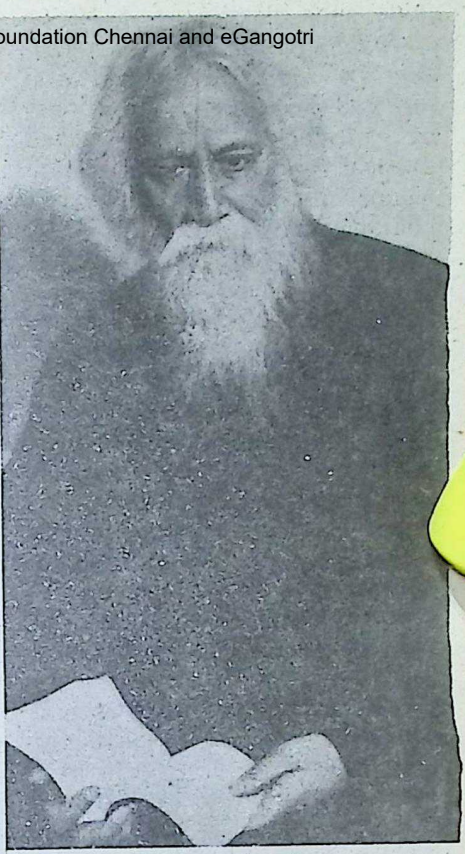

TAGORE AS AN ARTIST

A. RANGANATHAN

RABINDRANATH TAGORE was one of those gifted artist-philosophers who, by some strange alchemy, became a major figure of the Asian Cultural Renaissance at a crucial moment in modern history. The other two major figures of this Renaissance were Kakuzo Okakura and Ananda Coomaraswamy. In fact, just as Okakura founded the *Nippon Byistain* (The Fine Arts Academy of Japan), so did Tagore establish the *Vishwa-Bharathi*. Again, artistic talent was at home in the Tagore family; poetry, aesthetics, music and painting were enriched by Rabindranath and his nephews Abanindranath and Gaganendranath.

In one of his poems Tagore observed: "O Nataraja, I am your artist-disciple. I shall accept your mantram of universal rhythm." The scope of this Tagorean 'mantram' includes almost every aspect of human thought and existence. Although justly celebrated for his collections of poems like *Gitanjali*, plays like *Visarjan*, novels such as *Gora*, several short stories and popular songs like *Amar Sonar Bangla*, Tagore had innumerable prose writings to his credit. Indeed his prose writings extending into the fields of aesthetics, literary criticism, philosophy, history, autobiograhpy and popular science in-

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clude such classics as *A Vision of Indian History* and *The Religion of Man*. Tagore had also revealed his artistic versatility by producing paintings and musical compositions. Small wonder that Sri Aurobindo had characterized Tagore's work as "a constant music of the overpassing of boundaries."

Tagore's aesthetic philosophy, whether we view it now as an artistic synthesis of Upanishadic thought and Vaishnava poetry or as an aesthetic approach to philosophical questions, matters less than the vision which inspires it. This vision haunts his writings with two recurring themes. They are profound themes and of artistic significance to us today. First, the operation of the law of harmony in his exposition of an ancient Sanskrit text entitled Shadanga (Six Limbs).

It is reinforced by Tagore's second theme, his belief that realism and idealism are not mutually exclusive: "An Indian work of art" wrote Tagore, "is not a copy but a creation; a creation of the impression left by the object, whether real or imaginary".

The *Chitralipi* which is a reproduction of Tagore's paintings, underscores what Brojendranath Seal had correctly termed "tremendous interpenetrative powers." Indeed, commenting on Tagore, Coomaraswamy noted: "Like Blake, Tagore was a mystic poet who from the resources of a vivid visual imagination created forms not to be seen in nature, but yet endowed with the precision and definition of natural forms. The parallel can be carried even further, for most of the work of Blake is actually a kind of marginal comment to poetry; while the separate paintings now exhibited by Rabindranath are actually, as he himself tells us, a development from marginal and interlinear pen-play enjoyed when composing or correcting manuscripts."

"God respects me when I work, but loves me when I sing" is a celebrated Tagorean epigram. Tagore's *Rabindra Sangit*, though rooted in and derived from Bengali sources transcends its regional character. Like the Punjabi Tappa or the Lucknow-Varanasi Thumri, it achieves a national significance not by a superficial cosmopolitanism that avoids regional references, but by probing deeply enough into the foundations of Indian culture.

Rabindra Sangit is characterized by its poetic diction, originality and range. In fact Tagore made a major contribution to the recovery of the classical Indian tradition of combining musical sensibility with poetic excellence. For the musical compositions of the great

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Indian musician like Amir Khusrau, Jayadeva and Muthuswami Dikshitar have been noted for their literary distinction and musical content.

His originality lay in effecting musical varieties at different levels of perception — new raga syntheses such as combining Todi with Asaveri and Kedar with Hamir as well as introducing a new folk element like Kirtan or baul into a Todi Asaveri melodic pattern or into a Kedar-Hamir pattern, in order to arrive at a richer synthesis.

Thus, in addition to his contribution to classical music, Tagore had also invented a new kind of folk music. This folk music survives not merely because of its remembered rhythm of the boatman ferrying across the Padma, its cherished devotion of the wandering minstrel and its distilled charm of the unsophisticated woman planting paddy in the fields of Bengal, interesting as they are. It also holds because of its literary merits and its synthesis of poetry, mood and different traditions extending across the classical Hindusthani musical sensibility, the Chaitanya Vaishnava aesthetics and the Bengali folk idiom.

Two Mighty Men

Here, in India, many of us grew up under two great traditions — I may say, India grew up under two great traditions embodied in two mighty men — Gandhi and Tagore. These two men gave birth to India as she is today. We are their children in thought — very imperfect, very foolish children but their children, nevertheless. Both of them, though vastly different, sprang from the soil and culture of India and are rooted in the ten thousand year old Indian tradition — both so different but both reminding us the innumberable facets of India. Both were typically Indian, both so different and yet so alike. They represented the ideal of young India — the ideal which I had in my young days and which possibly many people still have.

— Nehru

The air Tagore breathed was taut with the wonder of music. More importantly, Tagore's works reinforce Walter Pater's remark that all other arts strive to the condition of music. And Tagore himself had expressed his aesthetic view in this Blakelike couplet:

Through the touch of melody
I find
The ultimate which ever
eludes my mind. □□□

When the mind becomes purified like a mirror, Knowledge is revealed in it. Care should, therefore, be taken to purify the mind.

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SHAKESPEARE UPANISHAD-2

PROF. S. RAMASWAMI

WHAT a hymn of praise Shakespeare sings to the Atman in man! "What a piece of work is man! How noble in reason! How infinite in faculties, in form and moving, how express and admirable in action, how like an angel in apprehension, how like a God!" That is as far as Shakespeare goes towards articulating the upanishadic mahavakyas, *"Aham Brahma Asmi"*[1] *"Tat. Twam asi"*.[2] For man indeed is the paragon of animals, the glory of creation — in so far as the atman within is attuned to Infinite, not because he presides over a vast empire or is master of the wealth of all this world. Richard II is made to say:

Within the hollow crown
That rounds the mortal temples of a King
Keeps Death his court, and there the antick sits
Scroffing his state and grinning at his pomp
To monarchize, he feared and kill with looks,
Infusing him with self and vain conceit
As if this flesh which walls about our life

1. Aham Brahma Asmi: I am Brahman or the Supreme.
2. Tat Tvam Asi: Thou art That; variously interpreted by the different systems of philosophy.

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Were brass impregnable; and humour'd thus
Comes at the last, and with a little pin
Bores through his castle wall, and farewell King!

Lear almost shouts: *Take physic, pomp!*
Expose thyself to feel what wretches feel!

Air-conditioned comfort today, perhaps the gaol tomorrow or may be hangman's axe at your neck. Sceptres and crowns have tumbled down before, and will do so again.

Men must endure
Their going hence, even as their coming hither.
Ripeness is all

Shakespearean Drama is wrought out of a penetrating exploration of the inmost recesses of the human spirit. It has in it a power as of a live electric wire. Touch it and it sends through your entire being a thrilling awareness of Reality. We may protect ourselves here on this earth with security guards but Death walks amongst them and through them to get at you. The futility of verbal analysis and explication is never more evident than when we come across a passage like this in *Macbeth.*

Tomorrow, and tomorrow and tomorrow,
Creeps in this petty pace from day to day
To the last syllable of record.
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life is but a walking shadow, a poor player
That struts and frets his hour upon the stage,
And then is heard no more. it is a tale
Told by an idiot, full of sound and fury
Signifying nothing!

How triumphantly Shakespeare proclaims the truth "Whoso loseth the world shall gain it. Whoso gaineth the world shall lose it." Macbeth wades through slaughter on slaughter to a throne, violating in his frenzied pursuit of earthly glory, every principle of *Dharma.*

But it is a Throne on which he cannot sit in peace even for a split second. And all his security planning, like that of governments today, has led, even as that of modern Governments will, to nothing! How odd it is that "we make guilty of our disasters, the sun, the moon and the stars; as if we were villains by necessity, fools by heavenly compulsion!" That is Edmund in King Lear. (I-ii-136). Hamlet takes less time to realise the truth about our tenure on this planet. He says early "I hold my life at a pin's fee"! Indeed he does. He is one of the most

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fortunate characters of Shakespeare's Bhagavan. He is Arjuna and Krishna in himself. The terrific intensity of his *atma-vichara* has led him to the preliminary state described as indispensable to *Brahma-gnana*.[3]

"Nitya anitya vastu viveka, iha amutra phala bhoga viraga sadhana chathushtayam, *mumukshatwa*."[4]

The Soliloquies of Hamlet are in themselves 'spiritual exercises.' And the result of this *Jiva-Paramatma samvada*[5] is a new Bhagavad Gita — reinforcing the indestructibility of the atman at the same time as it proclaims the *naswara*[6] quality of the body which it tenants for a while. Hamlet says to Horatio:

Absent thee from felicity awhile
And in this harsh world draw thy breath in pain
To tell my story....
The rest is silence!

We cannot take out general or specific insurance policies for ensuring and safeguarding our real lives from any earthly institution. And there is no need either. The spirit in man knows no such death as destroys the body. Blows dealt against it are vain, malicious mockery. The Bhagavan says in the Gita "Fire cannot burn it nor aught else affect it." And yet we keep ourselves busy devising props of various kinds for sustaining our earthly estate forgetting that the true Kingdom is within, and invulnerable to external assault and battery.

When brother raises his hand against brother, subject against King, parents against children and children parents, when the triple pillar of the world turns into a "strumpet's fool,' we see the monstrous working of *avidya*, of nescience. To take to *atma hatya*,[7] for achieving *atmananda*[8] is the limit of perversity. Seek not, said Christ, treasures here below, where moth and rust will corrupt them. Lay up for yourselves treasures in Heaven." And yet in crass disregard of this truth which every scripture and every prophet has proclaimed through the ages, we seek to turn a gospel of spiritual salvation into an instrument of mere social redemption. And we forget,

3. Brahmagnana: Knowledge of the Supreme.
4. The power to discern the permanent and the transient, detachment of mind from enjoying the fruit of one's actions whether here or in the world beyond, the fourfold means yearning for beatitude.
5. Jiva-Paramatma Samvada: Dialogue between the Supreme and the individual.
6. Naswara: perishable, evanescent.
7. Atmahatya: self-destruction.
8. Atmananda: the soul's bliss.

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Alone we climb the steeps and crags of life
Alone we die.

And *'death is an incomparable friend'* — words which the greatest of the Mahatmas of our recent history wrote in an attempt to console a young father who had lost his child. Keats wooed Death with many a lovely phrase. Donne shouted: "Death! Thou art dead!" And Shakespeare makes Hamlet hail Death as felicity. Essentially, these apparently differing *vakyas*[9] affirm only one truth. Death is the Gate of Life — not to be feared or shunned.

This lesson that Shakespearean tragedy affirms with such glorious persistence is unfortunately lost on us. The world, alas! is too much with us. And we lay waste our power, gathering and spending — as if that is the purpose of life. Shakespearean tragedy lifts you upwards to realms and regions that lie quite beyond mere literature, even while they afford the specific joys of literature. There is an enlargement of perspective, a clarifying of the vision, a strengthening of the spirit within, that nothing else can afford in the same measure. There is a thrilling realisation of the imponderable intimations of the spirit within, linking life with life and all of it with the one supreme Reality which is above, below, and everywhere.

(To be contd.)

9. Sayings or pregnant statements.

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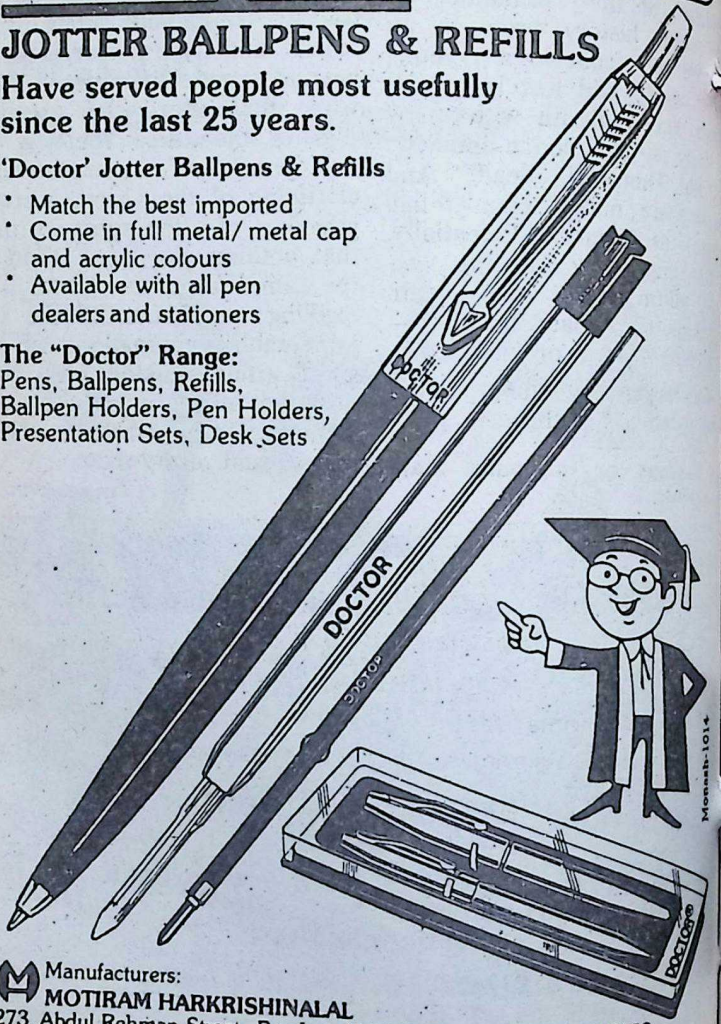

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A Report from Delhi

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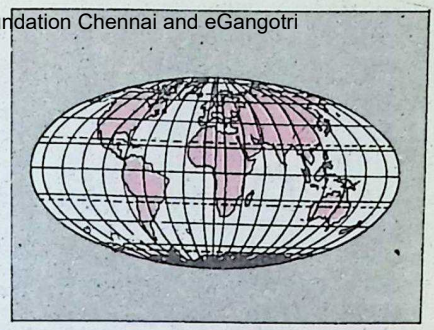

PROF. D. PREMPATI

AT a five-day symposium (Feb., 25-March 1, 1985) organised by Delhi University's Department of Modern European Languages at Vigyan Bhawan in New Delhi delegates from over 30 countries and nearly 200 Indian participants explored the theme *India in World Literature* in 26 sessions.

The tone was set by the Vice-President, Shri R. Venkataraman. It was, he said, the "men of letters who can bring some sanity to the human mind in this era of arms race, with the world living under the shadow of a nuclear holocaust or 'star wars'". In this respect India's ancient wisdom, as applied to modern times by such great minds as Tagore and Gandhi, he agrued, had a lot to teach the world. "We have to recover our past for a better tomorrow," he commented.

The Vice-President said India had welcomed foreign writers and scholars since ancient times and had always been a conver-

(L. to R.): Prof. Ji Xian-lin, Mrs. Lima Unati, Mr. Joaquim Pedro Pereira, Mr. Gabriela Erashi

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ging point in world history. "Good literature belongs to the world irrespective of its language. Just as it is vital for Indians to know what goes on in the rest of the world, so is it important for the rest of the world to take what India has to give." India, he concluded, has always given to the world as much as it has gained from it."

Strictly speaking, it was not a symposium on World Literature. In his welcome address the symposium director, Dr. A. K. Maurya, observed that India through the ages had been viewed and perceived in different forms by the rest of the world and it was to get a certain idea of these perceptions that the symposium had been organised.

In his key-note address the noted Hindi writer, Shri Bhisham Sahni, came down heavily on colonial heritage leading to all sorts of distortions in our rich and resplendent cultural heritage. Shri Sahni argued that everything "depends on what sort of India you are looking for." Some of the worst evils of our social life, he added, "also pass for our heritage, but which continued to bedevil our life."

Threats to culture have been many and diverse. "The pressures of our consumerist culture, from the new wave of so called 'modernist' thought which emphasizes the fact that life has been rudderless that humanity is in a blind alley, that values have lost their meaning and their relevance today, to mention a few, are there and cannot be wished away." Nonetheless "our freedom struggle, which threw up men of world stature, great humanists, who blazed a new trail, and the valuable lessons that this struggle taught us, will not sink into oblivion, but will continue to inspire us and instil faith and confidence in us." Concluding his address, he said that "it is to this India that we address ourselves, to understand it, to depict its ordeals and attainments, an India grappling with challenges and strivings to come on its own."

Origins of Western Thoughts

The chairman of the opening session, Dr. Lokesh Chandra discussed the influence of ancient Indian works on Hellenic philosophy and literature and held that it was only with the rediscovery of Sanskrit by William Jones in the late 18th century that European scholars came to understand the origins of many of their thoughts and concepts like the ancient Greek concept of Zeus, master of all gods and men.

Dr. Lokesh Chandra also discussed the way the nationalists from Czechoslavakia and Bulgaria had discovered the

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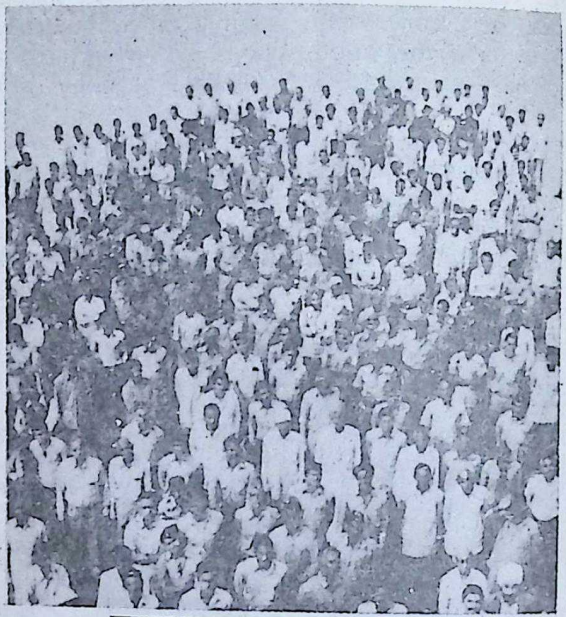

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affinity of their languages with Sanskrit, and how it gave them more confidence in themselves and started strong literary movements.

It was indeed so refreshing to find a Sri Lankan scholar, Sanmugadas, arguing closely for a comparative study of some cultural aspects reflected in ancient Tamil literature and Japanese literary texts. Recently some scholars, he informed, had attempted to study the relationship between the Japanese language and the Dravidian languages of India.

"Among them Susumu Ohno of Gakaushuin University has gone a step further to say that Tamil, a principal language of the Dravidian family, could be considered as one of the roots of the Japanese language."

Similarly the delegates were thrilled to know from an Indian scholar, B.K. Verma, that right in the heart of a Yogaslav city there was an old "Shakuntala Park" with a magnificant full-size statue of Shakuntala of Kalidasa's drama.

As though a voice from ancient wisdom, a reminder to the lost integrity of mankind the 75-year old Chinese savant Ji Xianlin, exuding every nuance of Indian culture and literature, made a *rishi*-like presence, towering head and shoulders over all other delegates. It was at his initiative a public meeting commemorating the 120th birth anniversary of Rabindranath was held at Beijing in May, 1981. The public meeting was followed by a seminar in August the same year dedicated to the study of Tagore. It was in the deliberations at the seminar that the idea of forming a special forum for the study of Indian literature was mooted. The forum — The Chinese Society for the Study of Indian Literature — was formed in 1982 with Ji Xianlin as its president. It was Professor Ji who translated many Sanskrit works including *Sakuntalam*, *Vikramorvaseeyam*, the *Ramayana*, and tales from *Panchatantra* into Chinese.

"Ancient Indian literature had a profound impact on Chinese literature, and in fact a large number of stories by your writers were borrowed by Chinese writers," he informed.

Professor Ji, who has written a book on the history of Indo-Chinese cultural flow, explained that in ancient times India and China had learnt a lot from each other, but after the industrial revolution in the West both countries turned to Europe. "In fact in ancient India, there was no concept of the novel, came from the West. Similarly Chinese literature was influenced a great deal by the 19th century European writers. But this does not mean that cultural links between India and China

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have stopped. Many classical and modern Indian languages are taught in Chinese universities and there is considerable interest in Sanskrit, Pali, Hindi, Urdu, Bengali and Tamil."

Italian Literature

Indian literature, argued Gabriele Erasmi, who teaches Italian literature at a University in Canada, made a deep impression in Italy. He thought one of the tales in Boccaccio's *Decameron* was probably influenced by *Kama Sutra*. "I found that the story in terms of its plot had no precedent either in classical or medieval Western literature, but the theme of avenging adultery by seducing 'the other man's wife' seemed to have a parallel in oriental literature. In *Kama Sutra* there is a striking similar passage as in one of Boccaccio's stories, and I wonder if he got the inspiration from there."

India's influence on Italian literature, he argued, came indirectly through Arabs and Persians. "The influence has always been there, but because of the vast distance that divides the two countries, it took a subterranean form — surfacing now and then in different forms."

Ms. Lina Unali, who teaches at Rome University and is closely associated with a project on the "Image of India, Japan and China in the 16th century Italian literature," talked about Italians' strong feelings for Indian life and culture, and cited the example of the well-know Italian writer, Guido Gozzano, who made a special mention of India in his book *To The Cradle of the World*. "There is a growing interest in Indian films in Italy and very soon we will have a festival of Indian films at Pesaro," she informed.

In Romania Indian "fable literature" is still read avidly by children, according to Lazarescue Petre. "India and its culture have always fascinated our writers, and there is a very well-known Romanian writer Mircea Eliade who now lives in America and has written a novel called Maytrai about Indian girls. He studied in Calcutta in the late twenties, and when he returned home, he wrote this delightful novel."

In Russia

According to Prof. E. P. Chellishev the Soviet Union has been doing its bit to project Indian literature by translating serious writing into Russian. For example, Tagore has been translated not only into Russian but as many as 34 languages spoken in the U.S.S.R. "I am not sure if you in India have translated him in so many languages."

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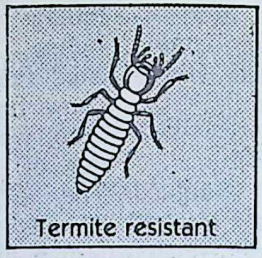

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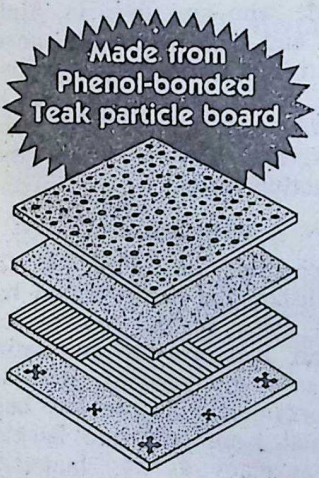

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Other Indian writers and poets who have been translated into Russian and enjoy immense popularity in the Soviet Union include Premchand, Subramania Bharati, Sumitra Nandan Pant, Amrita Pritam and Nirala. A book called *The Gate To The Future* is to be published soon carrying selections from Soviet writings reflecting Indian themes and Indian writings. It is to be published simultaneously in India and the Soviet Union in Russian, Hindi and English.

Prof. Chellishev found fault with a tendency lately in the West, and even among a section of Indians, seeking to emphasize the "exclusiveness" or the "uniqueness" of Indian culture. "This is a sectarian view and its flies in the face of historical evidence which shows that Indian culture and literature have always been part of world literature. Such a view arises partly from an inadequate understanding of India, and partly from a desire to assert a narrow nationalistic out-look."

Prof. Chellishev argued that there was need to correct these distortions, and it was here that a symposium of this kind could help a great deal. It had also a political significance in the sense that it was an attempt to promote international integration through literature.

The Bulgarian scholar Peter Rakovsky argued that Bulgarian interest in Indian literature was not confined only to the ancient classics. "Modern scholarly studies in Indian history, culture, literature and philosophy began about the middle of the nineteenth century. The Bulgarian philologist, poet, interpreter and revolutionary was not only a man who had general knowledge about India, but a specialist who knew well Indian culture, history and philosophy. Rakovsky considered Hindustan as the cradle of human history and civilization.

Tagore's Influence in China

On Rabindranath Tagore and Chinese Literature, two chinese scholars, Ni Peigeng and Hua Yuqing, jointly presented a paper at the symposium which incidentally explains the specific needs of a foreign culture over a span of time which make them turn to writers outside their own frontiers. Tagore's reception in China had undergone three different stages — (i) 1913 to 1940s' (ii) 1949 to 1960s, and (iii) 1970s till now. During the first stage which followed Tagore getting the Nobel Prize in 1913 Chinese discussions fell into two categories — the first category sang eulogies for Tagore, while the second category subjected Tagore to critical comments.

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The publication of Tagore's *Crescent Moon* helped create the so-called "Crescent Moon School" of Chinese poetry. The second category of writers who subjected Tagore to critical comments were not under any influence of anti-Tagore feelings. Son "Tagore got involved in the grim struggle between the rightist and leftist forces among Chinese intellectuals ..... Typical of this was an article which appeared in the *Republican Daily* (April 14, 1924) during Tagore's visit to China. The article was written by the famous Chinese writer Shen Yanbing (penname 'Mao Dun') who wished Tagore to promote patriotism and anti-imperialism in China, but not to lead the Chinese youth to the direction of illusions. Lu Xun who led China's new literary movement praised Tagore while ridiculing those Chinese hosts who tried to create an image of 'living god' out of Tagore. Lu Xun lamented that under the oppression of colonialism people became mute with the lone exception of the voice of Tagore.

In the second stage when China was liberated from the miseries of the old order, people were in a new mood to study Tagore. Agencies like the People's Literary Publishing Department published a series of ten volumes of Tagore's works. A beginning was also made by a few scholars to translate Tagore directly from Bengali. Scholars like Ji Xianlin and others not only commended Tagore's fighting spirit against imperialism and feudalism but also highlighted Tagore's influence on development of national traditions and artistic achievements.

In the mid-seventies Ji Xianlin published two important articles in 1979 and 1981 which critically surveyed the Chinese assessment of Tagore during the 1920s. Professor Ji's articles set

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an example in liberating Chinese minds from a fixed framework, and opened up new areas of understanding on Tagore.

The new outook on Tagore had its ramifications in publishing and institutional studies. Many publishers are having plans to bring out new publications of Tagore's poems, novels, plays and essays. The second ramification of the new outlook is the introduction of Tagore studies in various Chinese universities and other institutions. Hangzhou University has already introduced an optional course on Tagore studies in its Chinese department. Many other universities like Anhui University, Xiamen University and Beijing Normal University are planning to start Tagore courses. The Central Television University has listed Tagore among the major writers of the world.

It was indeed baffling that Tagore continues to fascinate foreign peoples particularly Asian while Indian academics do not find in him more than a feeble echo of an Eliot or a Pound. In any case the symposium is likely to go down as a major break-through in that for once we outlived the prevailing Anglo-American framework.

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The Literary Scene in Marathi

Dr. D. V. Patwardhan

THE modern age in Marathi literature may be divided into four periods. The first period starts from 1800 and ends with 1885 (the year in which Indian National Congress was formed); the second from 1885 to 1920 (the close of the first World War); the third covers the range of 25 years from 1921 to 1945 (the end of the second World War); and the last period continues till now. In this age, almost all forms of literature in prose and poetry were developed and ample literature on various sciences was, also produced.

The first period, 1800-1885, witnessed the publication of Maj. Candy's Marathi-English and English-Marathi dictionaries and Molesworth's dictionary. Bal Shastri, Jambhekar, Lokahitawadi and Jyotiba Phule wrote on various topics of cultural and social interest in Marathi. The first novel in Marathi, with its accent on social reform, was published in 1857. Its author was Balu Padamji. The first Marathi newspaper made its appearance in 1835. In 1873-74 Vishnushastri Chiplunkar started his 'Nibandhamala'; 'Kesari' followed suit in 1880-81.

With the publication of the first poem of Keshavasuta (1866-1905), modern Marathi Poetry was launched. In it we note diverse strands like liberalism, romanticism, nationalism, humanism and glorification of Maharashtra. Keshavasuta believed that poetry had the power of arousing emotion and he used it to denounce the corruptions in human life. He was the first revolutionary Marathi poet of the modern age. He declared a revolt against the old traditions in Marathi poetry. Rev. Tilak, Kavi Vinayaka, Kavi Govindagraja and 'Balakavi' were inspired by him. These poets created various types of poems that extolled the beauties of home and nature.

During the period from 1920

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P. K. Atre

to 1945, 'Kavi Bee' continuously protested againt the tyranny of the social and literary orthodoxy. Similarly, Kavi Chandrashekar also attracted the Marathi readers with his careful workmanship in poetry. But, generally, this period was dominated by the 'Ravikiran Mandal', a group of poets that proclaimed that poetry was for everyday life. This period is marked by the special qualities of this group such as Kavi Yeshwant's bewailing of little frustrations and irritations, the smooth generalizations on trivial themes of Kavi Girish and Madhav Julian's five love-lyrics with an outlandish flavour.

In 1925, P.K. Atre published his "Zenduchi Phule' which became very popular as it parodied the mannerisms of the 'Ravikiran Mandal.' But the general pathway and the particular fashion of the present-day poets were set by B.R. Tambe (1874-1941) whose lyrics were brought to vast audiences by various singers. B.B. Borkar, the best disciple of Tambe, brought an individual rapture by his sensual imagery and a fine sensitivity to the Nature's beauty in poetry. Ananta Kanekar's 'Chandara' and 'Itar Kavita' (1933), Kavi Anil's 'Phulwat' (1982) 'Bhagnamurti' (1940) and 'Pertevha' (1947) are some of the best poems of this period.

The impact of the 1942 movement was quickly seen on literature; and at the same time, Kusumagraja's literary talents began to be seen from his 'Vishaka' (1942). Now the new poetry of today (after 1945) seeks to explore human life in all varieties. It attempts to awaken the reader and draws him out to enjoy the poets' individual experiences. The contents of the new poetry are individual and personal, its imagery is precise, and its language prefers the mode of direct speech to the affectations of poetic diction.

'Kapi Kavita' of B.S. Mardhekar showed the total impact of today's poetry for the first time (1947). Mardhekar (1907-1956) was the pioneer of the new poetry. There is no exaggeration in saying that Mardhekar set the fashion for the new poets like P.S. Rege, Vina Karandikar, Vasant Bapat, Mangesh Padgaonkar and Shanta Shelke.

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The Marathi stage, born in 1843, soon grew out of its infancy. Vishnudas Bhave was the pioneer of Marathi drama. B.P. Kirloskar's (1843-1885), 'Saubhadra' (1882) became popular on the strength of its music. G.B. Deval (1854-1916) — the disciple of Anna Kirloskar — followed his own path and brought his 'Sharada' to the stage. This play is still admired for its realism in characterisation and dialogue; K.P. Khadilkar (1882-1948) set a firm tradition. Khadilkar's 'Keechak Vadha' (1910) became famous for the political allegory, with Tilak and Lord Curzon as 'Bheema' and 'Keechaka' respectively, and invited proscription. His historical plays have some similarity with those of Shakespeare.

S.K. Kolhatkar (1871-1934) tried to work out some satirical comedies through romantic tangles. His purpose of social reform, was, to some extent, served by his humorous sketches. R.G. Gadkari (1885-1919) won greater success with a better combination of romance and humour, characterisation and his prose style. His 'Ekach Pyala' and 'Punya Prabhava' are gems of the Marathi stage.

N.C. Kelkar (1872-1947) was a writer of more modest talents in drama. Vasudeo Shastri Khare has done well on his historical themes. These were the eminent dramatists of the first phase of Modern Marathi stage.

This past glory and greatness sustained the Marathi theatre for the next thirty years. During this period, Mama Varerkar tried some experiments in drama technique and also highlighted many social problems. He wrote more than 40 plays including 'Apoorva Bangal' (1953) and 'Bhoomikanya Seeta' (1955) which are very realistic. It was Mama Varerkar (1883-1965) who brougt realism for the first time in Marathi Drama and for that Marathi stage is grateful to him. P. K. Atre produced some semi-modern plays which were commercially successful. Atre showed his rare qua-

N. C. Kelkar

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lities of humour, characterisation and style in his melodrama also. Meanwhile, M.C. Rangnekar's 'Natyaniketan' came out with the modest aim of providing entertainment, and his purpose was served with his elegant comedies. P.L. Deshpande's 'Amaldar' needs special mention as the greatest success of today's stage, and at the end, we must say that Vasant Kanetkar and Vidyadhar Gokhale have done their best to serve the Marathi stage. Marathi drama is, no doubt, very rich in quality as well as quantity.

With the publication of the first Novel — 'Madhali Sthiti' — of Hari Narayan Apte (1864-1919) in 1885, the modern Marathi novel was introduced. Really speaking, Marathi novel achieved a sudden maturity in Apte's novels. Apte advocated social reforms in his social novels like 'Madhali Sthiti' (1885) and 'Pan Lakshyat Khon Gheto? (1800-93).

As an artist Apte was uneven, repetitious and tedious. But the unique success he achieved was due to his deeper sense of the unity of conception and a firm idea of character. Natha Madhav, C. V. Vaidya, V. V. Paranjpe enriched the Marathi novel; but above all, Prof. V.M. Joshi lifted the Marathi novel to a high level and opened up a new field for it by his 'Ragini' (1915) and five more novels.

'Suchilecha Deo' (1930) the best of his novels is a deep study of the evolution of an educated woman's intellectual outlook. His 'Indu Kale and Sarla Bhole' (1935) depicts the conflict between Art and Morality. But with the decline of the professional theatre the novel stepped in as the principal mode of entertainment for the middle class in Maharashtra in about 1940. Marathi novel achieved a wide variety and a noble purposefulness. Dr. S.V. Ketkar was a social reformer and he used the novel to deal with social problems. From Prof. V.M. Joshi to Dr. Ketkar, the novel suddenly rose to a high status.

The twin celebrities of the years after 1925 are Prof. N.S. Phadke and V.S. Khandekar, as novelists first and essayists and short-story writers afterwards. Prof. Phadke vehemently advocated the creed of 'Art for Art's sake' and Khandekar preached his dogma of 'Art for life's sake.' Phadke provided the clever variations of 'simplified love' for the upper middle class; but he is very famous for his dainty style. P.Y. Deshpande, Vishram Bedekar, Vibhavari Shirukar, Malatibai Bedekar, Malatibai Dandekar, Muktabai Dixit, Kamalabai Tilak, Kusumavati Deshpande, R.V. Dighe

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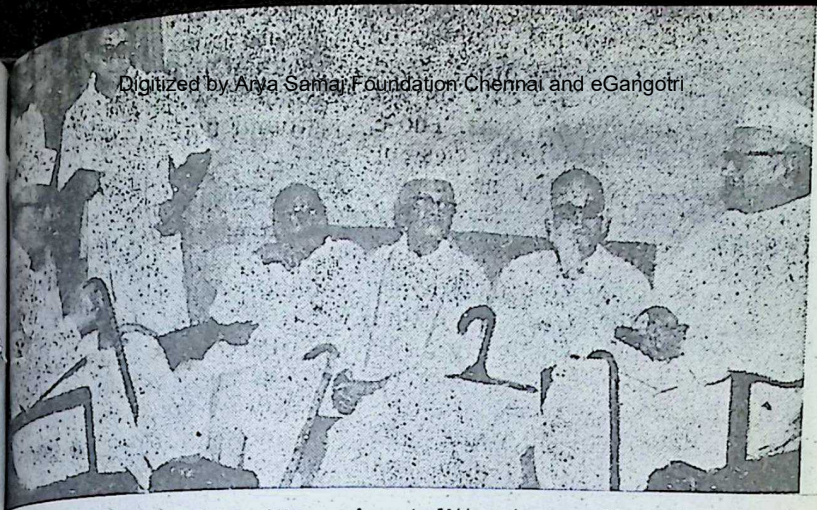

Kulapati Munshi with eminent litterateurs. Next to him sitting (L to R) Bendre, Kannada poet, Mama Warerkar, V. S. Khandekar and Khadilkar

and Sane Guruji are the prominent novelists who have enriched and enhanced the Marathi novel in the last generation.

The brightest of the present day Marathi novelists are S.N. Pendse, V. V. Shirwadkar, G.N. Dandekar, Ranjit Desai.

The short story and essay, as distinct forms, came into existence during this period. H.N. Apte, S.K. Kolhatkar, V.S. Gurjar developed this form very rapidly. From the view-point of the unity of structure and psyhological analysis, Diwakar Krishna stands first as a story-writer of the modern age. With Khandekar and Phadke, adding their individual excellences to it, the form of short story settled down in about 1940. Y.G. Joshi brought reality and became popular as a story writer particularly on account of his sentimentalism and creation of home-atmosphere. Side by side V.V. Bokil, Anant Kanekar, C.V. Joshi, S.M. Mate, and P.K. Atre brought the form to a high level. But Gangadhar Gadgil, the boldest experimenter in this form, elevated this story form by his ever-green imagery. Arvind Gokhale, P.B. Bhave, Venkatest Madgulkar, Mahadeo-shastri Joshi, D.B. Mokashi, D.M. Mirasdar, N.G. Gore and Vasundhara Patwardhan are the foremost short-story writers of today in Marathi. S.M. Mate, Anant Kanekar, Dr. Iravati Karve, N.S. Phadke, Durga Bhagawat, Kusumawati Deshpande are the well-known essayists in Marathi. At the same time, R. R. Joshi's travel sketches, P. L. Deshpande's

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P. L. Deshpande

satirical sketches need special mention. Critics like Kusumawati Deshpande, W.I. Kulkarni, D.K. Bedekar, S.K. Ksheersagar have done a lot to direct the producers of the present-day Marathi literature.

The period from 1873 to 1945 was the period of modern Marathi prose literature. Vishnushastri Chiplunkar (1850-1882) was the pioneer in this field. He was the Sivaji of Marathi language, in its true sense. He achieved enormous reputation by his emotional and rhetorical prose style. He was followed by Tilak and Agarkar. The controversy over the question of the relative urgency of social and political reforms between Tilak and Agarkar awakened the conscience of the ever-increasing Marathi readership. Tilak was the master of Marathi prose style. His prose was dignified by his great learning which is seen in his world-famous 'Geetarahasya.'

At the same time, S.M. Paranjape (1864-1929) wrote his essays in 'Kala' (Newspaper) with his oratorical and ironical prowess. N.C. Kelkar, was an accomplished and a versatile journalist.

There was hardly a prose form, which he did not successfully handle. A.B. Kolhatkar, Ramabai Ranade, L.R. Pangarkar. S.M. Mate, Kaka Kalelkar, D.V. Potdar, V.D. Savarkar, S.D. Javdekar, Vinoba Bhave, K.P. Kulkarni, N.R. Phatak, S.D. Pendse V.B. Kolte, P.C. Sahasrabuddhe, S.G. Tulpule and Dr. Karandikar have contributed enormously to the 'Prose of Argument' in Marathi.

□□□

Tagore's internationalism was intrinsically an affair of spiritual urges, and Jawaharlal's is mainly one of historical necessity.

D P. Mukherji

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Buddha Jayanti was observed on May 4, 1985.

A PILGRIMAGE TO BODH GAYA

M. G. SHASHI BHOOSHAN &
BINDU SHASHI BHOOSHAN

A FADED unattractive sign-board pointed the way: "To Buddha Gaya." The summer road was patterned with the drowsy shadows of the spreading neem and banyan. A few vehicles bulging out like over-stuffed pillows, trundled past, occasionally breaking the hazy stillness.

The three-wheeler in which we travelled, soon left behind the bare wheat and ragi fields which now lay parched and gasping beneath the scorching summer sun. River Phalgu was nothing but a dried up sandbed.

As we neared Gaya and glimpsed the quivering leaves of the pipals it didn't seem unnatural at all when we were overwhelmed by thoughts of the One who had risen Enlightened from beneath the shade of one such tree some 2500 years ago.

The story of how the young Sakya prince of Kapilavastu became the Buddha has been told and re-told countless times.

According to tradition, Siddhartha or Gautama had been brought up in luxury sheltered from all unpleasant sights during his early life. However, dogged by the misery and pain in the world he decided to leave his palace, throne and family and set out on a quest after spiritual truth.

Buddha's travels brought him to Uruvela in Magadha where he stayed for many years.

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(Uruvela is the present Buddha Gaya). The Jataka tales narrate how Siddhartha came to adopt the 'middle way.' In Uruvela, Gautama went into rigorous penance. Thirty-nine days later, awakening from the *tapas*, he realised that starvation was not going to bring him any nearer to his unending quest. The body required food to keep its mental processes alert. After breaking his fast, Gautama went into deep meditation beneath a pipal tree. It was a Pournami or full moon day in the month of Vaisakha.

At last, Gautama achieved supreme enlightenment when he realised the cause of suffering and the way to overcome it. He had now become fully the 'Awakened One' or the Buddha. Gautama was only 35 then.

The Buddha preached his first sermon at Sarnath near Benares and it became the foundation of Buddhist teachings. All suffering is caused by human craving for permanence and self-identity. The method of achieving salvation from suffering was through the Eight-fold path or eight principles of behaviour leading from right belief through right speech and action up to right contemplation. His teachings are to be found in the classical Buddhist scriptures or the Pali Canon. From the time of his first sermon, Buddha began to attract disciples. They formed the Sangha, the monastic order, which became the central feature of Buddhism.

The Buddha attained Parinirvana at the age of 80. It was again another full moon day in the month of Vaisakha.

Gaya is a small town with a population of 10,000. The town is cleaner than most other North Indian towns. Summer was at its hottest and the sun's rays were like needle points on our backs. We walked towards the Maha Bodhi temple, the focal point of life in the town. The chants of the Buddhist mantras wafted over to us. "Buddham Saranam Gachchami, Dharmam Saranam Gachchami, Sangham Saranam Gachchami.... (I take refuge in the Buddha; I take refuge in the Dharma; I take refuge in the Sangha). This is the refuge formula recited by Buddhists all over the world.

The Bo tree venerated by nearly 250 million of the world's population, is to the west of the Bodhi temple. Seated around the tree were a group of shaven Buddhist monks who were chanting the refuge formula. "Buddham Saranam Gachchami ...."

The majority of Buddhist monks today are Tibetan expatriates. The Buddha is imitated more than being worshipped. So it is not unusual for a Buddhist follower to adopt the monastic

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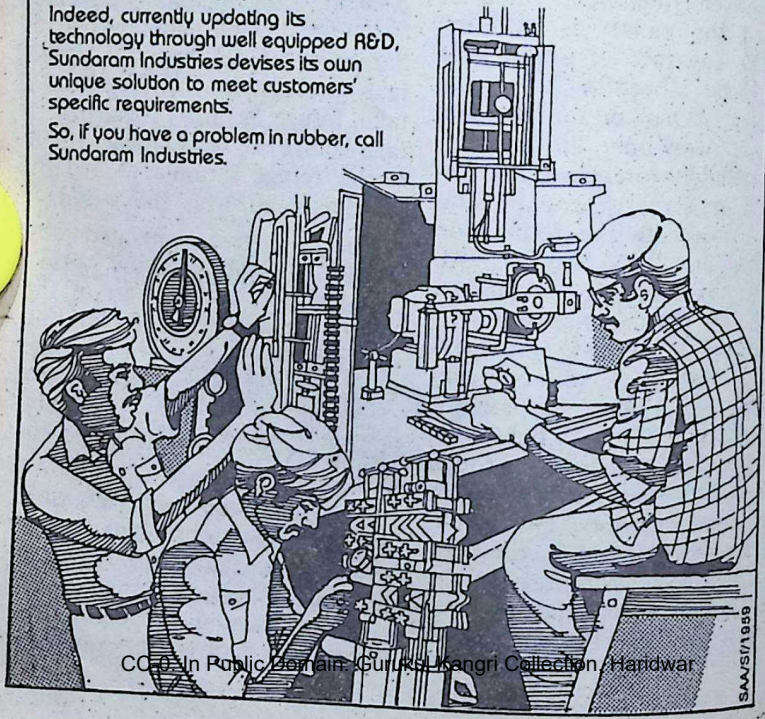

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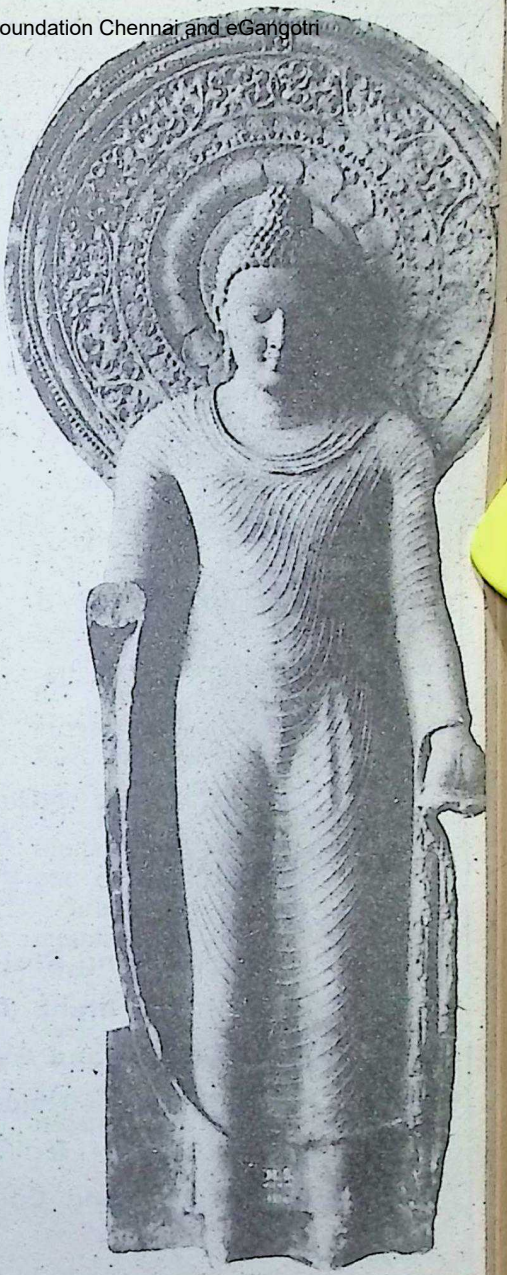
way of life for a brief period for spiritual solace. It is said that many foreign dignitaries (from U Nu to U Thant) sojourned at Gaya as Buddhist monks.

A Buddhist pilgrim's itinerary in India does not begin and end with Gaya alone. There are so many places — Sanchi, Kaushambi, Lumbini, Nalanda, Kusinagara, Sarnath, Rajghir, Shravasti, Vaishali, the Ajanta Ellora caves — connected in one way or the other with the Buddha's life and teachings. Even if one is unable to visit all these places, one should not miss Lumbini (the Buddha's birth place), Sarnath (the place of the first sermon) and Kusinagara (where the Buddha attained Nirvana).

The eyes of the Tibetan monks are impassive. It is nearly three decades since they left their native soil along with the Dalai Lama who had been their spiritual leader as well as Head of State.

One of the most interesting developments in the history of Buddhism is its advance into Tibet. Before Buddhism took root in the 7th century, the religion of Tibet was Bon, a form of spirit worship inculcating magical practices. Not until the eleventh century did Buddhism come to be fully established in Tibet. It had absorbed several features of the native religion. There were two main sects — the Red hats and the newer



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Yellow hats, after the Jacadgar of their respecitve followers. The Dalai Lama heads the Yellow Hat sect which arose in the 14th century.

The present Maha Bodhi temple is built on the ruins of the old one. One of the distinctive features of the Temple is its pagoda. The gilded statue of the Buddha is larger than life-size. In front of the statue is a Shiva Linga, presumed to have been installed by Adi Sankaracharya. The Linga is worshipped according to Hindu rites by a Hindu priest.

The Buddha is also worshipped alternately by a priest and a monk — the priest presuming the Buddha to be the ninth incarnation of Vishnu and the monk regarding him as the only Enlightened One. Though prayers did not play an important role in Buddhism, the later developments in the religion came to include the practice of praying for guidance on the path to salvation.

Buddhist influence in India reached its peak in the third century B.C. when Emperor Asoka became a Buddhist. Despite repeated vandalism, the progenies of the ancient Pipal tree have managed to survive the centuries. The present tree is probably the fifth or the sixth generation off-shoot of the original tree.

We spent a few hours under the tree and in the Dharmasala run by the Maha Bodhi Society. Most of the people were Buddhist monks who kept turning their finger beads showing a marked disinclination for communication. There were also a sprinkling of Westerners among the group. Casual tourists usually never stay over a day. For accommodation, besides a Nehru Youth Hostel there are a few dharmasalas run by the Birlas and Tibetan monks and a hotel run by the ITDC.

The Buddhist religion today flourishes in Sri Lanka, the Himalayan states, much of South East Asia, Korea and Japan. In countries such as Burma and Sri Lanka, Buddhist festivals, monasteries and pagodas are a part of common life.

Situated very near the Bodhi temple are temples constructed after the Burmese, Japanese, Tibetan and Thailand models. And what these temples share in common are the pagodas and the gateways representing the gateway of Sanchi.

Don't fight your faults; fill yourself with something else; then they will drop off, not being nourished.

—Swami Vivekananda

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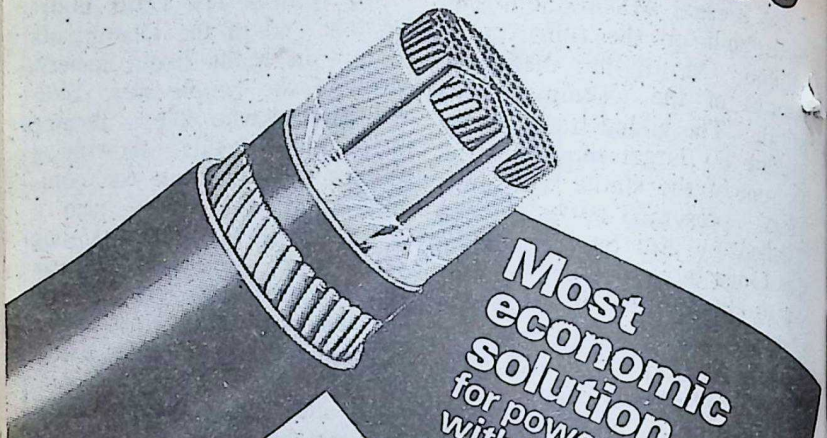

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Here & There

V. S. R. K.

"Do Not Forget Them"

B.J. May 1-15 carried on its prayer page a few lines of Swatantrya Veer Vinayak Damodar Savarkar's popular song invoking the Goddess of Freedom. Few patriots of India who combined in themselves such extraordinary gifts of the intellect and imagination, as Veer Savarkar did,* had had to undergo so much suffering as it fell to his lot. Here was a young man of 23 going to England in 1906 to qualify himself for the Bar, turning a revolutionary, being chased from country to country and finally being caught and sentenced to 50 years of rigorous imprisonment. Men like Savarkar with an intense devotion to the ideal of freedom of their motherland from alien rule sacrificed everything that is held precious in one's life.

What manner of man was he and whence did he derive the inspiration to fight for an ideal? Savarkar's sensitive nature, his study of history and a certain attitude to life and work shaped by his religion could be mentioned. But that could only be a partial explanation. For, everything a man does cannot be explained fully as there is an 'unknown' element in his mental and psychological make-up which remains very much elusive. Simply stated, some are just born to serve others and among the thousands of them that an India subject to foreign rule threw up, Savarkar was like a star that dwelt apart.

* Veer Savarkar was born on May 28, 1883.

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It is not as if there are no clues to the personality of Veer Savarkar; they lie scattered, like nuggets of gold on a river-bed, in his numerous works, the most important of which, from a biographical point of view, is 'My Transportation For Life.'** This book of over 500 pages, now in its second edition, recounts Savarkar's incarceration in the Andamans during 1911 to 1921.

The book itself has had a 'tortuous history' reflecting partly the tragedy that ran like a dark thread through the life of Savarkar. Savarkar wrote this book first in Marathi, with great reluctance and under great pressure from friends and admirers. He wrote it, along with some of his other books, while he was interned in Ratnagiri from January, 1924. The first part of the book, ending with the account of his life in the Andamans till 1914, was serialised in Tilak's 'Kesari' during 1925-26. The rest was published in 'Shraddhanand' during January-May, 1927.

The first edition, though released without much publicity, was sold out by 1930. While efforts were being made to bring out a second Marathi edition, a Gujarati edition that appeared caught the attention of the Government and was proscribed in April, 1934. The ban continued till May, 1946 and the second 'lawful' edition appeared only in 1947. The reasons for the ban on the Gujarati edition are not easily duducible from a reading of the second English edition now published. The first English edition (the translation into English was done by Principal V.N. Naik of Narayan Topiwala College, Mulund, Bombay) appeared in 1949. Shri S.T. Godbole, in his Preface, tells us that the Sahitya Akademi had a proposal to bring out the book in 14 Indian languages but did not pursue it.

Late in 1910 Savarkar was brought to the Dongri jail in Bombay from Yerawada to face three trials, connected with his revolutionary activities in England and attempt to escape from 'S.S. Morea' at Marsseiles. Though he had mentally prepared himself for a sentence of transportation for life, he still clung to the hope that the International Court of Justice at the Hague would hold as invalid the French action in handing him over to the British. First came the news in December, 1910, of the first sentence of transportation for life and then in January, 1911, the second sentence of transportation for life for his (supposed) involvement in the

** 'My Transportation For Life,' by Veer Savarkar, Veer Savarkar Prakashan Swatantrya Sadan, Raut Road. 71, Shivaji Park, Bombay-400 028, Price Rs. 60. Pages 572.

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murder of the District Collector of Nasik, A.M.T. Jackson on December 21, 1909 at a theatre. As the sentences were to run *consecutively*, Savarkar, aged 28, (with a wife aged 19) was required to spend the next 50 years of his life (till 1960) in jail! The terrible blow had fallen but Savarkar's spirit was not broken. Reciting 'Yoga Sutra' and resolving to write an epic on Guru Gobind Singh, Savarkar told himself: "Fifty years of prison life, alone and in a solitary cell! To pass my life, to count the hours of the day as they sounded and rolled on into months and years till they completed the long, inevitable, unredeemed dark period of fifty years! What a hell on earth? Yet I had to live it. Well then, let me plan to live it."

Savarkar, who was taken to the Andamans in July, 1911, 'lived it' during the next 10 years. And what a change he brought about in the lives of his co-prisoners — politicals and criminals — during those 10 years! He taught them to read and write, made them acquire knowledge of the world and infused in them the spirit of Swaraj, suffering all the time the most inhuman conditions of living and fighting the tyranny of the Irish-born 'Barrie Baba' (a jailor who looked upon political prisoners as more dangerous than the criminals), the discriminatory practices of the Pathan warders and the resistance to change of his own co-prisoners. What more cruelty could there be than to be made a mute witness to the sickness and suffering of one's own elder brother and one's co-workers in revolutionary activity being flogged till bits of flesh fell on the ground?

Much of the narrative is concerned with all these, which, no doubt, are deeply moving. But what comes out in bold relief are the leadership qualities of Savarkar which helped transform the lives of people. The intellectual in Savarkar was seen at its best when he took a hand in organising a library — it could serve as a model for anyone who wants to acquire a modicum of world knowledge. He initiated the 'Shuddhi' and the 'Sanghatan' movements to get back to the fold the Hindu converts. Thanks to popular agitation and the efforts of men like Shri K.V. Rangaswami Iyengar, the doyen of Indian historians, deliverance from the Andamans came to Savarkar in 1921. It took another 16 years for him to get released from internment but Savarkar the fiery patriot never wavered in his faith and devotion to the Goddess of Freedom. In the concluding passage of his book, he says:

"Dear Reader, I lay down my pen and take leave of you. My

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broken pen I cannot put aside, however, without telling you never to forget those who stuck to their task, disheartening and trying though it was; who embraced it to the last; who were nearly burnt up in that fiery ordeal; and who came out of it because nothing could burn them up completely in it! Dear Reader, I say it to you as my last word, do not forget them. For sooner or later memory of them will serve you and be your salvation; nothing else will avail!"

Men like Veer Savarkar helped to steer the ship of Freedom safe to the port. During the 'fearful trip' we had many captains who died on the deck. Let not our remembrance of them be drowned in the clangour of the bells ashore.

The Story of Dr. Kotnis

A visitor to India from China in April was Kuo Ching Lan, the widow of Dr. Dwarkanath Shantaram Kotnis, the legendary doctor of medicine who, in an all-too-brief period of four years, made history. Whatever be the vicissitudes in the relations between the two great countries of India and China, neither of them can afford to forget Dr. Kotnis. The doctor, a young man of 28, full of promise, left his parents in September, 1938 as a member of a five-man medical mission to provide relief to the sick and wounded in the Japan-China War. The Japanese had launched a fierce war in 1935 with designs to take over the whole of China — it had been harbouring aggressive designs since 1910 and had been grabbing Chinese territory bit by bit. When the war was at its height, in 1938 the Congress sent a medical team consisting of Dr. M. Atal, Dr. M.R. Cholkar, Dr. D. Mukherjee, Dr. B.K. Basu and Dr. D.S. Kotnis. Dr. Kotnis was the only one to remain in China even after the end of the war and join the Red Army under General Zhu Deh.

Dr. Kotnis served the Chinese on the battle-field with such distinction that he was made the President and Director of the

Kuo Ching Lan

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Norman Bethune* International Peace Hospital and Medical School at Beshao by Mao Zedong. He was hailed 'Son of China' when he married Kuo Ching Lan on November 21, 1941. A son was born to them in 1942 and was named In-Hua, India-China. Dr. Kotnis was not destined to live long. Subject to frequent epileptic fits he became sick and passed away on December 9, 1942.

Dr. Kotnis's life and work has been immortalised by V. Shantaram through his film 'Dr. Kotnis Ki Amar Kahani.' The well-known writer and film-producer, K.A. Abbas, has written a gripping book, 'And One Did Not Come Back.' The enterprising publishers, India Book House, have brought out a well-designed booklet in the Amar Chitra Katha' series (No. 304) with one of the surviving members of the medical team, Dr. Basu, contributing a brief note.

According to Kuo Ching Lan, the Chinese cherish the memory of Dr. Kotnis and have produced films and books on his life. There is a memorial hall at the village of Geogong where he died.

It is said of the English poet Byron that he died while "engaged in the glorious attempt to restore Greece to her ancient freedom and renown."** Byron was 36 when he died in 1824 and Dr. Kotnis was 32. What was said of Byron with reference to Greece could well be said of Dr. Kotnis with reference to China.

Progress Through Industry?

With the Bhopal gas tragedy of December 2, 1984 still fresh in our minds, the I.L.O. has come out with a report that every three minutes somewhere in the world a worker dies of an occupational injury or illness. At least four workers are reported to be hurt every second. With such a high rate of mortality in the industrial world, we dare not laugh at the Luddites of the early nineteenth century England who broke all new machinery. Far more staggering in its death-dealing potential than the mechanical and electrical engineering industries, is the chemical industry. About a thousand chemicals are formulated every year and we are told that the capacity of the most developed countries to test chemical toxicity of these substances has been strained to the limit. According to the I.L.O. estimate, it would take 80 years to assess the toxic properties of about 40,000 new chemical substances. Industrial pollution has

* Norman Bethune was a Canadian who helped the Chinese and while serving, died.

** Greece regained its freedom from Turkey in 1829.

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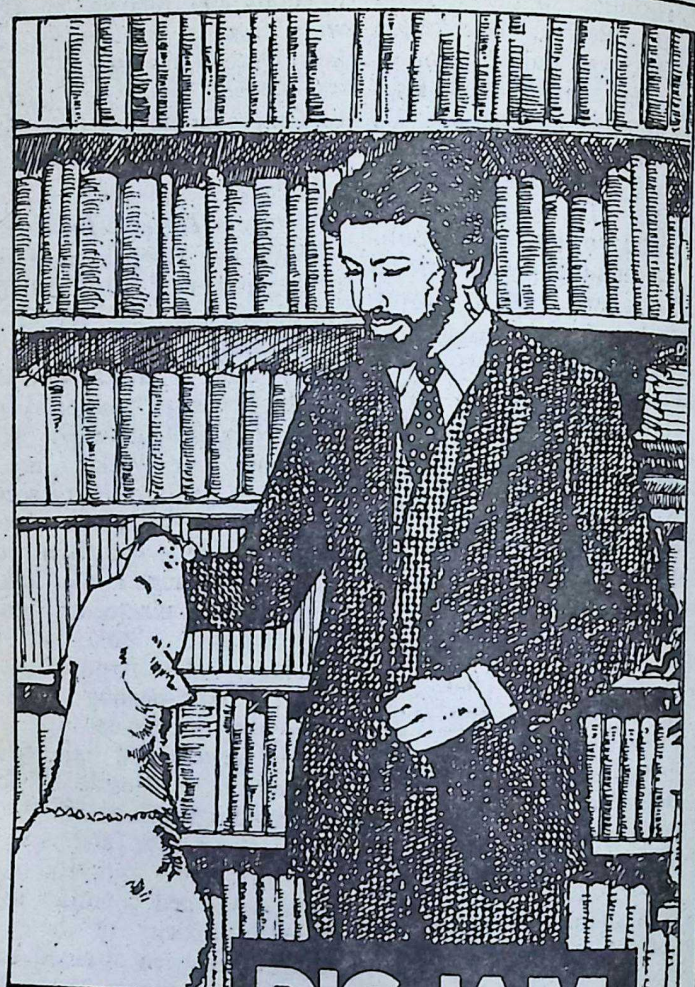

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assumed alarming proportions even in Indian cities.

Where do we go from here? Should there not be a curb on industrial growth? Should we not develop fool-proof tests that would help prevent major disasters like the 'Bhoposhima?' The former is out of the question and the latter appears to be almost impossible. Arthur Osborne ('The Question of Progress') sets the problem in the wider context of the belief that 'science and initiative will constantly make life better and better'. In other words, we pursue the cult of 'unguided progress' and tend to equate it with industrial progress or, more precisely, look upon industrial development as an instrument of progress. Is this true? There you have something to ponder.

Daughters of Sanskrit

Our languages are fine languages. They are old languages. Most of them, certainly the big languages — Bengali, Gujarati, Marathi and the southern languages like Tamil. Telugu, Kannada and Malayalam — are great languages from any point of view. They have produced great books which are rooted in the minds of the people. There is no doubt about that. So far as Tamil is concerned, if I may say so, it is as old as Sanskrit, and all our languages, northern languages, apart from the four southern languages, are daughters of Sanskrit and have grown out of Sanskrit.

—Pandit Nehru

Somehow it seems to me that the modern world is getting completely out of tune with what I might call the life of the mind — I am leaving out the life of the spirit at the moment. Yet, the modern world is entirely the outcome of the life of the mind. After all, it is the human mind that has produced everything that we see around us and feel around us.

★ ★ ★

One of our principal failings has been, and is, a great tendency to disrupt, a great tendency to forget the basic unity of India, and to get excited about secondary matters. Now, secondary matters are secondary matters, and the moment you make them primary matters, you lose your sense of perspective and proportion and you are lost.

—Pandit Nehru

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While all those who had been performing austerities
since a long time,
with bodies reduced to bony forms
and their minds concentrated
on the spot midway between their brows,
stood disappointed,
Oh Lord of beautiful Vaathavoor,
you first became the embodiment of love,
then the embodiment of charity
and, after that, you became
the embodiment of bliss.

—"PATHWAY TO GOD"
Trod By Saint Ramalingar.

—G. Vanmikanathan

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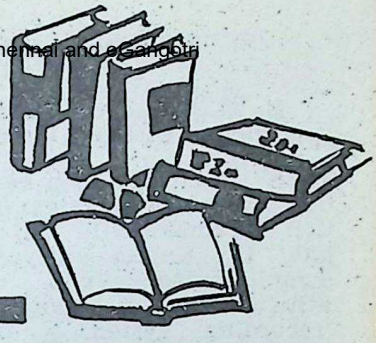
The World of Books



Ruminations of a Hindu

By Nandan Padukone, published by Bharatiya Vidya Bhavan, Bombay. First edition 1984, pp. 60. Price: Rs. 20.

AN engineer stumbles on the Bhagavad Gita and other texts and sets out, transformed, in search of peace of mind. In these pages he has discussed the location of his goal, the nature of the Journey and the hurdles on the way. He is seen particularly influenced by the Spanda theory (the pulsating life principle) of the Yoga Vasishta.

In 13 chapters and in a conversational language the author has covered a wide range of topics allied to one's mental evolution into a state beyond the senses. He has not cited any texts but is asking himself to find answer. He has explained how every human activity is related to what he calls the life-energy stream — mind-space equation — and is sympathetic towards men of genius who become depraved by reason of the excess energy flowing through undesirable channels. In other words the behavioural pattern of all men is controlled by the elevating, activating and inertia traits in them (Satva, Rajas and Tamas). A large section of humanity falls into the last group. The author has acknowledged that it is the elevating traits in him that have ultimately triumphed leading him gently away from the environment of pressures and competition. He concludes that evolution means progress in a greater control over the animal compulsions of hunger, sex, sleep and fear and education should lead to this evolution. Real knowledge and correct action are those that lead to peace of mind. In the end the author feels that he has won the goal — to be at peace within himself. (Has not Tyagaraja sung, Shantamu leka Soukhyamu ledu — No happiness without peace of mind?)

The book provides food for thought and is highly readable. A logical discussion, instead of a conversational, one would have made it more serious and saved some space. The text is interspersed by numerous dotted lines which, it is said, are intended to make the reader pause and think. The text by itself should do this.

—V. K. Moothathu

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Mudras in Kathakali

By G. Venu, Natana Kairali Chakyar Madhom, Irinjalakuda, Trichur District, Kerala-680 121. Pages 125, Price: Rs. 80.

THIS is an English version of the writer's Malayalam publication "Kathakaliyile Kai Mudrakal." Dr. Kapila Vatsyayan has complimented Venu on his achievement in evolving this 'recording system' — notations for mudras — which is totally new to dance in this country. For those who have already mastered the mudra vocabulary through an oral/aural method of learning, a new visual method is not necessary. Those at the student level, however, may benefit by this scientific method of notation, which would not only serve as an extra memory aid, but also lend itself to a transfer of information that is less time-consuming than the traditional oral-aural method. This notation is indeed useful to others who practise the dance less and yet desire to study its nuances in depth.

Kathakali has developed a most sophisticated gestural vocabulary and exploited it to the maximum. Venu has given 373 mudras in notation drawings, which can be treated as basics. An intelligent dancer can develop further on these.

One of the commendable features of this system is its applicability to all styles of Indian dance. This will help comparative studies of the different styles.

Venu's introduction gives an insight into Kathakali. The book should be a valuable handbook to artists and laymen alike.

—V. P. Dhananjayan

TAJ AND OTHER POEMS

Rajnee Krishnan Kutty. Poets Press, Madras-42. (Price not mentioned).

TAMIL VEDAS: Book II

Translated from Perialwar. Poets Press, Madras-42, Price: Rs. 5.

POETRY AND CULTURE

By G. C. V. Ramana Rao. Victory Press, Nellore, Price: 6.

IT is sad that there seems to be more poets writing in English than readers of poetry in Indo-Anglia today. The other day a well-known poet, a winner of awards and critical acclaim, wrote to me that he wished to give up writing poetry as nobody seemed to be bothered any more about this activity. Publishing, publicising and pushing up book sales had become a great luxury.

Fortunately, such defeatism is always short-lived. As for the enthusiasm of the beginners, the sky is the limit! It is as well for, though a good deal of chaff is squeezed through the presses, an occasional good poet walks across our vision. And then one feels that it has been worth waiting.

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There are several good lines in Mrs. Kutty's volumes. She enjoys playing with words. This helps her in achieving an emotive rhythm of her own:

"I lived; I died; and now
I have
Returned again to this land of love
By half-remembered ways and half-forgotten words
By the compelling call of the gently lapping waves".

The spirit seeking to triumph over sensuality is the subject of several poems in the collection: 'Voice of Spirit', 'Story of P/S in' and 'Today Again'. 'Human Spirit' presents a sustained image that leaves echoes in our consciousness.

Krishna Srinivas' ambitious project, **Tamil Vedas** leaves me rather depressed. He has chosen a wonderful subject for rendering into English. Apparently he has the resources to publish the translations as well-printed booklets. The regularity of their appearance is enviable. But he is a man in a hurry who has not time to turn out faithful and readable translations. Translating the Alwars calls for meditative silences and complete absorption in the work. The original verses contain rare similes and metaphore and we just cannot afford to miss them as they are integral to the core of the Alwar canon.

For instance, 'Krishna, Her Refuge' has almost nothing of the original descriptions or dramatic progression. Decad after decad, we are confronted by such disappointment. The sublime richness of the 5th Tirumozhi of the Third Decad evaporates in phrases like "the gypsy's eyes" (fancy translating a gopi as a gypsy!) and "mercied deed". Apparently the next target is Goda Devi.

Reviewed by
Dr. Prema Nandakumar

Sincerity marks G. C. V. Ramana Rao's **Poetry and Culture.** However, the English language is a weak point and hence the chapters, 'Poet' and 'Culture' fail to convey the author's ideas. Evidently he means 'poetic' when writing 'poetry'. What sounds eloquent in Telugu falls flat because of a certain excess.

"She (poetry) mobilises and nobilises, churns and chastens, softens and sweetens the humours".

However, Ramana Rao has studied Telugu literature widely and deeply as in indicated by the meaningful comparison of Srinatha, Nannayya and Tenali Ramakrishna in the chapter, 'Poet of Poets'.

TAMIL

Bhagavan Mahavirarin Ponmozhikal

Compiled by Sri Srivasachariar published by A. M. Jain College, Institute of Management, Madras-61, pages 132, Price Rs. 5/-.

THE book under review is the second publication under the Research Assistance Programme, the object of which is to promote and encourage research and creative writing among teachers.

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Seven hundred and eleven golden sayings are classified under 67 distinct heads. The sayings have been selected from 18 different reference books.

The word Mahavira means, a 'Hero of Heroes'. A warrior of the Jnati-Kshatriya clan Mahavira was the son of King Siddartha and Queen Trisala. He is considered as the last (twenty-fourth) Tirthankaras as per Jain tradition. "Nigantha Nataputta" was the name by which Mahavira was known to his followers and contemporaries. Outwardly unclad and inwardly unfettered he was Nigantha. He was Nataputta because he was a scion of the Nata Clan of Kshatriyas.

Reviewed by
Smt. Saraswathi Sethuram n

He was named Vardhamana by his parents who were pious, chaste and virtuous. The Acaranga sutra gives a soul-stirring account of Mahavira's Sadhana. It is remarkable that this account is corroborated in full by Kalpa Sutra too. He seems to have exercised every nerve of his being, every pulsation of his thoughts and feelings in his marathon-striving after perfection. No words can picture to us the amplitude of his almost super human sadhana. Asceticism marked him for her own! On the northern bank of the river Rijupalika, adjoining the field of a householder. Samaga, Mahavira attained Nirvana in the course of a two-day discourse on the doctrine of Karma. If 527 BC is accepted as the date of Mahavira's Jinahood, 570 B.C. would be the year in which he descended into the world and 498 B.C. the year of his Nirvana. Exhaustion of the force of past deeds, non-accumulation of new acts, are the twin ways for the stoppage of the future cause of rebirth, and for the destruction of the effect of Karmas. Integral perfection of man was what Mahavira devoutly wished. Supernormal vision is no monopoly of any order, caste or sex. Life is a whole and so the moral rules of life too must be the same for all — the laity, the saint and the mystic. With Mahavira, Man's body is the index as well as the indicator; Index of things achieved and indicator of things to come.

Upright posture is a sign of moral rectitude and inner poise. Ethics of mere intentions therefore is not acceptable to Mahavira. Purity of Heart cannot absolve sins; way to Hell may be paved with good intentions and hence Mahavira insists on the moral worth of the acts too. With Mahavira 'non-injury' will reach its 'ne plus ultra' of perfection when it is total non-violence in thought, word and deed.

Knowing all the possible standpoints and views on a particular subject calls for understanding and sympathy. Thus when it is expected to promote understanding with due respect for the other man's point of view there can be no question of violence in thought according to the Syadvada of the Jains. Verily it is Ahimsa in thought.

Mahavira represents the spiritual genius of humanity at its peak.

The get-up of the book is good and the print very clear. A good guide for the real Seeker.

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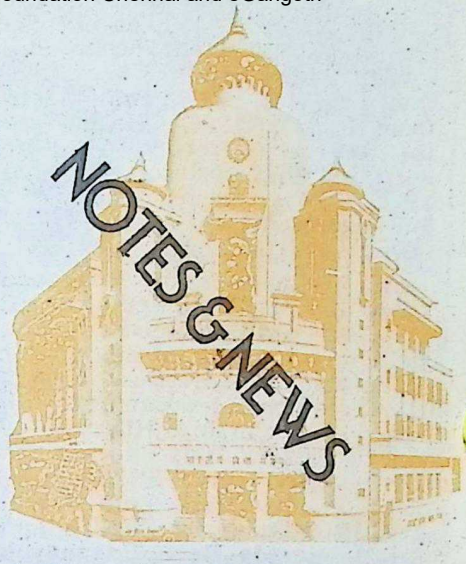

SWAMI GAMBHIRANANDA NEW PRESIDENT OF THE RAMAKRISHNA ORDER

SWAMI GAMBHIRANANDA MAHARAJ was elected President of the Ramakrishna Math and the Ramakrishna Mission at a meeting of the Board of Trustees of the Belur and the Governing Body of the Ramakrishna Mission held on Tuesday, April 9, 1985.

The 85-year-old Swamiji who becomes the eleventh President of the Order is known for his high spiritual attainments, sound scholarship and long record of social service. He succeeds Swami Vireswarananda who entered **mahasamadhi** on March 19 last.

Born in 1899, Swami Gambhirananda hails from Sadhuhati a village in the district of Sylhet (now in Bangladesh). After graduating from Scottish Church College, Calcutta, he joined the Ramakrishna Order in May 1923. A disciple of Swami Shivananda, one of the direct disciples of Sri Ramakrishna Paramahamsa and the second President of the Math and Mission, he had his sannyasa from his guru in 1928.

As Brahmachari Saumya Chaitanya, he became Secretary of the Ramakrishna Mission Vidyapith, Deoghar, in 1926 and continued there up to December 1935, with a break in 1929-31, when he served at Udbodhan.

Joining as a Member of the Working Committee of the Math and Mission in 1936 and continuing up to 1941, and again from 1944 to 1947, he rendered valuable service. He served in the intervening period as the Editor of **Prabuddha Bharata** for three years.

He was President of the Advaita Ashrama, Mayavati, for

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ten years from 1953 to 1963. Appointed as a Trustee of the Order in March 1947, he became one of the Assistant Secretaries in April that year and served in that post till 1953 and again from 1963 to 1966. He became the General Secretary that year and held that position till April 1979. He was elected one of the Vice-Presidents in April 1979.

His English version of nine major Upanishads, the **Bhagavad Gita**, and the **Brahma-Sutra**, all with Sankara's commentary, and a Bengali version of ten major Upanishads, **Stavakusumanjali**, and **Siddhanta-lesa-sangraha** reveal his scholarship. His original works include **Holy Mother Sri Sarada Devi** and **History of Ramakrishna Math and Ramakrishna Mission** in English and **Sri Ma Sarada Devi, Yuganayak Vivekananda** (in 3 volumes) and **Sri Ramakrishna Bhaktamalika** in Bengali.

He edited **The Complete Works of Swami Vivekananda** (in 8 volumes) thoroughly and provided an independent 'Index' to each of the volumes. He also compiled and edited **Apostles of Sri Ramakrishna.**

SHRI S. NARAYANASWAMY SATABHISHEKAM CELEBRATED IN MADRAS

THE Bharatiya Vidya Bhavan has envisioned a Rs. 50-lakh educational project to commemorate the Satabhishekam of Shri S. Narayanaswamy, Vice-President of the Madras Kendra, which was celebrated by the Bhavan in a big way in Madras on April 14, 1985.

Vice-President Shri R. Venkataraman (left) presenting the Tamra Patra to Shri Narayanaswamy by whose side is Smt. Narayanaswamy.

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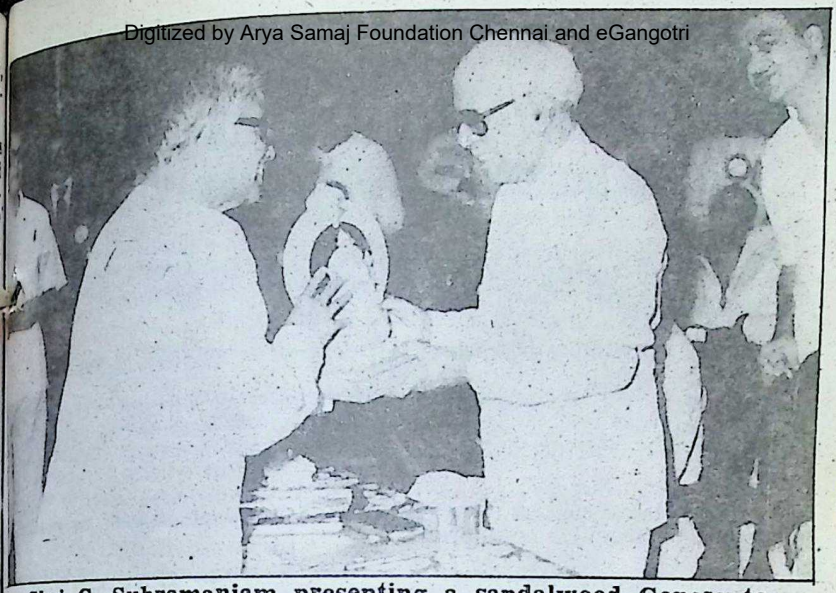

Shri C. Subramaniam presenting a sandalwood Ganesa to Shri Narayanaswamy. At extreme left is Shri T. K. Parameswaran, Registrar of Madras Kendra, and in the background (centre) is Shri S. Ramakrishnan

More than 40 public institutions joined the Bhavan in honouring Shri Narayanaswamy at a public function held at the Music Academy Hall and presided over by the Vice-President of India, Shri R. Venkataraman.

One of the highlights of the function was the presentation of a Tamra Patra and a citation to Shri Narayanaswamy on behalf of the Central Bhavan in recognition of his sustained and dedicated service to the Bhavan particularly the Madras Kendra with which he was associated since its inception.

Sharing the "Satabhishekam" honours with Shri Narayanaswamy was his wife Smt. Visalakshi Narayanaswamy.

The Vice-President paid rich tributes to Shri Narayanaswamy's attainments in the field of finance and industry and his contribution to the social and cultural life of Madras. He was one of the "wizards" who helped the growth of industry in Tamil Nadu two decades ago when capital was shy.

Describing Shri Narayanaswamy as the "pioneer in the field of stock exchange," the Vice-President said his thorough knowledge of the economy of the country had helped him contribute much towards industrialisation.

Bhavan's Vice-President Shri C. Subramaniam announced that the Bhavan would be conducting every year a seminar on the "State of the Nation" in honour of Shri Narayanaswamy.

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Recalling Shri Narayanaswamy's contribution to politics, Shri M.P. Sivagnanam, Chairman of the Legislative Council, said he had set a fine example for legislators. He was the first non-graduate to be elected to the Legislative Council from a Graduates' Constituency.

Tamil Nadu Industries Minister Shri K. Rajaram said Shri Narayanaswamy was instrumental in the development of the Madras Stock Market.

Tamil Nadu Health Minister Shri H.V. Hande referred to Shri Narayanaswamy's sunny disposition and indefatigable energy which accounted for his popularity and success.

Others who felicitated him included Shri A. Sivasailam, Shri M.A.M. Ramaswamy, Shri G.K. Sundaram, Sheriff of Madras, Shri Mohammed Abdul Ali, Shri Justice M.M. Ismail, Kulapati Balakrishna Joshi and Smt. Rukmini Devi Arundale.

The memento on behalf of the Central Bhavan was presented to Shri Narayanaswamy by the Vice-President, and the citation, by the Bhavan's Executive Secretary Shri S. Ramakrishnan who also read it out.

The gifts from Madras Kendra — a Ganesha and a Krishna carved in sandalwood — were presented by Shri C. Subramaniam to Shri and Smt. Narayanaswamy respectively.

Mementos to the couple were also presented by Shri M.V. Subba Rao, Executive Vice-Chairman of the Bhavan's Hyderabad Kendra and Shri S.R. Venkatachalam, Honorary Secretary of Bhavan's Bangalore Kendra.

Shri Narayanaswamy in a moving speech thanked the Bha- and the sister institutions for the honour done to him and said that he would continue to seek fulfilment in life by being useful to the community.

The Master of Ceremonies was Shri N.C. Krishnan, Secretary of the Satabhishekam Committee. The function concluded with a vote of thanks by Shri S. Viswanathan, also Secretary of the Satabhishekam Committee.

A seminar on the "State of the Nation" was held earlier in the day as part of the Satabhishekam celebrations and was presided over by Shri C. Subramaniam.

Dr. P.V. Indiresan, former Director of Indian Institute of Technology, Madras, spoke on the state of the nation in the area of science and technology. Dr. Malcolm Adiseshiah, speaking on the economic outlook, said the picture was none too bright despite the slight improvement in the general economic situation and food production as revealed by statistics.

Shri K.S. Ramakrishnan, Resident Editor of "The Indian Express," spoke on some of the effective steps for solving the unemployment problem.

BHAVAN'S SCHOOL PRINCIPAL FOR U. K.

SHRI M. V. PRASAD, Principal

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blic School, Baroda, and Smt.
eela Prasad have proceeded to
e U.K. on a six-week lecture
r.

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rthamptonshire Education
hority to assist in the deve-
ent of multicultural educa-
in their schools and colleges.
ri Prasad will also study the
e of computer and video in
hool education on a British
uncil programme.

A writer of repute in Telugu, Smt. Sheela Prasad will be delivering a series of lectures on Indian literature and culture, her visit being sponsored by the Indian Council for Cultural Relations. She will also study the organisation of pre-primary and primary education in Britain.

BIRLA STATUE AT PILANI

A bronze statue of the renowned industrialist-philanthropist Shri Ghanashyamdas Birla was unveiled by Swami Akhandanandaji Maharaj on March 28 at Pilani in front of the Institute of Technology and Science. The 10.5-foot statue, cast by V.P. Wagh of Bombay, has at its base the following inscription: "Let us be prepared to face new challenges, new problems, new comitments."

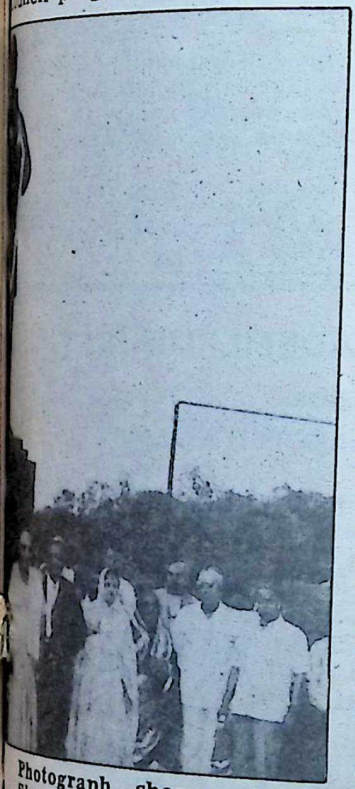
Ghanashyamdasji who was born on a Rama Navami Day passed away in London on June 11, 1983 at the age of 89.

RASU VADHYAR PASSES AWAY

SHRI NARAYANA VADHYAR, popularly known as Rasu Vadhyar, passed away at his residence in Matunga, in Bombay on Monday, May 6, 1985. He was 63.

An ardent devotee of Ayyappa, for several years he had been leading groups of devotees to Sabarimalai and came to be venerated as Guruswami.

Shri Narayana Vadhyar, who came to Bombay in the 30's



Photograph shows: (L to R) Smt. Saradadevi Birla, Shri B. K. Birla, Swami Akhandanandaji, Shri K. K. Birla, Smt. Manoramadevi Birla, Indramani Mandelia Shri D. P. Mandelia and Dr. C. R. Mitra, Director of the Birla Institute of Technology and Science, Pilani

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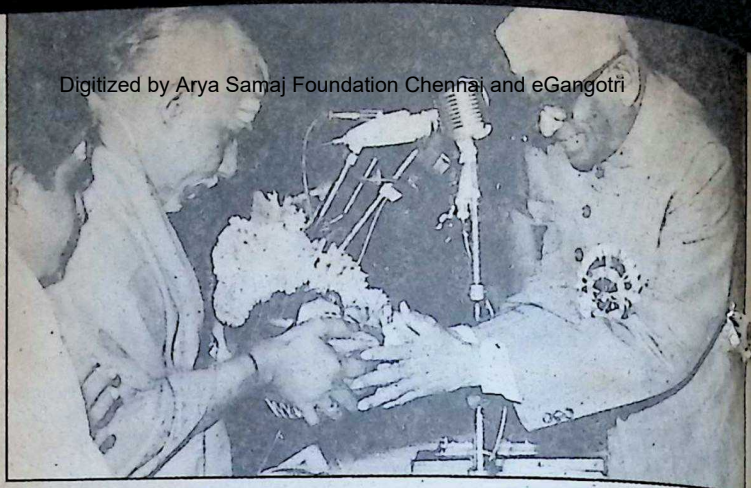

Shri Rasu Vadhyar offering Poorna Kumbham to Rashtrapati Shri Sanjiva Reddy at the Special Convocation held by the Bharatiya Vidya Bhavan on December 19, 1980 when Bhavan's Honorary Membership was conferred on the Rashtrapati

gave up his office job at the behest of his father who was a purohit of standing.

He is survived by his wife and two sons and 92-year-old father-in-law.

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BHAVAN'S JOURNAL

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Our Cover

Guardians of our Dharma: The Acharyas of Kanchi Kamakoti Mutt

H. H. Chandrasekharendra Saraswati
H. H. Jayendra Saraswati
H. H. Sankaranandendra Saraswati

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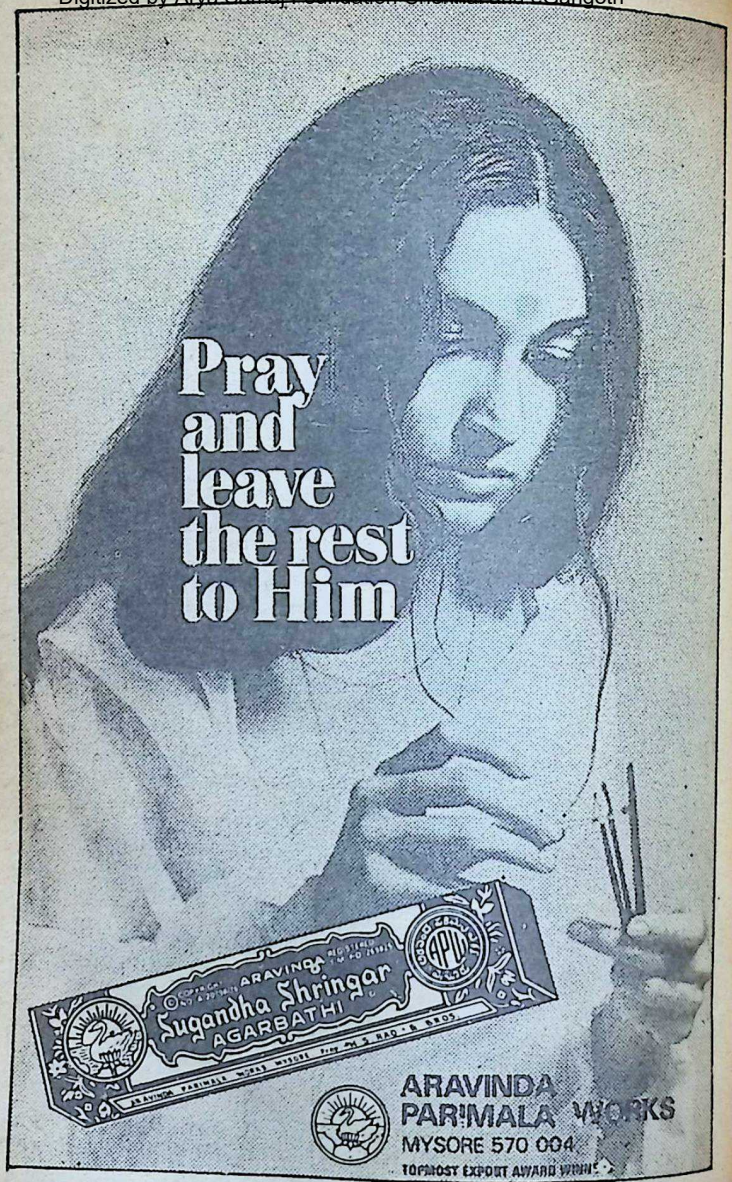

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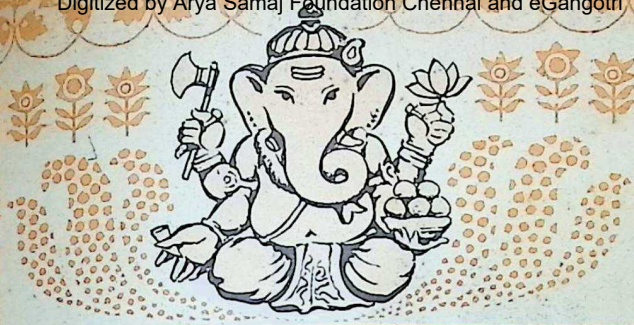

आ नो भद्राः क्रतवो यन्तु विश्वतः

A no bhadrāḥ kratavo yantu viśvataḥ

Let noble thoughts come to us from every side

Rigveda 1-89-i

PRAYER

त्र्यंबकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय
माऽमृतात् ।।

We worship the Three-eyed One, the Fragrant-bodied One, who promotes prosperity. May we be freed from the bondage of death even as a ripe cucumber from its stalk, and not be deprived of immortality.

Sukla Yajur Veda Samhita III.60.

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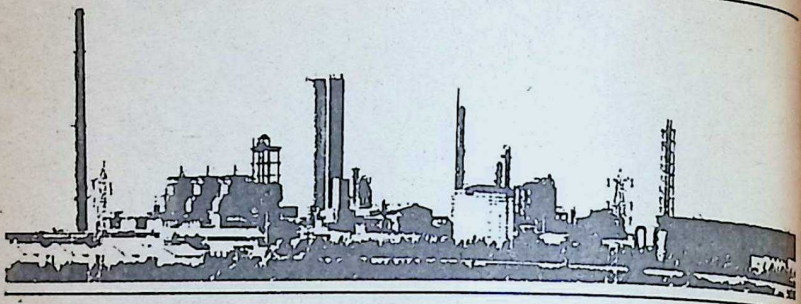
GUJARAT NARMADA-The world's largest single stream Ammonia-Urea plant is also



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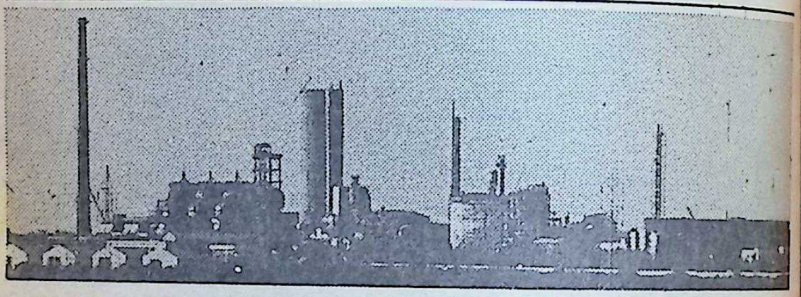

It has dramatically changed the industrial skyline in Gujarat. Promoted by the Government of Gujarat and Gujarat State Fertilizers Company, Gujarat Narmada, with its 4.60 lakh shareholders, is Asia's largest company in respect of public shareholding. 1.30 lakh investors are farmers and their co-operatives.

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Dedication

Salutations! Adorations! To His Holiness Jagadguru Sri Chandrasekharendra Saraswati, the Parmacharya of Kanchi, as He steps on to His 92nd year of Pilgrimage on Earth, on auspicious Anusham Nakshatra, June 2, 1985.

"Generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon this earth," said the internationally renowned captain of science, Dr. Albert Einstein, of Mahatma Gandhi, the Apostle of the Majesty of the Moral Law.

This is equally true of the Paramacharya, the Apostle of Dharma, the Moral Monarch.

For the past several decades, the Bhavan has been the recipient of the bountiful blessings of this

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Personification of Simple Living and High Thinking, the Sanatana Sarathi, the Divinity Incarnate, to Whom this Number of the BHAVAN'S JOURNAL is reverentially dedicated.

The issue contains respectful tributes to the Jagadguru by Kulapati Munshi and Prime Minister Smt. Indira Gandhi as also articles by the distinguished jurist, Shri N. A. Palkhivala, the eminent atomic scientist, Dr. Raja Ramanna, and the noted economist, Dr. V.K.R.V. Rao. All of them had the privilege of paying their homage to the Sage. They bring out, each from his own angle, the uniqueness of the Paramacharya as a guru, saint and intellectual.

We are beholden to His Holiness for giving the Bhavan an invaluable opportunity of serving the cause of India's history and of Sanskrit by entrusting us with the publication of the 4-Volume, Rs. 14-lakh project of the Uttankita Vidya Aranya Trust (Uttankita — Chiselled or sculpted; **Vidya Aranya** — Forest of Knowledge), sponsored by Him. Volume 1 of this series was placed at the Feet of the Master in the first week of April 1985.

The time-span of the Moghul Empire was about 181 years (from Babur to Aurangzeb, 1526 to 1707 A.D.) and of the British Empire about 190 years (from the Battle of Plassey 1757 to 1947 A.D.). The life-span of the splendorous Vijayanagar Empire exceeded both the Moghul and British Empires. The first Volume of the Project deals with Vidyaranya, the spiritual founder of the Vijayanagar Empire and the preceptor of its first three Emperors.

धर्मो रक्षति रक्षितः

Dharma protects those who protect it.

S. Ramakrishnan

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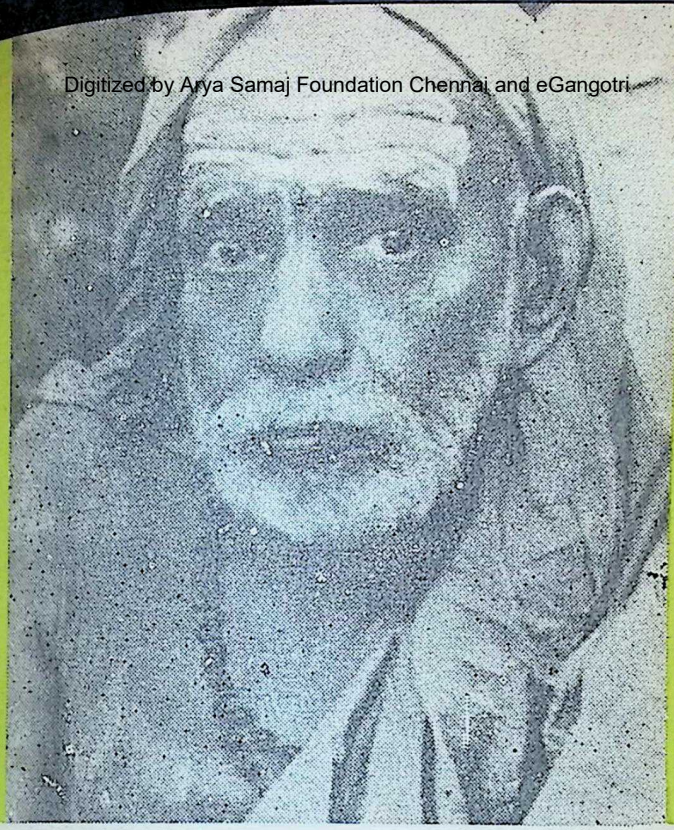

The Sage of Kanchi

KULAPATI K. M. MUNSHI

HIS Holiness Sri Chandrasekharendra Saraswati, the Shankaracharya of Kanchi, is the most wonderful man I have seen.

A profoundly learned man, he is an ascetic of the highest order, living on parched rice, walking on foot from village to village for years. Wherever he happens to be, he attracts thousands and evokes faith and devotion.

He spared a few minutes for us (my wife, Ramakrishnan and myself) from the puja which he was performing. Endowed with the direct simplicity of the God-possessed, he is an inspiration. He discussed modern problems with uptodate knowledge. □□□

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Apart from respecting those
who sincerely praise You,
the magnanimous One,
if I am told to respect other heavenly ones,
I will not respect them even in my dreams
through oversight even;
other than Your feet
which have their abode in guileless minds,
even were they to thrust before my eyes
the feet of other gods,
and offer them saying: "Love these".

—**Saint Ramalingar**

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In line with ancient sages

SMT. INDIRA GANDHI

While some wish to imprison the wonderful concept of enlightenment within the smallness of their own experience and comprehension, the Sage of Kanchi teaches the people to look deep into themselves for truth, to seek within ourselves a balance which we see exists around us in nature and without which the world would not only be in disorder but would be destroyed.

We are all in the midst of experiments. It is such teachers who can give us light and enable us to find our path.

The Acharya is one of the greatest men living on earth. He is in line with the ancient sages of India who by their mere presence gave strength and understanding to all of us. To meet the Acharya is a rare spiritual experience. He is living Truth and Compassion. □□□

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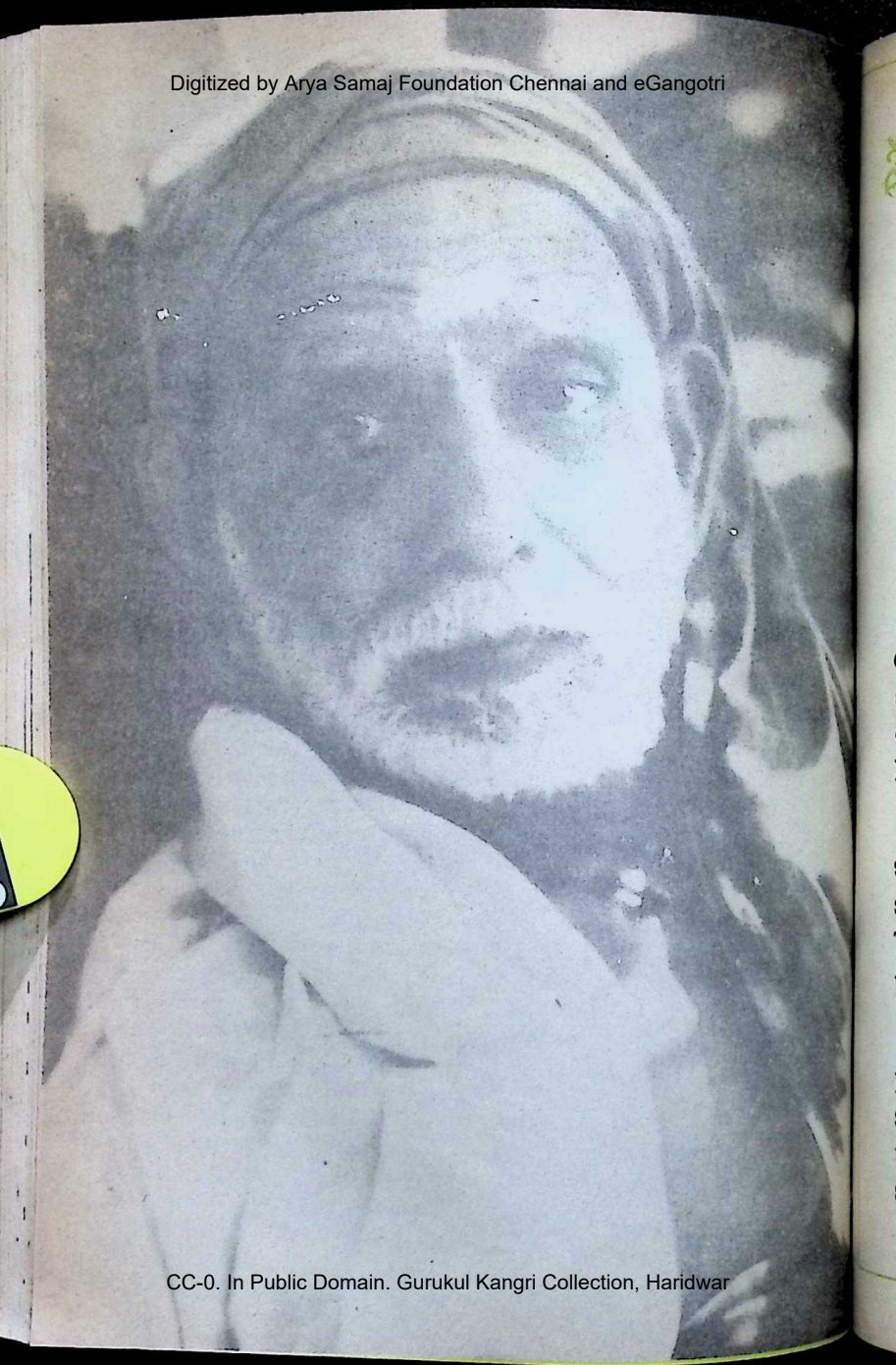

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Bhagavatpada's Prasnottara-ratna-malika*

Jagadguru Śrī Chandraśekharendra Sarasvatī

Śrī Ādi Śaṅkara Bhagavatpāda has taught the essence of the principles of our ancient *dharma* in a simple form as questions and answers so that even children could understand easily. This is known as the *Praśnottara-ratna-mālikā*.

This is in the form of a garland consisting of sixty seven verses which are like gems. The sixty-sixth verse ends with the *praṇavākṣara*. The sixty-seventh verse which is the last mentions the fruit that is to be gained through this work.

Just as a necklace of pearls will beautify a person who wears it, so also if one adorns oneself by wearing round one's neck (in one's mind) this excellent *Praśnottara-ratna mālikā*, that person will shine in an assemblage of released souls.

* Translated from Tamil by Dr. T. M. P. Mahadevan

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कः खलु नालंक्रियते दृष्टादृष्टार्थसाधनपटीयान् ।
अमुया कण्ठस्थितया प्रश्नोत्तररत्नमालिकया ॥ १ ॥

Kaḥ khalu Nālaṁkriyate
dṛṣṭādṛṣṭārthasādhanapaṭīyān
Amuyā kaṇṭhasthitayā praśnot-
tararatnamālikayā

Who will not be adorned by grasping in his mind this *Praśnottara-ratna-mālikā*, if he has the ability to follow the means that lead to the seen and the unseen value?

[2]

भगवन्किमुपादेयं? गुरुवचनं, हेयमपि च किम्? अकार्यम् ।
को गुरुः? अधिगततत्वः शिष्यहितायोद्यतः सततम् ॥ २॥

Bhagavankimupādeyam? Guruvacanam,
heyamapi ca kim? akāryam
Ko guruḥ? adhigatatatvaḥ
śiṣyahitāyodyataḥ satatam

Question:— O Master, what is to be grasped?
Answer:— The words of the *Guru*.
Q:— What is to be given up?
A:— What should not be done.
Q:— Who is the *Guru*?
A:— He who has known the truth. He who untiringly strives for the good of those who seek him.

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त्वरितं किं कर्तव्यं विदुषां ? संसारसंततिच्छेदः ।
किं मोक्षतरोर्बीजं ? सम्यक्ज्ञानं क्रियासिद्धम् ॥ ३ ॥

tvaritaṁ kiṁ kartavyaṁ viduṣāṁ?
saṁsārasaṁtaticchedaḥ
kiṁ mokṣatarorbījam?
saṁyakjñānam kriyāsiddham

Q:— What should be accomplished quickly by one who is intelligent?

A:— The cutting of the transmigratory series (gaining release from repeated birth and death).

Q:— What is the seed of the tree of release?

A:— Knowing what is as it is, translating it into practice.

[4]

कः पथ्यतरो ? धर्मः, कः शुचिरिह ? यस्य मानसं शुद्धम् ।
कः पण्डितो ? विवेकी, किं विषम् ? अवधीरणा गुरुषु ॥ ४ ॥

kaḥ pathyataro? dharmaḥ, kaḥ śuciriha?
yasya mānasaṁ śuddham
kaḥ paṇḍito? vivekī, kiṁ viṣam?
avadhīraṇā guruṣu

Q:— What is it that does one good?

A:— *Dharma.*

Q:— Who is the pure one?

A:— He whose mind is pure.

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Q:— Who is the learned one?

A:— The discriminating one (He who has *viveka*).

Q:— Which is poison?

A:— Not heeding the words of those who are great (*Gurus*).

[5]

किं संसारे सारं ? बहुशोऽपि विचिन्त्यमानमिदमेव ।
किं मनुजेष्विष्टतमं ? स्वपरहितायोद्यतं जन्म ॥ ५ ॥

kim saṁsāre sāram? bahuśo'pi
vicintyamānamidameva
kim manujeṣviṣṭatamam?
svaparahitāyodyatam janma

Q:— What is the essence (*sāra*) in *saṁsāra*?

A:— It is thinking about this again and again (if one remains thinking continuously 'what is the essence in *saṁsāra*' one would get rid of attachment and thus cut the chain of birth).

Q:— What is the most desirable in men?

A:— The birth in which one is engaged in the good of oneself and of others.

To be Continued.

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The Acharya's life cannot be measured in years. To those who look upon him as their Guru, his influence is one of moral uplift and spiritual illumination....There is no doubt whatever about the extraordinary spiritual powers of the sage....

A TREMENDOUS MORAL FORCE

N. A. PALKHIVALA

THE Senior Pontiff of Kanchi is one of the jewels of modern India. His is not a life to be described in words, not alike to be measured in years. He presents the elemental moral force of a type which, luckily enough, even if we say it ourselves, only India can produce and has produced over the centuries.

A tremendous moral force, a man who combines a knowledge of various languages — he knows Tamil, Telugu, Hindi and Marathi and I don't know how many other languages — he is a man of the utmost humility and total simplicity, not a self-styled Rishi or Maharshi, but a quiet man, a frail man. But this frail human being pits his personality against the brute-force which rules over the world today.

Adi Sankaracharya was once asked, 'Who is the true Guru?' His answer was that the true Guru is the man who has realised the truth and who is intent all the time upon the good of his disciples. That definition is totally fulfilled by the Acharya of Kanchi.

He became the Pontiff of Kanchi at the age of 13 in the year 1907 and since then he has fulfilled his mission as the Guru with a sense of dedication which has never been surpassed. He made a tour of India for 21 years mostly on foot between the years of 1919 and 1939. On foot he had been going around the length and breadth of this country.

He represents the highest aspirations of mankind. He embodies the noblest instincts of

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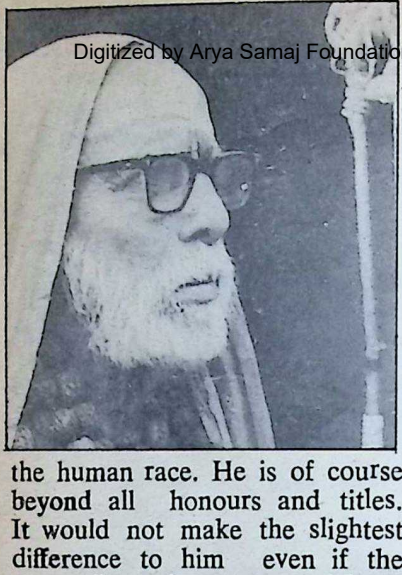

the human race. He is of course beyond all honours and titles. It would not make the slightest difference to him even if the 700 million all together celebrated his birthday. It is precisely because the man is beyond all honours and titles that we do ourselves the great honour of trying to revive and bring to the surface of our mind the memories of a man who has devoted his entire life totally, absolutely, for the good of the country and for the good, in fact, of mankind.

Gandhiji met him in 1927 and started talking with him. As Gandhiji always had his supper before sunset, Rajaji who was present at the meeting reminded the Mahatma that the sun would be setting soon. Gandhiji said, "I don't need any food today, my food has been conversation with this great sage."

I had the honour of calling on him at Kanchi before I went to Washington as the Indian Ambassador in 1977. I went to his little hut at Kanchi where he resides, a hut that would not be occupied perhaps by any labourer, who is a member of a trade union. He eats food which contains nothing comparable to the calories which are supposed to be essential for a man's life and health.

And as the man came out dressed as sparsely as possible he was a picture of sincerity, humility and spiritual force which leaves an indelible impression on anyone with some sensitivity. I thought that here was a man who was in total harmony with the elements around him, with nature.

He was in total harmony with the silence that is in the starry skies, the sleep that is among the lonely hills.

A great thinker once said that the higher a man is in God's grace, the lower he will be in his own esteem. And if this truth were ever vindicated and demonstrated by a living person today, it is by the sage of Kanchi. His total humility and his utter simplicity are just incredible. You have to meet the man yourself to realise how he personifies these great ancient virtues of our wonderful motherland.

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When Rudyard Kipling was once speaking to the students of University, he said, "One day, my young friends, you will meet a man who cares nothing for wealth or comfort or fame or glory and then you will know how poor you are." Everyone who has met the sage of Kanchi knows how poor he is, he the man who has met the sage.

Inward Transformation

Once Paul Brunton, a famous English writer and journalist, called on the sage before he wrote his book called 'A Search in Secret India' and at that time a conversation took place between Mr. Brunton and the sage of Kanchi.

The sage of Kanchi told Brunton that the inward transformation of man was the precondition for a better world. You must have transformation from within.

Those who have read Sri Aurobindo's works would know that this is the main thesis of his philosophy. The transformation must come from within; unless it comes from within there is just no hope for the survival, the well-being, the betterment of the human race.

And the sage of Kanchi told Brunton, "If you scrap your battleships, and let your cannon rust, that will not stop war. People will continue to fight even if they have to use sticks."

This is a very very wise and far-sighted observation. If you say we shall have no nuclear weapons, no nuclear bombs, no atomic bombs, even then it is not going to stop war unless the transformation comes from within.

To quote further the words of the Acharya: "Nothing but spiritual understanding between one nation and another and between the rich and the poor will produce goodwill and thus bring real peace and prosperity."

Then he was asked by Brunton, "Is it your opinion then Swamiji, that men are becoming more degraded?"

Swamiji replied, "No, I do not think so. There is an indwelling divine soul in men, which in the end must bring him back to God. Do not blame people so much as you have to blame the environment into which they are born. Their surroundings and circumstances force them to become worse than they really are. This is true of both the East and the West. Society must be brought into tune with the higher purpose." There is no doubt whatever about the extraordinary spiritual powers of the sage of Kanchi.

The most well-known example of that is the event which occurred on June 14, 1932 when a messenger brought a telegram to the sage of Kanchi and the

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sage asked whether it was from such and such a village where his mother was living and when the messenger said, "yes", he asked him to go away and told his disciples: "What can a Sanyasi do or say when his mother is dead?" And the telegram was about the death of his mother.

Even when he looks at a man you can see that he looks through an individual. He is able to see some aura or some light around you which tells him what kind of a man you are and what kind of assistance he can possibly give you as a Guru. The man's great merit is that to him the entire human race is one family. Not only that he makes no distinction between a Hindu and a Muslim or a Parsi and a Christian, indeed, he makes no distinction between an Indian and non-Indian; to him the entire human race is one single family.

Let me quote his own words. "Among us there is the concept of the Ishta Devata or the particular form of God which one chooses for his worship and meditation. To get at the One Supreme, you must start from some manifestations of it and you choose it as your Ishta Devata. Another man may choose some other manifestation. As each progresses in his devotion and concentration, he will be led on to the One where the differences disappear. This is the experience of all the great sages and saints."

All professionals disagree on various matters within the field of their professional study. But there is one class of human beings who never disagree, and they are the mystics, the seers, whether they lived 5,000 years ago or they live in the 20th century, whether they live in the West or in the East and whatever language they speak. But these mystics will have exactly the same experience and will have the same lessons to teach. To my mind this is the final and ultimate vindication of the fact that there is a spiritual force behind this universe which is available to human beings, provided they are willing to search for it and imbibe the lessons which it has to teach.

When India became independent in 1947, that was when the Acharya was 40 years in the seat at Kanchi, this is the message which the Acharya gave to India: *"At this moment when our Bharathvarsha has gained freedom, all the people of this ancient land should with one mind and heart pray to the Lord: we should pray to Him to vouchsafe to us increasing mental strength and power for making spiritual progress."*

Mind you, he was not asking greater wealth for the country. Look at what he was asking for:

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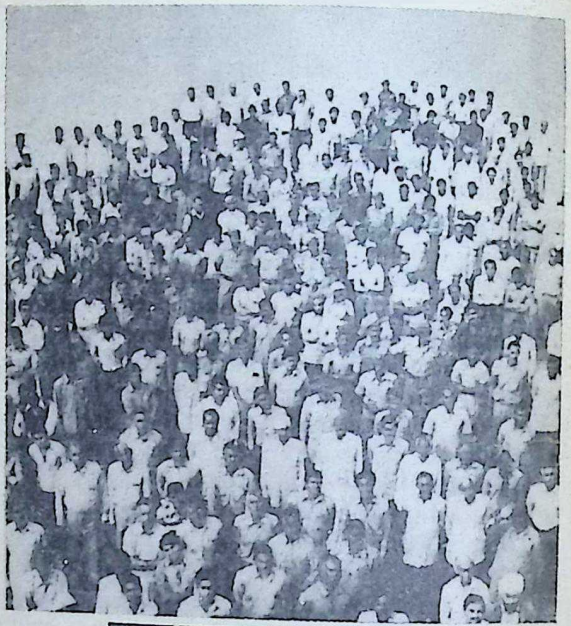

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"increasing mental strength and a power for making spiritual progress." It is only by His grace that we can preserve the freedom we have gained and help all beings in the world to attain the ideal of true happiness.

The Acharya's golden jubilee was celebrated in 1957. At that time, he said, "For 50 years I have been installed in this office. The race is practically over but the work is never done, while the power to work remains. There are years ahead of men, when the toil must continue."

The toil never ceases and that is why you will find this great saint walking on foot from Tamil Nadu to Satara in order that he can be there to contact the people, get in touch with them, give blessings to those who seek his blessings, etc. This is the sense of dedication and duty which the Acharya possesses.

His main message has been the message of love.

O love that will not let me go
I yield my weary soul to thee.
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, purer be. □□

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....What mattered to me was that His Holiness had taken a small man like me so seriously and had gone out of his way to delve into his memory and give me guidance ....I felt both elated and humble; and was filled with joy at His grace....

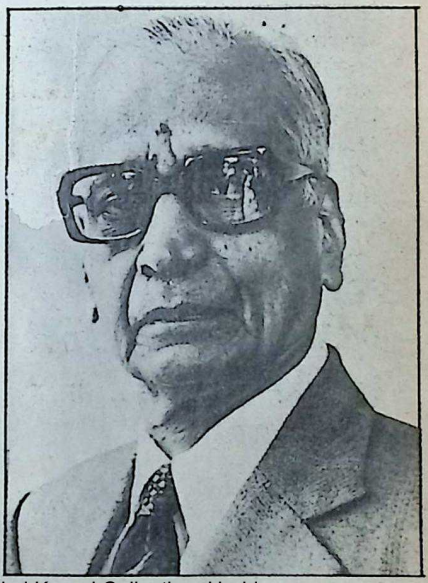
a Few moments with the Saint of Kanchi

DR. V. K. R. V. RAO

I DEEM myself a blessed person, as His Holiness the Saint of Kanchi had broken his silence period and was free to converse, when I called on him to pay my respects on the morning of January 29, 1975.

The previous time I had called on him was sometime in 1970 when I was Education Minister in the Government of India and went to Kanchi to inaugurate a function under the auspuices of the Kamakoti Peetha at which the then junior Swamiji presided.

Before going to the function, I met His Holiness for the first time and paid him my respects. He was gracious enough to talk to me on the problem of youth and declining values for a few minutes and I felt strengthened in my conviction that the basic problem confronting the country was that of values and stimulated my desire to do something about it. But I also knew the limitations of a Central Education Minister and the difficulties of accommodating values in



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an effective fashion in the vast and sprawling institutional complex of Indian education. All that I could do was to make speeches and the country was justifiably bored by speeches, especially when they were made by Ministers.

When I ceased to be a Minister, I wrote a book on "Values and Economic Development — the Indian Challenge." The book sold reasonably well, but the decline in values continued. And then I started building an Institute for Social and Economic Change in Bangalore and got absorbed in my new 'adventure' as Prime Minister Indira Gandhi called it. But I knew well enough that this was only an opiate and was not likely to make any impact on the crisis in values that had overtaken my country.

So my thoughts started wandering again in quest of something I could do in the matter that may actually have some effect. I thought I should read and think and write another book, this time not merely on values, but on what could be done to give values viability in our changing and developing society. It was in that context that I thought that the blessings of His Holiness might help. I thought I would take a chance of his pure but also kind and compassionate self to throw its shadow on me and set alight the desired vision and strength that could enable me to pursue my quest. I did not dream at that time that I would also be blessed with the opportunity to talk to him on the subject and not only get his blessings but also his thoughts and advice on what I have now set my heart on. That did happen on the morning of the January 29 when I went to his cottage on the outskirts of Kanchi.

His Holiness was seated on a platform in a medium-sized room and in the same room there was another person who conveyed to His Holiness questions or requests from seekers and repeated his answers to them. The seekers and devotees had to stand in queue outside a large window through which one could lean, get a full view of His Holiness, ask questions and receive answers from his interpreter. I took my place in the queue and impatiently waited my turn. Before me was a party who were asking questions about the size, shape etc., of some *Vahana* which they were wanting to endow a temple with — I believe it was of the Goddess Kamakshi. There were many questions on details and they were all answered patiently, though I was feeling impatient at what I thought in my egoism was a waste of His Holiness's time. Then came the turn of an obviously overawed

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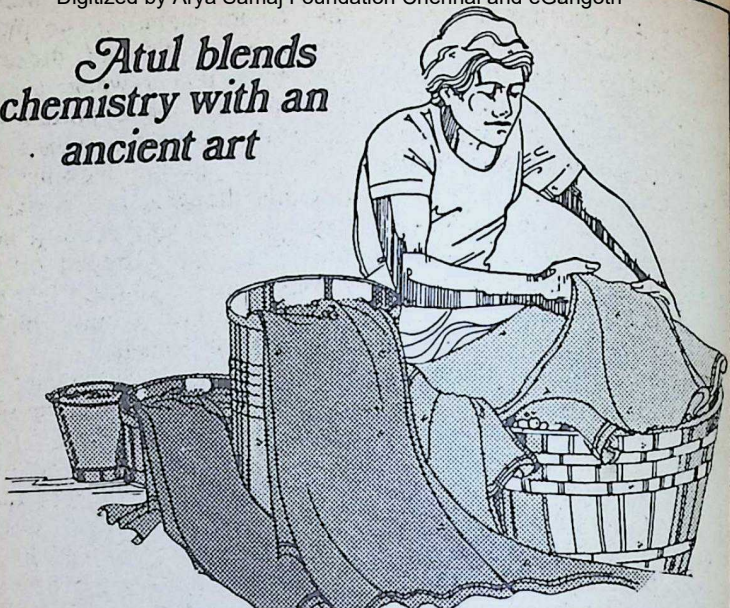

In the old days, the best Indian fabrics were coloured with dyes made from natural sources. Yellow was obtained from turmeric, sienna and red from the kusum blossom, black from the charred remains of mineral rust.

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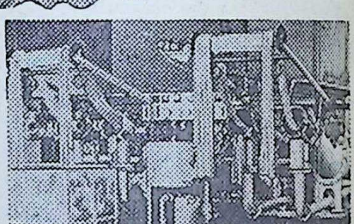

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devotee who sought His Holiness's blessings and received them.

Now it was my turn. I put my head through the window and was enchanted beyond measure at the sight of His Holiness. There was something about his appearance that was outside my experience. I do not know how to describe it. I saw an embodiment of pure purity, a child-like innocence that belied his age, and a feeling of some one rather fine and perhaps not quite of this world. I was thrilled beyond description.

I reminded him that I had met him some years ago when I was Education Minister and he nodded enthusiastically, indicating that he recalled the meeting with pleasure.

I then told him that I was very much worried about the state of values in the country and that I wanted to do research on the subject and find out how to constitute a society that would sustain good values and prevent them from deterioration and decline.

He showed great interest in what I said, his eyes bent upon me with approving kindness, and he asked me to find out how it was that for 5000 years, certain basic values had endured in our country in spite of all the vicissitudes that the country had undergone. I nodded vigorously in assent.

He then told me that some 50 years ago, a scholar from Gujarat had worked on this subject and wanted me to read his writings. Then there was a period of nearly three to four minutes when he tried to tell me the name of the scholar. He knew the name allright, but could not make his interpreter follow what he was saying 'Durga' was what he appeared to be saying but when both the interpreter and I repeated 'Durga' he shook his head in dissent. I then asked whether he meant Anand Shankar Dhruva (who I knew was an eminent philosopher from Gujarat). His Holiness then shook his head vigorously in dissent. He repeated 'Dur' but made that it was not Durga and that some other word followed. We could not follow. Meanwhile his robe had slipped from his shoulder with his activity and I was thrilled by the glimpse of his chest. He then put one of his legs forward, patted it vigorously and said *Kaal.* (Tamil word for leg.) I then understood and asked whether the name was "Durkal"; and a vigorous nod of assent followed, accompanied by a smile of pure pleasure at my understanding. Later, when I mentioned this to Shri S. Ramakrishnan at the Bhavan in Bombay with whom were also present Shri J.L.Hathi and Prof. J.H. Dave, Shri Dave, imme-

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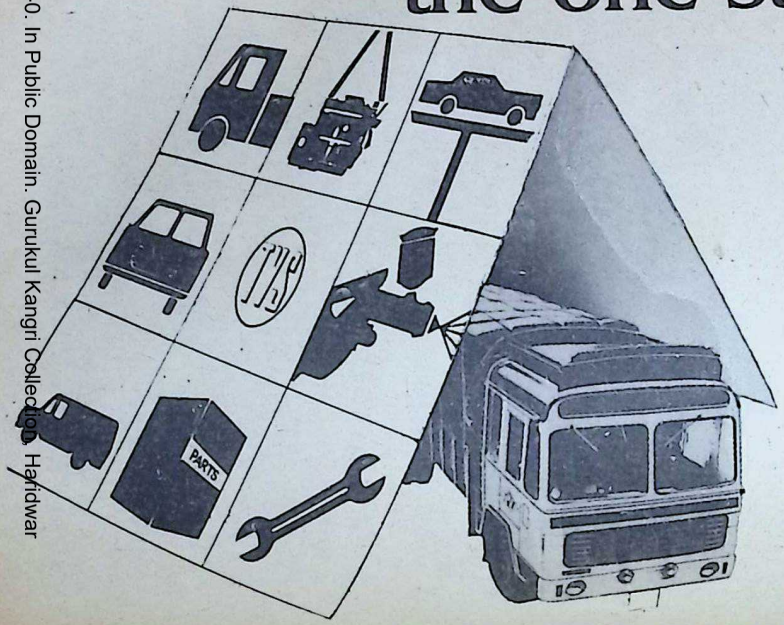

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lately recalled the name of Prof Durkal who had written on the subject of values in Hindu tradition more than 50 years ago, but said that Prof. Durkal wrote in Gujarati. I immediately requested him to get his writings even if they were in Gujarati and wondered within myself how His Holiness of Kanchi had become acquainted with his work and been so impressed as to recall it for my benefit after so many years. Maybe, they had met and exchanged views. I don't know. What mattered to me was that His Holiness had taken a small man like me so seriously and had gone out of his way to delve into his memory and give me guidance in my utopian undertaking. I felt both elated and humble; and was filled with joy at His grace. Now I had to go through my self-imposed but Herculean task. His Holiness had encouraged me.

His Holiness then went on to ask me to look at the educational system, the effects of co-education at the higher stages, the way in which parents function towards one another, towards their children, and towards others who come to see them or about whom they talk, and the value-atmosphere they create at home, popular films and songs, and the value-hazards to which youth get exposed in their contacts with the society in which they live and with which they mix.

I do not say that His Holiness said all this in so many identical words, but this was the broad understanding that I received from his talk interspersed with the benign but the child-like enthusiasm and crystal-like purity with which he said it.

I wanted to stay longer and ask many questions, but my legs were getting cramped with leaning in one posture on the wall and my cranning neck was also claiming attention. The crowd behind me, which was first impressed, then interested, was now getting impatient with the length of my interview. They had their own problems to place before His Holiness and were wondering when their turn would come. I have a feeling that even the interpreter was getting a little impatient, but His Holiness was calm and interested and may not have minded my continuing.

But good social sense prevailed on me and I thought I should put a stop to my greed. I therefore told His Holiness that I sought his blessings in my quest and expressed the hope that I may have the good fortune of meeting him again.

His Holiness raised his right hand in blessing not once or twice but five times. I am sure He could see that I did not want to leave and yet I had to.

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His repeated blessing was his message of solace, cheer and encouragement; and it is his uplifted hand in blessing and his benign and compassionate but also encouraging smile that I carried with me when I left and still carry, though time and distance should by now have left it behind.

Anyway, I am now committed to this wild and hazardous undertaking. I have to find out why values have remained and yet been prevented from functioning, and what made them function for brief spells, and what has made them survive in spite of their failure to regulate human society and behaviour in practice. I am sure the values are verities. What is wrong is our institutions, motivations, images of successes and of fulfilment, our educational, economic and political systems, our upbringing from childhood and our social relations. It is easy to see what is wrong, but it is infinitely more difficult to find out what can bring about the right functional concord between values and institutions and human behaviour. Anyway, I have to try.

I hope I shall be blessed by His Holiness with more occasions to meet him and get sprinkled by his wisdom and purified by his grace. Next time I hope that I shall have the chance to talk to him face to face without a wall and without an interpreter to come between us. Above all, I want to give him my respects in traditional Hindu fashion and take the dust of his feet on my head. Will it happen? I do not know. Only His Holiness does. □□□

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...Physicists have wondered if there is a direct interaction between two conscious human beings without the aid of the sense organs. I believe I have some verification of its possibility....

Dialogue with the Pontiff

The Light That Dispels Ignorance

DR. RAJA RAMANNA

MY parents had built a somewhat largish house in Mysore during the early part of the thirties expecting to benefit from it during the rest of their lives. But as chances would have it, my father was transferred out of Mysore soon after it was ready for occupation and he never really returned to it till after his retirement. Mysore was in those days a sleepy old town and still is, except that in very recent years there are some signs of change, perceptible only to an old resident.

The activities of the city at that time were centred around the Palace and the University and there was hardly any demand for houses on rent, and any rent beyond Rs. 40/- per month was just unheard of. After a fairly long period, during which was hung up the sign "To Let," which I am sure the youn-

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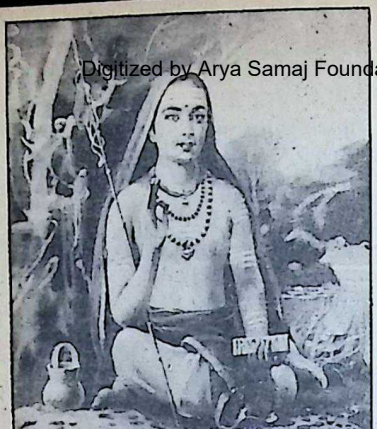

Adi Sankara

ger generation has hardly seen, a request for the house came from a fairly well-known religious Baba from Bombay for as much as Rs. 100/-. While everybody at home was happy, there was a lurking fear that some unknown Sadhu was about to take possession of the house.

A few months later, a message came from the Sadhu's Secretary saying that the Baba would like to give us *darshan*, and asking if it would suit us to see him the next day. While my father felt there was nothing wrong about this *darshan*, my mother stood firm and said that she did not want any of the children exposed to a questionable Sadhu, who may not be beyond throwing holy ash and make mental defectives of us. After all, she said, if the children needed religious instruction, the Ramakrishna Ashram which was just behind the corner, had many learned men among them and this was sufficient. So we never saw the Baba, and later he disappeared from the Mysore State in some state of ignominy.

The episode, though a minor one, had a lasting effect on me. Whenever I encountered a Swami, Baba or a religious head except those of the Ramakrishna Mission, I instantly avoided them. For me, a religious man was one to be respected, only if he was a learned man. It was only later I came to realise that for a learned man to be useful to his community, he must also be an inspired man.

Philosophy of Science

In recent years I have been greatly interested in the philosophy of science. This approach to knowledge has been neglected and is only now becoming an essential part of science. The fact that the various components of science like Physics, Chemistry, Biology have merged into one, makes a philosophical approach inescapable, as it used to be in the past, and in fact the old name for science is Natural Philosophy. It is indeed an anomaly that many of the Doctors of Philosophy as fabricated in our Universities each year, know little of philosophy or an integrated approach to knowledge.

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It was in this frame of mind that I accepted an invitation from the Theosophical Society at Adyar to contribute an article for their Centenary celebration. I chose the title "Physical Reality – Is there any other" and stressed on the strength of the scientific method of analysis — both ancient and modern — and the paradoxes we face in understanding consciousness on the basis of scientfic postulates.

I made a passing reference to Adi Shankara and Advaita on the need to throw off our material constraints to understand a higher reality. The paper was reprinted in the Journal *Dilip*.

This journal, I believe, was inaugurated with the blessings of Shri Shankaracharya of Kanchi Kamakoti Peetha. I had heard of the Acharya from various people but many of them I know went to him to get relief from the usual disappointments of life – family disagreements, injustices, promotions, solace from persecutions from unsympathetic and sadistic bosses. But whoever it was, whenever mention was made of the Acharya, it was always in connection with his erudition and his simple life. I, in my cynical ignorance, presumed that people designate others as learned only when they are unable to understand what is being said.

I was indeed greatly surprised when one day, someone who had seen the Acharya came to me saying that the Acharya would like some answers to questions he had, concerning my paper reprinted in *Dilip*. After looking at the questions, I replied that the answers could not be transmitted through an intermediary, but if I am permitted I will seek *darshan* of the Acharya during one of my visits to the Reactor Research Centre at Kalpakkam.

On arrival at Madras airport, I asked my friends if they had fixed a day and time with the Acharya. They seemed bewildered for they did not know how they could 'fix a day and time' as there was no one in the Ashram who could do this. I soon began to realise my smallness in expecting to get a time and place from an Acharya who

Dr. Raja Ramanna

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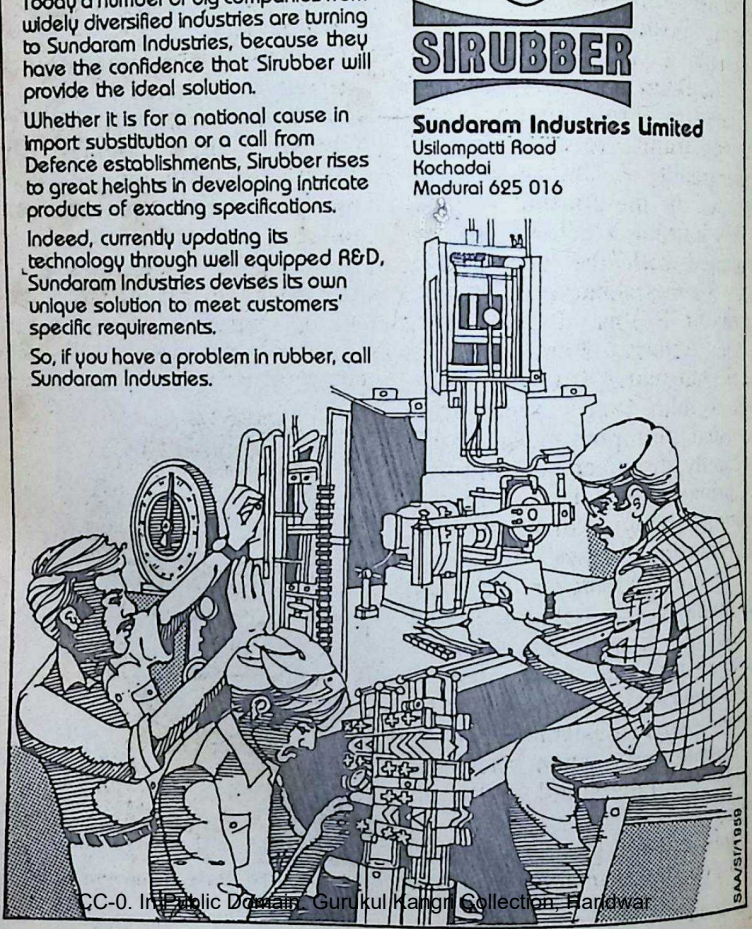

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had realised the vastness of Ad- vaita. In our stupidity we try to transform the entire universe into our own small world, and my small world was restricted to seeing the Acharya as though I was seeing a Minister or Secretary in Delhi. This itself was a lesson in higher philosophy.

I soon realised that I just had to go to the Ashram to imbibe the atmosphere and sink into the vastness of something way beyond the material world around us. In Advaita what after all are time, place and the material aspects of life? If one has to realise something of Advaita from the feet of the Acharya himself, the atmosphere around must be consistent with the aim of acquiring supreme knowledge. I had not understood the need of such consistencies and this was my second lesson.

It was on the morning of July 5, that I set out to Kanchi. I was accompanied by Shri Krishnamurthy, an Accounts Officer, who is also in his spare time a Veda Lecturer. (How much greater is his sparetime activity!) I requested I be accompanied by a Sanskrit scholar in case the Acharya led me to difficult discussions on ancient knowledge and science, again assuming that it was going to be like a meeting of one of the so-called learned bodies at Delhi, Bombay or Calcutta. How ignorant I again was!

We arrived at the Ashram at about 8.30 a.m. The place encloses a small temple with a building to its side which is no more than a glorified hut. This serves as the residence of the Swamiji. There were several devotees waiting for the Acharya to give *darshan*, and in one corner a student was being assisted by one of the inmates in the recitation of the *Rig Veda*. At another spot, there was somebody reciting Sanskrit *Stotras* with an excellent intonation. For all this, I was grateful as I had not yet come to resonate with the atmosphere and was not sure why I was there at all.

The worship, at the small but ancient temple raised in me the usual doubts and questions as to why worship must be like this at all.

To add to my questioning state, I noticed some policemen around, not at all in consonance with the surroundings. Somebody said the Governor of Tamil Nadu was coming and hence the bandobast. One of the aides of the Acharya spoke to us kindly and asked about us and suggested we wait for the appropriate time as the Acharya was busy reading something inside.

On a raised platform adjoining his room is a small window barely a square foot wide, through which devotees peep in to get *darshan*. I also looked in and saw in the somewhat dim

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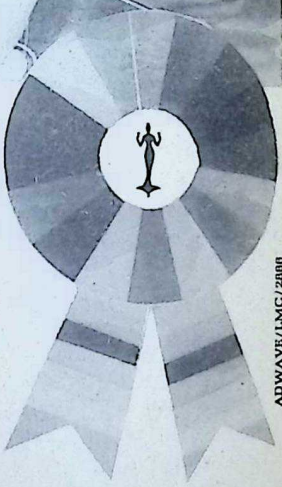

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light the Acharya deeply engaged in reading the pages of a book. At this moment, the Governor arrived and we all moved back. The Governor also went towards the window for a short time and left soon after, but all the while the Acharya continued his search among the books irrespective of what was happening outside.

A little while later, a strange peace seemed to envelop us and I felt as though we were in a space where the devotees, the temple and everything around us were some minor objects in a great enactment. Everything around was simple to the extreme, and nobody seemed aware of one another's presence except as objects created for some purpose to disappear soon into nothingness. In spite of this feeling of negation, it seemed to be that we were all there trying to get at something which was as yet beyond our reach. It was nothing that this world could provide. Even as I was meditating about why we —an odd assortment of people— were there at all it began to appear that the strains of the *Rig Vedas* was the only material thing of value in that atmosphere.

Suddenly one of the aides of the Swamiji called us to the window, as the Acharya wished to see us. He then asked his aides in his very weak voice in Tamil to open the pages of a book. After selecting the page with his finger from a distance, he asked me if I knew enough Sanskrit. I was happy that I had Krishnamurthy with me.

The translated version of the page, I give below:

Katyayana, in one of his *Vartikas*, सिध्दं तु निवर्तकत्वात् also shows himself in favour of Advaita. The meaning of the aforesaid *Vartika* is as follows:

Truth is Brahman. Knowledge is Brahman and Brahman is endless. We can understand Brahman by experience. So what is the use of the sentences taken from philosophy सत्यं ज्ञानमनन्तं ब्रह्म; तत्त्वमसि; *etc. which tell about God?*

It is repetition only. Is not It?

No. The scholars know Brahman well. Others will have confusion. In order to avoid it these sentences repeat the same frequently. Even the Bhashyakara (Patanjali) while commenting on the Sutra स्त्रियाम् opines in favour of Advaita. How can we see the mark of असत् (Non-existing)

Yes. We can see it. It is like mirage.

Explanation: The thirsty deer see the mirage and think it to be existing. So they run towards the place where they

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saw the mirage which actually does not exist. It is due to illusion only.

Similarly we see a beautiful palace called Gandharva Nagara. Really it is not there. Due to भ्रम or illusion one thinks non-existing thing to be real. Really only One is there. That is Brahman.

While commenting the Sutra वर्तमाने लट् the same Bhashya-Kara quotes others in support of Advaita as follows:

For example, Kala (Time) is one. But for our convenience we have divided it into three such as भूत, भविष्यत्, वर्तमान (Past, future, present).

न वर्तते चक्रमिषुर्न....

Meaning of the verse given above:

It does not exist, move and is not pushed. Even the waters that seem to flow towards the sea, really do not flow. Moreover, the world is one and nothing moves. The things that we see are unreal. They are visible because of illusion.

Here, Katyayana, the commentator of *Mahabhashya*, says, a person who understands the world and Brahman in this way is not blind. "He alone sees really." Further he said, "He who implements the idea, that is, translates the idea into practice is a real Yogi."

Further it is said by His Holiness

ज्ञानेन तु यदज्ञानं....

Meaning of the above verse:

To the person whose ignorance is destroyed by real knowledge, God gives light equal to the light of the Sun.

As I do not know Tamil except in the form of a crude dialect the aide translated all that the Swamiji had to say into Kannada and I replied in Kannada. Even the aide had difficulty in understanding the Swamiji as his voice was very feeble. I referred to my talk on Reality and the questions the Swamiji had raised and gave my answers. The Acharya pointed to the page of the book again. Though Krishnamurthy tried, we had to admit that we could not understand the sloka just at the moment.

The Swamiji suggested to us to study it and return again.

The Acharya then made a mention of my contributions to science and asked whether I knew of Krishna Iyengar. After thinking of all the Krishna Iyengars I knew, it then occurred to me that he was referring to Sir K. S. Krishnan, the great Physicist and philosopher.

Sir K. S. was well known to me during my early years in the Atomic Energy Commission and I had listened to his discourses on philosophy.

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The Swamiji then asked me to study the philosophy of Nagarjuna. I said that it is remarkable that the Swamiji should refer to Nagarjuna — as I was reading at the very moment his philosophy through the book of the late Prof. Hiriyanna (Mysore University) on Indian Philosophy, which I believe, is the best book on the subject. I said, Nagarjuna was the greatest scientific philosopher of all times. The Swamiji nodded his head and asked me to send him a copy of Hiriyanna's book, a book which fortunately has been recently reprinted.

The Swamiji then lifted his hand in benediction and we did our Sashtanganamaskaras and receded to the background. In the spareness and austerity of the things around, we seemed smaller materially than anything we could think of and yet the power of the consciousness of the spirit was enchanced by the *darshan*. The Acharya's message to me was clear "To the person whose ignorance is destroyed by *real knowledge*, God gives light equal to the light of the Sun."

What better inspiration can there be for the pursuit of science and philosophy! The material world has its laws but human consciousness has a higher reality which can be understood only when ignorance is destroyed by real knowledge, even as the great Adi Shankara himself achieved.

I must have been in direct contact with the Swamiji for less than half an hour, but in regions outside material time I must have been with him always. Here at last I knew I had been in the presence of a learned man and an inspired man.

Physicists have always wondered if there is a direct interaction between two conscious human beings without the aid of the sense organs. I believe I have some verification of its possibility. □□□

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The 92nd Jayanti of H. H. Jagadguru Sri Chandrasekharendra Saraswati, the Paramacharya of Kanchi Kamakoti Peetham, will be celebrated in Bombay under the auspices of the Veda Rakshana Nidhi Trust.

The nine-day celebrations beginning from May 25 will conclude on the Jayanti day which falls on June 2, at the Indian Overseas Bank Compound, Garodia Nagar, Ghatkopar East.

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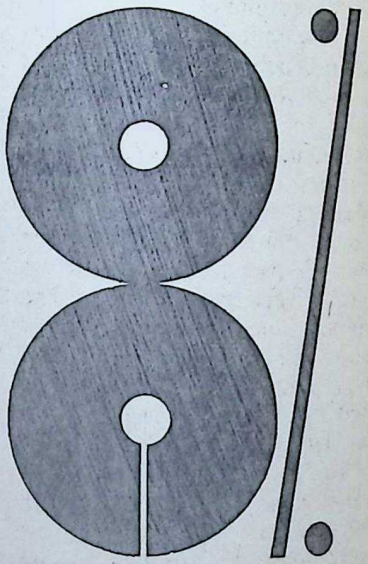

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NINE KINDS OF BHAKTI

K. D. SANGORAM

THE usual classification of Bhakti or devotion is a ninefold one; Srvana or listening to the name and exploits of God; or Kirtan singing His praises; Smarana or uttering the name of God; Pada sevana i.e. physical service of God; Archana or worship; Vandana or prostrating before Him; Dasya or service of God; Sakhya or friendliness with God and Atmanivedana or self-sacrifice to God. Often they are over-lapping and no devotional mood can be fitted exclusively into one single pigeon-hole. Their shades mix with one another and there is no line of demarcation between any one type of Bhakti and any other. We find in the Vedas rudiments of these different Bhaktis.

1. *Sravana*

The first kind of Bhakti that is enumerated is Sravana or hearing. We have to listen to the utterance of God's name whenever and wherever possible. That becomes a link through which we can reach God.

"May we, Oh Gods, hear good auspicious news with our ears. May we see with our eyes, oh venerable gods, only good auspicious objects. In this manner, may we enjoy the divinely ordained period of our life by singing your praises with firmness in our limbs and bodies" (*Rig Veda* I.89.8). "Let me be always hearing the description of the good deeds of gods. Let me hear always the auspicious and illuminating accounts

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of gods. May my power of hearing the praises of gods (even though from far off) be never lost in any way diminished" (*Atharva Veda* XVI 2.4-5).

2. *Kirtana*

By far the most vigorously practised type of Bhakti in the Vedas is Kirtana or singing the name of God. Kirtana has many an advantage over other types of Bhakti. It includes in itself Sravana too, because singing involves listening to the songs. Even if a man sings alone, he is listening to his own singing. The effect is enhanced as two organs, speech and hearing, are working in collaboration.

There is yet another point. Music has its own charming power which soothes a man's nerves; and when God's name is sung to the accompaniment of musical instruments its sweetness makes a man enjoy it all the more. "With righteousness, meditation and laudatory songs, the devotees are loudly singing the praises of the valiant and efficient Soma" (*Rig Veda* IX. 63.21). Experts in singing prayers, the sages pour out a bewildering variety of them. Addressed to different deities — and their number is quite large — these prayers embellished with beautiful descriptions of nature, enumerating the characteristics of gods enlisting all sorts of demands, display a high literary quality.

The Vedas can well be called the *locus classicus* of the Kirtana Bhakti, though, paradoxically, the word Bhakti, is not popular in the Vedas and the performance of Kirtana as we understand today is not specifically mentioned. "He who offers oblations to Vishnu, the omnipresent lord, ancient and unborn, ever new and creator of this universe, or he who sings the munificent glories of his loftiest being is endowed with plenitude here in this life and attains to the highest ideal of human existence, viz., bliss" (*Rig Veda* I.156.2).

"I will now proclaim glories of the heroic deeds of Vishnu, the all pervading lord. He measured out all the terrestrial regions, has supported the highest heaven and is being praised in songs for having traversed the entire universe in his three steps" (*Rig Veda* I.154.1) Or again, "Oh Indra, whose glory is never encompassable, let my praises increase your fondness for me. The devotees who are lustrous like Agni and who are pure, always offer you prayers" (*Rig Veda* VIII.3.3). Or again, "Oh! Mitra and Varuna, when those who love singing eulogies begin to chant with vigour and when some others give expression to their meditative applauses, we also sing the Uktha Mantras

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with reverence and ask whether you are not equals of other gods in greatness" (*Rig Veda* VI. 67.10).

The different types of Suktas or Samas to be sung at specific times and on specific occasions, testify to the devout attitude of the seekers. "God's rules are sublime and the ways in which He can be praised are innumerable. His protective power will never suffer any erosion. Oh, friends, sing loudly the Arka and Sama hymns to adore Indra who loves praises. He is a great and influential guide to our intellect" (*Rig Veda* VI. 45.S-4), asserts Rishi Samyu Barhaspatya. "I am chanting the psalms regarding your divine splendour and liberality. Those whose desires you have fulfilled glorify you" (*Rig Veda* VI. 16.8). And then there is an urge to aproach the Lord. "Oh Agni, you can be attained only through great effort. We, your devotees, want our eyes to feast upon your beautiful form by residing in the joyous region of your vicinity" (*Rig Veda* VI. 16.37).

3. *Smarana*

We also find in the Vedic hymns, traces of Smarana bhakti. "Learned men move your heart by meditating on you. Let our encomiums glorify you" (*Rig Veda* VIII.44.19). Again, "we, your earnest devotees — mortals though we are — mostly engage ourselves in meditating on your name. You are omniscient and immortal" (*Rig Veda* VIII.11.5).

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SHAKESPEARE UPANISHAD-3

PROF. S. RAMASWAMI

We speak of the paradox of tragedy, of pleasure wrought out of the excruciating suffering of the protagonists of tragedy. This joy is of an intensity that knows no measure. And we emerge from it, 'calm'd, ennobl'd, sustain'd' as Milton says. This joy is a sturdy child of terror, fearlessly endured and unflinchingly mastered. It is truly cathartic and cleansing. The bludgeonings of chance may do more than make bloody the head, they may break the body quite. But the true man inside man emerges unsubdued and unsubduable, a radiant conqueror of all hearts because he has conquered his own. A strenous militancy of soul, stoicism not of the schools but of the spirit, that is the gift of tragedy to us.

The romorseless, restless chasing of Reality, the unremitting ascetic rigour of the tragic hero's pursuit of it has a tremendous impact upon our hearts and minds. And we feel that we are greater than we know. We suffer with the hero and, indeed die with him, to emerge into new life with him. Nay, more. There is a bursting forth of redemptive love, love stronger than death — such love as has made millions bow before the crucified Christ. And this is worth more than all the Kingdoms of the world. For it marks the magnificent transformation of Man the

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Martyr into Man the Master not of goods and possessions of this world, but of wealth incalculable — the enriched spirit. Prometheus — like defying the world without and all its sordidness and meretriciousness.

All tragedy is an essay in the art of dying. Dying is indeed of various kinds. But one kind of dying is truly overwhelming in its impact. And that is the death celebrated in tragedy. Dying because a certain politic congregation of worms has begun lunching and dining on your body is one thing. But when the tragic hero dies, his death evokes, as I have said before, a strength inside us, and not of us, which makes for a glorious self-transcendence. Civilisation itself is the triumph of the spirit in Man. Not the descent on the Moon or Mars but the spirit which impels it is what is truly awe-inspiring. But there is a realm of knowledge which is more worth your while and mine – and that is the exploration of the Atman within. The encounter between the tragic hero and Death in tragedy has this truly inspiring quality because it proclaims the central truth — taught by Yama to Nachiketas in the Kathopanishad — that unless we die to the world, we cannot truly live.

Artistic Failure

The T.S. Eliots of the world may dismiss *Hamlet* as an artistic failure. Let them! perhaps they would have liked Hamlet to take to heart Claudius's counsel to practise moderation when the father has been murdered by his own brother and the mother has regularised her liaison with him. What would have been the profit thereof? Hamlet would have been 'Like ourselves, in Denmark'. The drunken, besotted adulterer Claudius incurs, very naturally, almost inevitably, the contempt of all who are not secretly direct partners in his crime. Consider it! Gertrude, unable to endure the agonising privations of husbandlessness, has taken her husband's murderer for a second husband. And she speaks as if she is still entitled to call herself Hamlet's mother! And Claudius recalls only the contemptible specimen who used not so very long ago to advertise in the paper: Let me be your Father' — There is, of course, no disputing about tastes. But Hamlet's is different from that of a T. S. Eliot. (Incidentally, consider how, in his seerlike wisdom, Shakespeare prefigures in Hamlet several schools of Hamlet criticism. Polonius is the father-founder not merely of the latter-day degenerates who call themselves the psychonanalytic School but of those who, in the plenitude of conviction of their own sanity, regard Hamlet as mad!)

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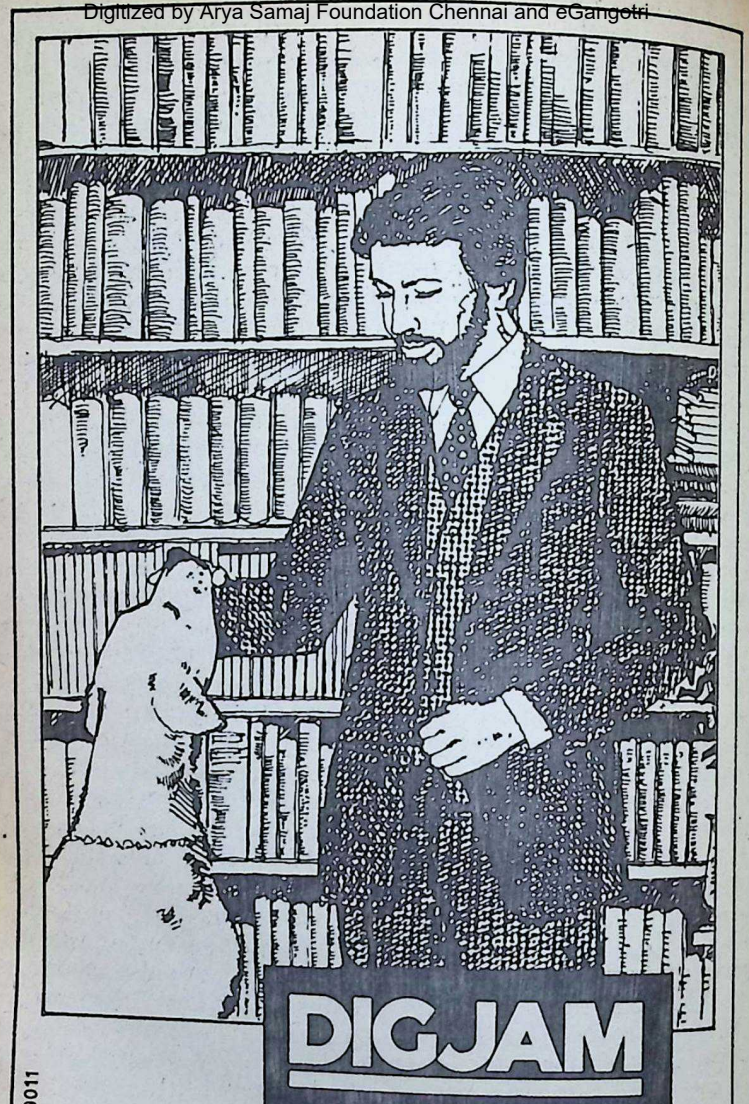

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In Shakespeare Upanishad-I published in B. J. April 16-30, 1985, 'Clausewitz was printed as 'Clockwitz.' (page 29), The error is regretted.

The Eliot of Cathedral, perhaps, learnt something of the folly of his absurd early exercises in literary radicalism and pseudoprecocity. Lear-baiting is not quite to my taste.

I have often fancied the play as an exercise on the consequences of a maladroitly organised elocution competition where the subject was the king. But it is more — indeed it is the one play which comes closest to being an Upanishad in itself. Lear's initial invitation to his daughters to discourse on him — tasteless, tactless, puerile, childish — call it what you will — is a commentary on a famous passage in the Brihad Aranyaka Upanishad (*No va arey putranam Kamaya putrah: etc.*)*

In the *Maitreya Brahmana* Yagnavalkya tells Maitreyi that the riches of this world will not confer immortality on her. The play *King Lear* is really about the education of Lear. Lear says 'I am more sinned against than sinning.' Forget all about the monstrously childish absurdity of the transfer of England to the tender mercies Goneril and Regan. What you find in Lear is that the elements, Nature and all her works, have become — they always are — a vast university in fundamental, elementary education. The two movements of the play, the estrangement from Cordelia and the subdued rapture of Lear's reunion with her — are fraught with a grace from afar and not of this earth. Lear emerges anew, refreshed and strangely calm —awakened now to the true nature and meaning of love and of the suffering and sacrifice bound up with it which lend it a true glory.

Critics bother about Lear's madness as they do about Hamlet's madness. It is truly maddening to read the learned analyses of the causes and symptoms of madnesses revealed in Hamlet and Lear. But one recalls the wisdom of the sage who when he was told that his disciple Sadasiva Brahmendra (his samadhi is at Nerur, near Karur) was quite mad, exclaimed, 'How I wish I were as mad as he.' To be mad thus is to be truly sane.

It is characteristic of the spiritual experience which we call tragedy that it affords us a transformed sense of values, wholly divorced from secular

* *Verily, it is not for the sake of the sons that the sons are dear, but for the sake of the Self that the sons are dear.*

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realities. Take Othello. How magnificently he redeems himself when he flings his life away in a moment of intense awareness and recaptured trust in Desdemona! The pride, pomp and circumstance of war or High office are as nothing before the awesome, tremendous simplicity of his recognition that in life as in death, his Desdemona had remained his, had invincibly kept faith with him, and was a 'pearl without price.' *This conquest of death is the true conquest of life; life is not given to us to be cherished with vitamins and carefully regulated diet and a company of doctors checking you up every now and then. Live dangerously, fear naught! That is the meaning of tragedy itself.*

For Shakespearean tragedy, unlike Greek tragedy, is not a matter of poor humanity's afflicted will be struggling in vain with ruthless destiny. No *hamartia* or tragic flaw brings down a Hamlet or an Othello or a Lear. Indeed they suffer no defeat. What seems defeat is to them victory! Shakespeare presents us with the spectacle of a glorious encounter between the Atman within and the numerous forces of panoplied *avidya* and *agnana*. The fruit of the encounter is that the *jivatman* becomes gloriously aware of its true nature. that it is no other than the supreme, sole Reality behind the appearance which is this world and all its works. Tragedy tells us all *'Tat twam asi'!* in vibrant, unmistakeable terms. And we learn that life is the values we live for and — die for.

Iti Shakespeare Upanishad.

Om Shanti! Shanti! Shanti!

□□□

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Kanchi Paramacharya

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—Kanchi Paramacharya

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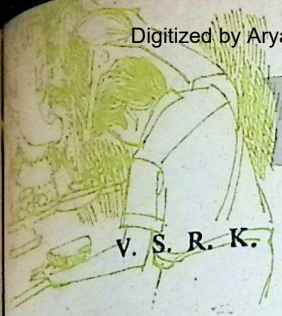


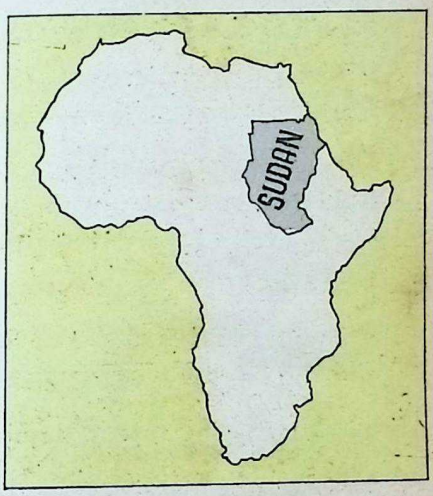
Here & There

V. S. R. K.

The Second Prophet

What's Hecuba to him or he to Hecuba,
That he should weep for her?
Hamlet II-ii-593.

Substitute 'Hecuba' by Sudan' and you will be right n asking why I should concern yself with the Sudan — and rag you along in the bargain - when, nearer home, there are ore serious issues to contend ith such as the killings in hmedabad and Delhi and, ross the Palk Strait, in Sri anka. There is, besides, nothing n that vast desert land, with a opulation of 10 million and a ensity of 5 per sq. km., to ttract you and hold your atten- on. But that land, with all its eat and dust, had never re- ained an isolated piece of terri- ory; it did attract explorers and mperialists, and has contributed o history an episode of con- rontation between two powerful ersonalities, one of them a ative religious leader and the ther a man of religion who was,



besides, a representative of the mighty British empire.

Historians are not agreed on all the lessons that this episode of the desert holds for us but there is a consensus among them that political indecision in a moment of crisis could do incalculable harm. In this instance, Britain's Prime Minister Ewart Gladstone dragged his feet and the victim of his wobbling was General Gordon, a man who became a hero in his life-time in as far-off places as China and the Sudan as he was in his own home, Britain.

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IDEAL APPROACH TO LIFE

HE is the cause of all our actions. We are only HIS instruments; the result is in HIS hands.

In any action the means are as important as the result.

ALWAYS do to others as YOU would wish others do to you in similar circumstances. Let your thoughts and actions be guided by Dharma (righteousness).

Don't compare yourself with those more fortunate than you and feel sorry; be happy that you are above those less fortunate than you. Involving yourself in solving others' problems will minimise your own.

Be thrifty. Spend only on needs and not on desires you can do without. Today's waste might prove to be tomorrow's want.

Avoid tastes and expenditure you cannot always afford.

Save today for tomorrow's necessities or emergencies. The future is always unpredictable. Better to save than to have to borrow.

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The April military coup in the Sudan came on top of a series since the country won its freedom on January 1, 1956 with from Britain and Egypt. Col. Jaafar Nimeiri, who bowed out, held the country for 16 years, the longest term for any leader, civil or military, since independence. His end was not unexpected as famine stalked the land which knew no respite from civil conflict, especially in the South with its predominant Christian population. If he sought popularity through his Islamisation programme, he also incurred the wrath of Muslim fundamentalists by being a party to the recent air-lifting of Jews from Ethiopia to Israel. His nine-year-old emergency brought, as emergencies do, not peace, but conflict and starvation for the people.

Sudanese independence was the result of a long drawn-out struggle, basically religious in character, beginning with the emergence of the *Mahdi*. He was Mohammed Ahmed, born of obscure parentage and in poverty. Claiming descent from the Prophet, Mohammed Ahmed had his early education in religion and gathered around him in course of time a few disciples in the Island of Abba. In the words of Winston Churchill who recounts the Mahdi's life-story in 'The River War.':

"His fame grew. Rumour, loud-tongued, carried it about the land that a great Reformer was come to purify the faith and break the stony apathy which paralysed the hearts of Islam. Whisperings added that a man was found who should break off the necks of the tribes the hateful yoke of Egypt .... And while he spoke of the purification of the religion, the people thought that the burning words might be applied to the freedom of the soil. He supported his sermons by writings, which were widely read."

The Mahdi was joined by a more worldly, ambitious man, Abdullahi, who dreamt of power passing into his hands from the Egyptian Khedive. Support for the Mahdi from the masses increased so much so that the Egyptian Governor took notice and summoned him to Khartoum. His anger aroused, the Mahdi shouted: "By the grace of God and his Prophet, I am master of this country, and never shall I go to Khartoum to justify myself." With that declaration, the rebellion of the Mahdi had begun.

The Governor despatched two companies of infantry to arrest the rebel but both were routed by the followers of the Mahdi who wielded only sticks. The Mahdi retreated to a mountain, expecting further attempts at his capture, but once again, he brought the Governor of

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Fashoda, to heel. Similar was the fate of a 4,000-strong army sent from Khartoum. His successive victories over powerful armies thrilled the Sudanese who celebrated with wild rejoicing the advent of the second Prophet. "All legal authority was defied. Only the Mahdi was obeyed."

Meanwhile, Arabi Pasha rose in revolt against the rulers of Egypt for their misgovernment. The Khedive appealed for help to Britain and Gladstone sent officers and men to quell the revolt. Arabi Pasha was killed and his revolt put down. Thenceforth, British officers came to have a powerful hold over the government of Egypt.

Repeated attempts (in 1883) to capture the Mahdi by the Egyptian Government were frustrated and the armies under Hicks and Slatin Bey were defeated by Mahdi's men. The Khedive was keen on recapturing the Sudan but the British Government were not enthusiastic and 'advised' evacuation of the Sudan by the army and civilians belonging to Egypt. It was at this juncture that General Gordon, a great soldier and a veteran diplomat, under pressure of public opinion in Britain, was sent to Egypt to ensure the evacuation of the Sudan. But General Gordon had different ideas and had sworn himself to do everything except obeying the Government.*

Assuming the office of Governor-General of the Sudan, in February 1884, Gordon made one proposal after another for help to defeat the Mahdi. The Gladstone Government relentlessly turned them down, maybe because the Prime Minister did not want to involve Britain in the affairs of the Sudan. Finally, a time came when Khartoum was encircled by the Mahdi's men and Gordon was confined to his palace. After much discussion, Gladstone decided to send an expedition for the relief of Gordon. Two days before the arrival of the expedition, Gordon was killed and his head taken as a souvenir to the Mahdi.

Before he was killed on 25th January 1885, Gordon had been writing in his 'Journals of Khartoum' his day-to-day expectations from the Government and his reflections on the men in power. One of his last entries in his Journal was: 'Now, mark this, if the Expeditionary Force — and I ask for no more than 200 men — does not come within ten days, *the town may fall*; and I have done my best for the honour of our country. Good-bye." Britain rose as one

* Interested readers may read Lytton Strachey's account of General Gordon's Life of Adventure in 'Eminent Victorians.'

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man to honour the fallen hero. And the people poured scorn on Gladstone.

The Mahdi did not survive long after Gordon; he died on June 22, 1885. Thirteen years later, the death of General Gordon was avenged. Major Herbert Kitchner captured the Sudan and an Anglo-Egyptian Condominium was set up in 1899. This lasted till December 31, 1955, a day before Sudan attained independence.

Sardar K.M. Panikkar, as the Indian Ambassador, played a significant role in the transfer of power. The first-ever elections in the Sudan were carried out under the supervision of India's first Election Commissioner, Shri Sukumar Sen.

Nostalgia

In her letter to ex-Congressmen inviting them to join the Congress (I) on the occasion of the launching of the centenary celebrations of the Indian National Congress, Smt. Sheila Kaul wrote: "We may belong to different parties to-day. But I venture to think that the long years you have spent in the Congress would make you look upon the organisation with the same attitude that a scholar has for his old college." In these days when there is so much cacophonous talk about delinking degrees from jobs, I feel re-assured that degrees after all do serve a purpose — they can at least induce a wistful mood. But all of us do not cherish the same feeling of gratitude or love for the Alma Mater and each of us may have our own reason for it.

A Matthew Arnold who studied at the Balliol College, Oxford, dreamt of the 'spires of Oxford' and went into ecstasies while recalling his Oxford days: "Adorable dreamer, whose heart has been so romantic; who has given thyself so prodigally, given thyself to sides and heroes not mine, only never to the Philistines! home of lost causes, and forsaken beliefs and impossible loyalties!"

Edward Gibbon (1737-1794), who studied at Magdalen College, had a different view. He said: "To the University of Oxford I acknowledge no obligation; and she will as willingly renounce me for a son, as I am willing to disclaim her for a mother. I spent fourteen months at Magdalen College; they proved the fourteen months the most idle and unprofitable of my whole life." In our time, Malcolm Muggeridge, the well-known editor of 'Punch', refers to the 'idiots' who lectured him and the 'fools' who taught him. Some of the charming portraits of Bertrand Russel in his 'Portraits from Memory' are those of the Cambridge dons and contemporaries. He recalls

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Oh gem of eminent Vaathavoor
who have revealed a Veda
dedicated solely to that unique Being
of the form of ether
in Whom you merged completely
while those who were wandering about
for a long time
madly after that great etherial Being—
Who is a stranger
to the space inside the uterus
and Who transcends all the human tools of knowing—
were sore perplexed,
waiting, as they were,
for enlightenment by a guru !

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Trod By Saint Ramalingar.

—G. Vanmikanathan

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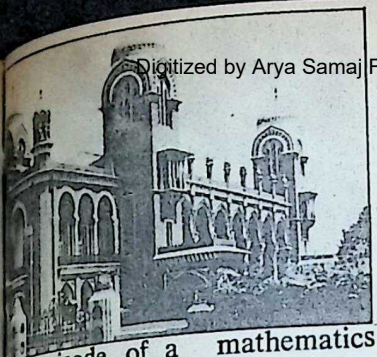

episode of a mathematics lecturer: "I remember a mathematical lecturer whom I had always thought quite uninteresting. He was lecturing on hydrostatics, working at a problem about a vessel with a lid rotating in a bath-tub. One of the pupils said, "Haven't you forgotten the centrifugal forces on the lid?" The lecturer gasped and replied, "I have worked out this problem that way for twenty years. But you're right." From that moment we all felt a new respect for him."

Institutions in which we study become respectable not because they have imposing edifices or are set amidst sylvan surroundings or are equipped with the latest audio-visual systems but because of the quality of the teaching staff. And if the staff follow the principle of 'unto this last,' even the mediocre will have reason to remember them with gratitude. Not everyone who passes through the portals of a college becomes a 'scholar.' But if that institution had had some influence in the shaping of his attitude to life and learning, it would have laid him in its debt of reverence.

Cheap Cocoanuts

Amidst the encircling gloom there is ray of light. I am not for a moment thinking of anything so portentous as the world of the Spirit. My concerns are more mundane. I refer to the crashing prices of cocoanuts and cocoanut oil when reports speak of a 2.4% rise in prices all round since the Central Budget of March this year. If I summon to my aid Cardinal Newman (1801-90), it is because I suspect a divine hand behind the fall of cocoanut prices. If the exams are over, the results cannot be far off. And even the most modern of the modish youth today does not forget our Ganapati, the Remover of Obstacles when he is in the throes of writing an examination. With so many thousands having strained at the leash for so long and expecting to escape the guillotine, it is but natural that the good Lord should take pity on them. And cocoanut happens to be His favourite. We do not know if Marco Polo, while describing the cocoanut and its uses — it has as many uses as there are days in the year — to his countrymen, mentioned about Ganapati's love of the nut. Well there it is and let us hope the Lord will have a surfeit of cocoanuts this year. □□□

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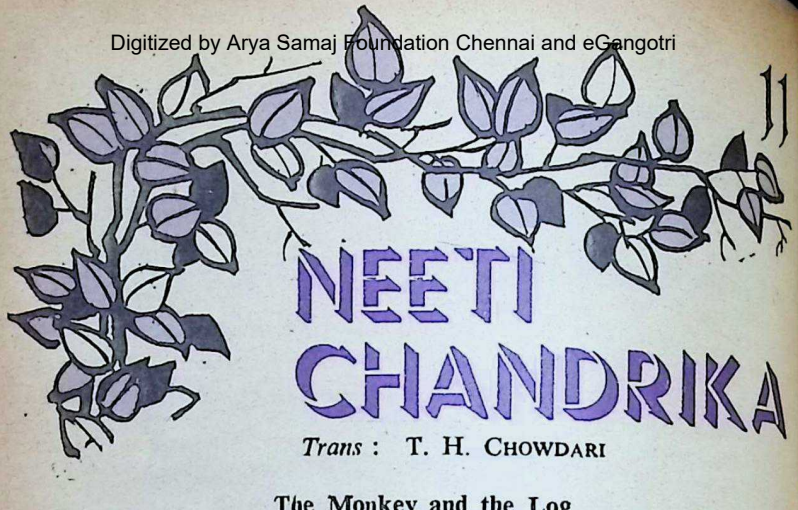

Trans : T. H. CHOWDARI

The Monkey and the Log

Karataka began telling the story.

In Magadhadesa was a town, Aridurga. A trader by name Subha Dutta was living there in splendour, endowed with great riches. He had no issues. He was using his wealth to raise gardens and build tanks for the comfort and convenience of the citizens.

Once he undertook the repair and renovation of a dilapidated temple in the town. He sent for the artisans, fixed up their remuneration and put them to work.

One day a carpenter was working on a log. He had to split it into two. He was getting it sawn and to facilitate it, he had wedges driven at a few places in the sawn portion. The carpenter retired for lunch for a while.

Then a band of monkeys from the nearby woods descended at the temple. They ran along the compound walls. They jumped from tree to tree. Some gripped the hanging branches and swung in sport, heads down. They shook the stronger branches. They sat on the spires and scratched one another's body. They would show their teeth, make faces and annoying noises, quarrel among themselves at one moment and at another, tenderly fondle the companions, pluck and eat the fruits, suck honey from the honeycombs — in short they were indulging in and displaying fully all the characteristic pranks and deeds of monkeys.

One old monkey, as though impelled by the God of death, descended on the log which was half-sawn. It sat on it with its

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scrotum hanging in the space between the two halves of the incompletely-sawn but wedged log. In sport, it pulled out the wedge with all its might. And caught between the two halves of the log the monkey died in excruciating pain.

Therefore we should not undertake a task with which we are not concerned. We are not in his (Pingalaka, the lion) service now. He has plenty of new ministers and courtiers. It is their duty to think of the lord's safety and good. We have neither the duty nor the authority. He who takes upon himself the duties of others will come to perish like the donkey which was beaten to death by a washerman. You must listen to that story too, attentively. Karataka told Dhuranaka.

WHO IS THE ACHARYA?

The name Acharya is only for Adi Sankara Acharya. If one knows only the sastra, he is a mere scholar. If he has the experience, then he becomes a jnani. If one gives only instruction, he becomes a preacher. He alone is an Acharya who, after clearly understanding the conclusive teachings of the sastras makes the people of the world gain their welfare by making them stick to the path shown in the sastras and also himself does everything according to sastras and remains in that experience.

Kanchi Paramacharya

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EXPANSION PLANS OF SRI RAMAKRISHNA MATH, TRICHUR

An Appeal

SWAMI SAKRANANDA, President of Sri Ramakrishna Math, Puranattukara P.O., Trichur Dt., Kerala, has issued the following statement:

Way back in 1924 there was a devastating flood in Trichur District. The Swamis of the Ramakrishna Mission, Belur Math (near Calcutta) came to the spot to render relief to the flood-stricken people. Naturally, Shri V. K. Krishna Menon, the then Headmaster of the Vivekodayam High School (who later became Swami Tyagishananda), joined the monks in their work. Later, though the flood relief operations were over, the sight of the Harijans living in dire poverty, illiteracy and squalor, no better than cattle, and their children who were unschooled urchins, seared his conscience. How to salvage this chunk of sunken humanity became his obsession.

Here was an opportunity for implementing Swami Viveka-

Sri Ramakrishna Temple at Puranattukara

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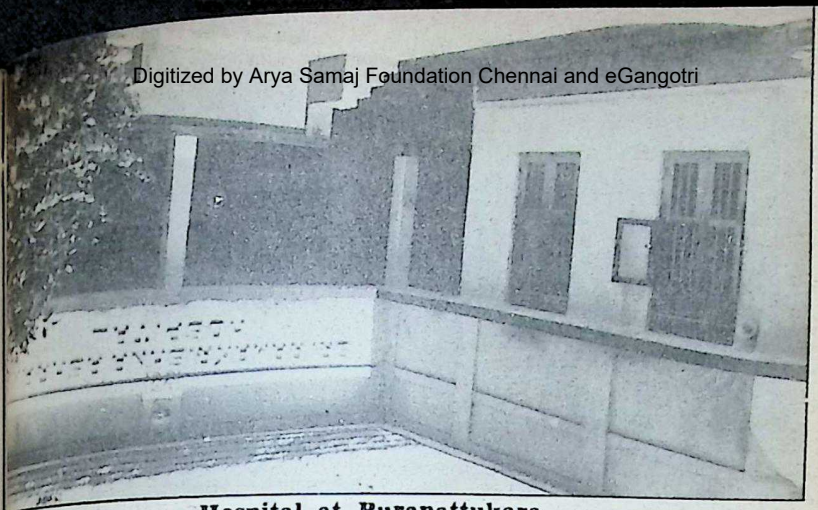

Hospital at Puranattukara

ananda's stirring call to serve the poor, the ignorant and the low-y. He knew that education alone ould dispel darkness and trengthen man to tackle the roblems of life. If a wholesome ducation could be imparted to he Harijan boys in a Gurukulam tmosphere where the preceptor ould commune with the students n the closest intimacy, himself etting up as a model, that would e the best ideal. So he banded ogether a few Harijan boys in he locality and started a resi-ential primary school with a hapel for worship. Out of this ucleus has evolved the present ri Ramakrishna Math complex. nspired by Swami Tyagisha-nanda's holiness and purity, ctive love and service, many allied round him, some of whom ater became monks of the Ramakrishna Order and dedi-ated themselves, life and soul, o the carrying out of this huma-nistic religion.

Swami Iswarananda, who suc-ceeded him, was every inch worthy, saintly, magnanimous and vast in his love and compassion for the poor, especially the Harijans. He tended this infant Ashrama with utmost care as a mother would her child. Under his wise shepherding the Ashrama was fast developing into a network of institutions thr bbing with varied activities. It is these two great souls whc have made this Ashrama what it is today.

The tiny residential primary school fostered so lovingly by Swami Tyagishananda has grown into a full-fledged school from standard I to standard X, housing about 2200 students, with a hostel accommodating about 140 inmates of which 30 are Harijan and orphan boys. The hostel wards are our trust, and nothing is left undone to ensure the all-round development of their personality. In the place of the old chapel has sprung up a lovely Sri Ramakrishna Temple with regular Pooja and worship in which all the inmates of the Math and outsiders joyously participate.

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The Math brings out a series of works on religion, philosophy and culture. The Gospel of Sri Ramakrishna and the Complete Works of Swami Vivekananda have been rendered into Malayalam and published in handy volumes. So far, four different editions of the Bhagavad Gita, ten Upanishads with notes and commentaries, and other spiritual classics have been released. Altogether we have published 94 books in Malayalam and 5 books in English all outstanding ones. Besides, we are running a Malayalam monthly, Prabuddha Keralam, exclusively devoted to religion and culture, and which has the unique distinction of 69 years of unbroken continuity.

We have a hospital with 20 beds, serving the rural people in and around the Puranattukara village.

There is a Harijan colony at Adat, a nearby village, which we look after with motherly care. The five-day annual spiritual re- which we hold at the Math beginning on the eve of Christmas and graced by Srimat Swami Ranganathanandaji, is an important event which draws a good number of spiritually earnest people, both men and women. The Vivekananda Vijnana Bhavanam at Punkunnam, situated in the town, is a vital limb of the Math.

Sarada Mandiram

In 1948, the Sarada Mandiram came into being. In 1968, the Sarada Mandiram with Sarada Girls' High School and other departments under it, was formally transferred to the Sarada Math which was ushered into existance at Dakshineswar in the birth centenary year of the Holy Mother. A beautiful temple dedicated to the Holy Mother was added to the Mandir complex in 1975. 'This is a unique institu-

New Block at Vivekananda Vijnanabhavan, Punkunnam

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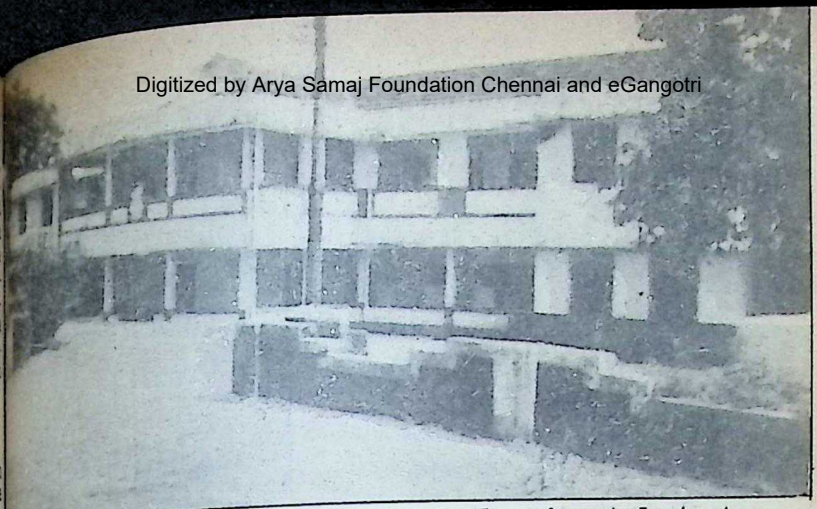

Gurukulam where destitute, harijan and paying students stay

on in the area carrying on activities in the educational, spiritual and cultural fields.

There is a growing appreciation by the public of the multifarious works of the Math and its tremendous potential for further expansion. They have been insistent that the benefits of the Ashrama should reach out to a wider section of people. So we have drawn up a comprehensive development scheme a part of which is already afoot. The Vivekananda Vijnana Bhavanam is given the top priority because the front portion of that old sprawling building was dilapidated and had to be demolished. A new two-storeyed building is coming up in its place. The hostel has to be expanded to accommodate more inmates because the pressure for admission to it is overwhelming. The school building requires extension and repairing. The hospital should be equipped with more facilities to cope with the increasing number of patients. The Harijan colony at Adat should be given a new thrust for further development.

This multi-development project which we contemplate is roughly estimated to cost about Rs. 14 lakhs, but is likely to exceed far the target because of the spiralling cost of materials and labour.

The Math has no funds to draw on; its only fund is the goodwill of the public. It has been operating on the peoples' Bank which has never failed it in time of need.

I hasten to make an earnest appeal to all our well-wishers to rush in as much help as possible for our project. Such help has a double value insofar as it benefits our activities and blesses those who render it because this is God's work in which we are blessed to be involved. Dana or willing gift for noble purposes cannot but have divine grace. That is creative altruism and that alone has any relevance in our times.

The money may be sent by cheque or draft or M.O. to the President, Sri Ramakrishna Math, P.O. Puranattukara (Pin-680 551), Trichur District, Kerala.

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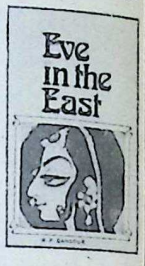

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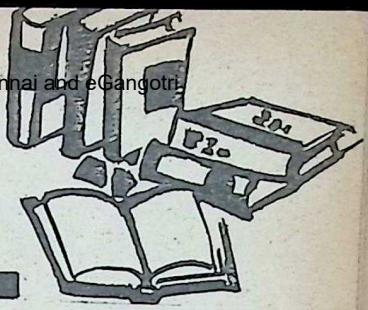

COMMENTARIES ON THE MOTHER'S MINISTRY (THIRD SERIES:)

M. P. Pandit, Dipti Publications, Pondicherry, pp. 263, Rs. 40/-

Sri Madhav Pandit, a senior adhak of Sri Aurobindo Ashram, iverse spiritual streams have et to fruitful effect. His early iscipleship under T.V. Kapali astriar linked him with Sas-riar's Guru, Vasishta Ganapati Muni, and his Guru, Ramana Maharishi. Sri Vidya, Vedic lore nd Vedanta were united in that eless tradition. Then, when astriar joined Sri Aurobindo shram, Madhav Pandit follow-d not long after, and came to reathe the ambience of Sri urobindo and the Mother. This eant, on one side the tradition ernal of Veda, Vedanta and antra, and on the other side, e occult-spiritual tradition, — uropean, Egyptian, Chaldean, hoenician, — the timeless iver channelled by Mirra the Mother who had lived and laved the Livnig Waters of primor-al Shakti ever since she was a hild of four or five.

The three nectarean springs ingled easily to acquire a pre-otent new efficacy. It is from is silent tarn — **amrita saras** — of spirituality that Madhav andit has constantly replenish-d his being and quenched his

The Mother

and others' thirst. It is a perennial, and integral and an evolutionary power-house of the Spirit, deriving directly from the Presence that Madhav had known daily and visibly for 35 years as The Mother. Seated as it were at the hub, watching the fellies with precision, Madhav Pandit has been the eyes and ears of the Ashrama, and his well-stocked mind, his disciplined life, his quiet managerial expertise, all have always been in the Mother's service. His tidiness and orderliness, his poise and dedication, drew praise from the Mother,

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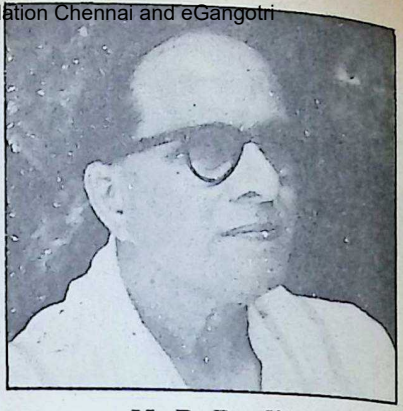
and it used to be said that Madhav never forgot a face or a name. A computer memory? Yes, but doubled with an uncanniness of deeper understanding. And he is known for the aptness and promptness with which he can deal with problems, and the brevity and sufficiency of his letters that often recall Nolini-da's classic epistolary art.

All this; and, more recently, Madhav Pandit has added new dimensions to his work. Firstly, the monthly 'Service Letter,' which has been coming out since January 1973, whose broad aim is "to serve the Mother who is the centre of my life; and, secondly, since 16th May 1976, his evangelical tours of India, Sri Lanka, Singapore, America and Europe, speaking and counselling, and always "on a mission of light and love from the Mother."

A seasoned scholar with a mastery of languages and knowledges, Madhav Pandit's publications number well over a hundred, and comprise studies of Veda, Upanishad, Tantra and the Gita; studies on Sri Aurobindo's life, philosophy, Yoga and poetry (notably **Savitri**); studies on the Mother, on psychology and occultism; and definitive editions of Kapali Sastriar's learned writings and commentaries. Now after all these decades of study, exegesis, interpretation and of evangelical exposition from innumerable platforms, it looks as though the Mother now permeates Madhav's thinking and being, and hence his reactions to men, events, situations, problems, spontaneously carry the charge of the Mother's light. Thus, in his new series of books, **Commentaries on the Mother's Ministry**,



M. P. Pandit

it is Madhav Pandit speaking as the Mother's proxy, sometimes giving citations from her and more often talking the Mother's language as though he has grown native to it.

In the present volume, there are 136 essays or lessons in human deportment in the infinitely varied challenges and predicaments of life. Informal, informative, persuasive, authoritative, the 'commentaries' are bridges of communication from the Mother to the reader, and once the link is established, the Mother herself will take the reader in hand. "All life is Yoga," and every moment in life is replete with problems, and we need the Mother's guidance and protection always, always. The immediate voice we hear is that of Madhav Pandit, knowledgeable, friendly, helpful, but we also know that the voice comes to us from the world of the Mother's sovereign manifestation and ministry. Be conscious! Mark, there's the Mother: remember and offer! Plunge into the Divine! Her Grace abound-

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never fails! There's no such ng as 'chance', all is part of e Divine Play. Ours is a 'boot- rap' universe of interdepen- nce and interpenetration; a smos, and an evolving one!

These 136 essays range from Vedic-Upanishadic 'Two rds' to the need to smile at rything "be it welcome or not come;" from the Mother's elve powers to the 'serpent' the power of Evolution; from subtle physical world of fect forms with "a celestial thesis of line and rhythm" to possibility of raising everyday

Reviewed by

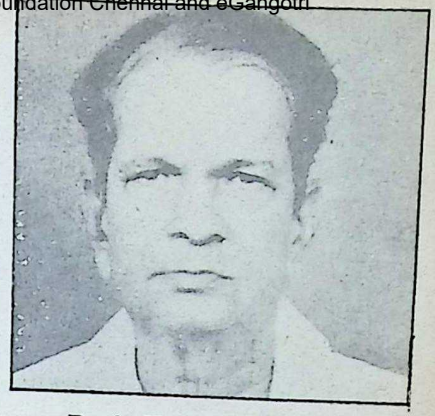
rof. K. R. Srinivasa Iyengar

to a continuum of worship; m illness as a falsehood to eticism as a deformation of -control; from the Mother as khambari the great giver to irritating everyday problem overcoming 'fatigue!' Common se, learning, experimental dence, the light from Sri robindo and the Mother, the dy play of a new integral dom: all are harnessed into vice to make **Commentaries** piritually charged guide-book everybody.

HINDU RASHTRA DARSHAN : By

D. Savarkar (Second Edition), r Savarkar Prakashan, 71, vajee Park, Bombay 400 028, e Rs. 25/-.

ER SAVARKAR wore the wn of thorns' that was the identship of the Hindu hasabha for six years from to 1942. He offered to re- more than once during this



Prof. K. R. S. Iyengar

period but as the organisation needed his services, he was pressed to continue as the leader. He was taken on a stretcher to the 1940 session held at Madurai. His presidential speeches, besides being a commentary on the keleidoscopic changes in the political life of the country, particularly the ebb and flow of the fortunes of the Allies in the Second World War and the demand for partition, contain his basic ideas on Hindutva, the educational system, provincial autonomy, economic welfare etc.

The poet, the historian and the scholar that Veer Savarkar undoubtedly was, are very much to the fore in these addresses collected in book form in 'Hindu Rashtra Darshan.' One of the recurring ideas in the addresses is 'Hindutva' which Savarkar defined as the essence of being a Hindu i.e. 'one who regards and claims this Bharatabhumi, from the Indus to the Seas, as his Fatherland and Holyland. 'Indian Unity at all costs' was his battle-cry and he was never tired of repeating it in his

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speeches. 'Swaraja' for him meant not merely political freedom but the retention of the identity of the Hindus as a people belonging to a great religion and as legatees of an invaluable culture.

V. S.

TAMIL

NADAMAADUM KADAVUL

By R. Sankaranarayanan, Vanathi Padippakam, 13, Deenadayalu Street, T-Nagar, Madras 17. With a foreword by Shri K. V. Jagannathan, Price Rs. 10. Pages 176.

THE Paramacharya of the Kanchi Kamakoti Mutt, Shri Chandrasekharendra Saraswati, who is 92, has few peers in his realm. As the custodian of Hindu Dharma, he is a religious teacher, moral preceptor and a spiritual guide. His life has been one long, sustained endeavour at the preservation of all that is best in our ancient faith.

Exemplifying all the virtues that are held up for our emulation in our scriptures and as illustrated in the epics and puranas and classical Sanskrit poetry, he has shown a remarkable awareness of the changes in society brought about by science and technology. While holding aloft the torch of Advaita and lighting up the path to **Brahmagnana,** stressing the importance of **Atma anubhava** (self-experience) through **Anushtana** (rigorous practice), he has been vitally concerned with measures for economic development and social reform. His 'one-handful of rice' proposal, advice on simplification of marriage practices and avoidance of evils like untouchability and dowry, financial assistance for the preservation of Vedic learning are all of a piece with his stature as a **Guru** in the best Indian tradition.

If the Paramacharya commands the respect and allegiance of the vast masses of people by his several acts of kindness and benevolence, he evokes the admiration of intellectuals by his vast learning and precise knowledge of not merely recondite lore but uptodate facts of science. He has, besides, as one eminent scholar puts it, the heart of a poet, which is seen to advantage in his discourses on wide-ranging subjects. His talk, marked by good-humoured irony, that is racy of the soil, discursive and even rambling, has an art 'governed by a logic of its own.' His speeches, brought out in a series of books, are a delight both to the scholar and the layman packed as they are with both facts and sage counsel.

Shri Sankaranarayanan gives us glimpses of the personality of the Paramacharya while telling the story of his life in 'Nadamadum Kadavul.' His is a simple narrative of the Acharya's birth and parentage, his preparation for the Pontificate, pilgrimages, and numerous acts of grace and benevolence. For a devout follower like him, the temptation to yield to sentiment is great. But he steers a middle course, avoiding the extremes — neither too sentimental nor totally detached. The style is the man. Here is a book worthy of our earnest and reverent study.

—V. S

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GOVERNOR INAUGURATES KANE CHAIR IN BHAVAN

MAHAMAHOPADHYAYA DR. V. KANE was a true 'karma gi' who believed in plain living d high thinking and practised s precepts, Shri K. Madhava ddy, acting Governor of harashtra, said in Bombay on nday May 6, 1985.

"He stands out as one of the ghtest scholars, who delved p into the treasures of Sans- t and opened up vas' vistas knowledge of our rich ancient tural heritage."

The Governor was inaugurat- the Mahamahopadhyaya Dr. V. Kane Chair of Dharma stra and Hindu Law at the aratiya Vidya Bhavan on the olar's 105 birth anniversary.

Later, he unveiled a portrait oils of Dr. Kane, done by the ll-known artist V. A. Mali.

Shri Reddy told the gathering that Dr. Kane was an eminent lawyer and a distinguished Indologist who had made a significant contribution to Dharma Shastra and Hindu Law. He had

The acting Governor of Maharashtra, Shri Madhava Reddy unveiling the portrait of Dr. P. V. Kane. (L to R) Shri M. N. Gogate, Shri Girdharilal Mehta, Shri N. A. Palkhivala and Shri S. Ramakrishnan

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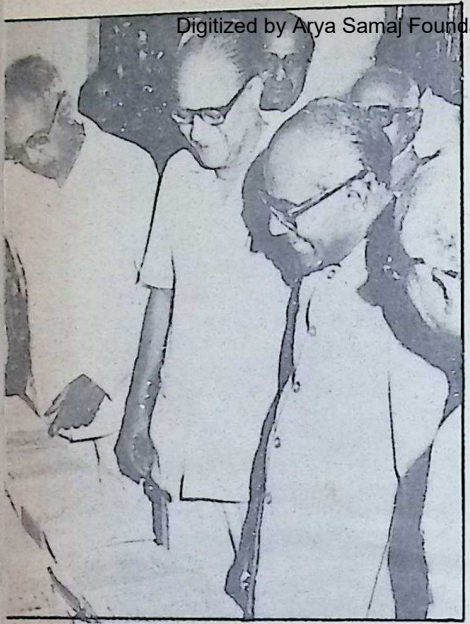

Shri Madhava Reddy (second from right) seeing the exhibition of Dr. P. V. Kane's works displayed at the Bhavan on May 6 Others in the picture are (L to R) Shri Pravinchandra V. Gandhi, Shri M. N. Gogate Shri N. A. Palkhivala (behind)

also produced several works on Sanskrit poetics, Sanskrit drama and the Artha Shastra.

Dr. Kane's monumental work, "History of Dharma Shastra" in five volumes, was the result of deep study and sustained research for more than 30 years. This encyclopaedic work on different aspects of Dharma constituted an authoritative contribution on the interpretation of Hindu law. The work covered a whole gamut of human life — religious, social, ethical and even political. The ancient Dharma Shastra was alive to the fact that smritis must change with the changing times.

Research, Shri Reddy said, was Dr. Kane's first and last love and the offer of vice-chancellorship of the Bombay University for a second term did not lure him away from his research work.

"By establishing the Mahamahopadhyaya Dr. P. V. Kane Chair of Dharmashastra and Hindu Law, I feel, the Bharatiya Vidya Bhavan, has honoured itself," Shri Reddy said.

Jurist N. A. Palkhivala, who is the chairman of the Bhavan's Colleges' Committee and who presided over the function, said Dr. Kane's 'Dharmashastra' as the work of a single scholar, would remain unsurpassed.

Shri Palkhivala suggested that a summary of all the volumes in 300 to 350 pages be brought out by the Bhavan for the benefit of the younger generation of the country.

N. A. Palkhivala

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Shri Palkhivala himself offered financial help to offer the house at a subsidised price.

Describing Dr. Kane as 'one of the great Indians of the century,' Shri Palkhivala said Dr. Kane was not only a thinker but a reformer.

Shri Palkhivala instanced Dr. Kane's pleading for the right of tonsured Hindu widows to worship at the Vithoba Temple and of untouchables to participate in the Ganapati festival organised by the Brahman Sabha in Bombay of which he was the President.

Kane's dedication was to truth, as 'true knowledge begins when one begins to interpret facts.' Dr. Kane showed that foreign scholars had gone wrong in interpreting the Indian heritage.

Recently, Shri Palkhivala said, American scientists wanted to find out which world language was best suited to the modern needs of a computer and they chose Sanskrit because it was logical and precise.

Dr. Kane's learning was profound as it was disinterested and dispassionate. He presented truthfully the picture of Indian culture. He saw it with his own vision and with a wealth of meaning.

His mind was not just a storehouse but a dynamo which interpreted 5,000 years of Indian culture and civilisation. He debunked several theories in the history of ideas and studied foreign languages to give his work an accurate orientation.

Justice C.S. Dharmadhikari of the Bombay High Court, who spoke in Hindi, brought out the eminence of Dr. Kane as an ideal interpreter of Dharma. His life was worthy of emulation by the younger generation.

The function began with Bhavan's prayers and recitations from the Rig, Yajur and Sama Vedas.

Shri Girdharilal Mehta, Bhavan's President, in his welcome address, pointed out that Dr. Kane was one of the distinguished Honorary Members of the Bhavan and a close associate of Kulapati Munshi.

It was in the fitness of things that the Kane Chair was being instituted in the Bhavan as promotion of Sanskrit was one of the avowed objectives of the Bhavan.

Shri Mehta expressed his happiness at the presence of Dr. P.V. Kane's children, Dr. G.P. Kane, Dr. P. P. Kane and Dr. (Kumari) Shanta Kane at the function.

(L to R) Justice C. S. Dharmadhikari, Shri Girdharilal Mehta, Shri Pravinchandra Gandhi and Shri J. G. Bodhe

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Shri Pravinchandra V. Gandhi, Bhavan's Vice-President, presented a 'Retrospect and Prospect' of Bhavan's Mungalal Goenka Post-Graduate and Indological Research Institute. The Institute, started in 1939, was recognised by the University of Bombay for courses of studies in Sanskrit and Ancient Indian Culture and Fine Arts (Dance) for M.A. and Ph.D. Degrees. Distinguished Indologists like Acharya Muni Shri Jinavijayaji, Dr. Manilal Patel, Prof. H.D. Velankar, Dr. A.K. Majumdar and Prof. J.H. Dave had headed the Institute. Presently, it was headed by Prof. S.A. Upadhyaya.

So far, more than 40 students of this Institute had been awarded the Ph.D. degree by the Bombay University, three of the students offering their dissertations on Dharmashastra.

Many foreign students had been coming to the Institute for Sanskrit Studies.

Shri J. G. Bodhe, Chairman of Mm. Dr. P.V. Kane Memorial Trust, paid tributes to the memory of Dr. Kane, and Shri M. N. Gogate, Managing Trustee of the Mm. Dr. P. V. Kane Memorial Trust, proposed a vote of thanks.

Shri Gogate said the Kane Trust and Bhavan were 'made for each other' and thanked the Bhavan for agreeing to institute the Kane Chair.

The function concluded with the presentation in Sanskrit by the Brahman Sabha, Bombay, of a scene from Kalidasa's Abhijnana Sakuntalam by Daji Bhatwadekar and his troupe.

Noted actor, Daji Bhatwadekar as Dushyanta in a scene from Kalidasa's Abhijnana Sakuntalam

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FRONT COVER:

DESHABANDHU CHITTA RANJAN DAS, DR. ASUTOSH MUKHERJEE AND BANKIM CHANDRA CHATTERJEE

(Vande Mataram was Composed in 1876)

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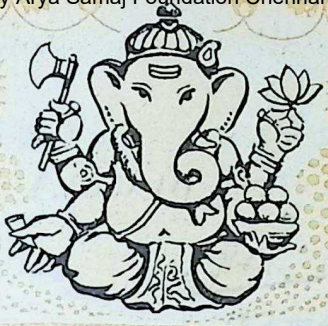

आ नो भद्राः क्रतवो यन्तु विश्वतः
A no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER

अद्वयतत्त्वसमाहितचित्तं प्रोज्वलभक्ति-
पटावृतवृत्तम् ।
कर्मकलेबरमद्भुतचेष्टं यामि गुरुं
शरणं भववैद्यम् ।।
नरदेव देव, जय जय नरदेव ।।

I seek as refuge the preceptor, the physician for (the malady of) Samsara, with mind concentrated on the (one) Truth, without a second, with life wrapped in the resplendent garment of devotion, with body dedicated to service, of miraculous exploits. Hail, O God, in human form, O God, hail!

—Swami Vivekananda

BHAVAN'S JOURNAL

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Jagadguru Śrī Chandraśekharendra Sarasvatī

[6]

मदिरेव मोहजनकः कः ? स्नेहः , के च दस्यवो ? विषयाः ।
का भववल्ली ? तृष्णा, को वैरी ? यस्त्वनुद्योगः ॥ ६ ॥

madireva mohajanakaḥ kaḥ? snehaḥ,
ke ca dasyavo? viṣayāḥ
kā bhavavallī? tṛṣṇā,
ko vairī? yastvanudyogaḥ

Q:— What is that which generates delusion like liquor?

A:— Attachment (clinging).

Q:— Who are the thieves?

A:— The objects which drag away the sense-organs.

Q:— What is the creeper of *saṁsāra*?

A:— Thirst (*tṛṣṇā*).

Q:— Who is the enemy?

A:— Absence of effort (laziness).

[7]

कस्माद्भयमिह ? मरणात्, अन्धादिह को विशिष्यते ? रागी ।
कः शूरो ? यो ललनालोचनबाणैर्न च व्यथितः ॥ ७ ॥

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kasmādbhayamiha? maraṇāt,
anāhādiha ko viśiṣyate? rāgī
kaḥ śūro? yo lalanālocana-
bānairna ca vyadhitaḥ

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Q:— What is that of which all are afraid?

A:— Death.

Q:— Who is more blind than the blind?

A:— The passionate one.

Q:— Who is the valiant one?

A:— He who restrains himself by not letting the mind go the wrong way (he who does not suffer injury by arrows viz., the looks of women).

[8]

पातुं कर्णाञ्जलिभिः किममृतमिह युज्यते ? सदुपदेशः ।
किं गुरुताया मूलं ? यदेतदप्रार्थनं नाम ॥ ८ ॥

pātum karṇāñjalibhiḥ kima-
mṛtamiha yujyate? sadupadeśaḥ
kim gurutāyā mūlam?
yadetadaprārthanam nāma

Q:— What is the ambrosia that should be drunk with the ears that serve as the cupped hands?

A:— The teachings of those who are good. (*Añjali* is joining the two hands in the form of a cup. Since the ear resembles this it has been called *añjali* here).

Q:— What is the root of greatness?

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A:— Not asking anything of anyone.

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Oh my Father!
Note that it is my desire,
Oh eternally young One,
that, as very personification of mercy,
I should, by Your grace, avert
the intense suffering, fears et cetera
which beset others,
and bestow joy on them,
and that I should induce all the world
to tread the path which shuns
both eating of flesh and killing (of creatures),
and that I should publicity declare
from the platform praise associated with You.

—**Saint Ramalingar**

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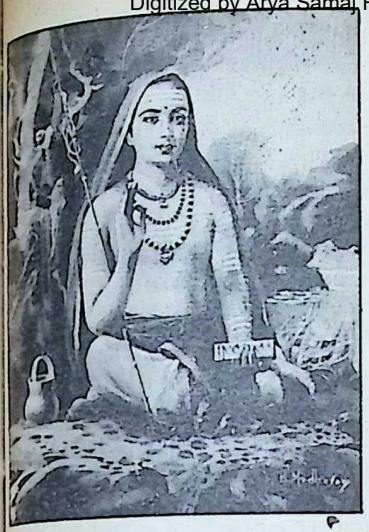

SIVAAPARAADHA KSHAMAAPANA STOTRAM-9

TRANSLATION AND COMMENTARY

N. ANANTHARAMAN

स्थित्वा स्थाने सरोजे प्रणवमयमरुत्कुंभके
सूक्ष्ममार्गे
शान्ते स्वान्ते प्रलीने प्रकटितविभवे
ज्योतिरूपे पराख्ये
लिङ्गज्ञे ब्रह्मवाक्ये सकलतनुगतं शंङ्करं
न स्मरामि
क्षन्तव्यो मेऽपराध, शिव शिव शिव भो
श्री महादेव शंभो ॥९॥

Sthitvaa sthaanay sarojay pranava maya marut kumbhakay Sookshmamaargay/Saantay Swaantay Praleenay Prakatita Vibhavay Jyotiroopay Parakhye/ Lingajnay Brahmavaakyay Sakalatanugatam Samkaram na Smarami/Kshantavyo may-aparaadhah Siva Siva Siva bho Sri Mahadeva Sambho! //9//

Sthitvaa = remaining, *Sthaanay Sarojay* = in the lotus pose (Padmasana) *marut kumbhakay* = drawing in the praana or breath (filling the lungs) *Sookshmamaargay* = through the fine path of the Sushumna, *pranavamaya* = filled with the sacred Pranava sound "OM", *Swantay* = with the mind, *Saantay* = at peace, *praleenay* = and joyfully merging with *paraakhye* = that which is known as paraa or supreme. *Jyotiroopay* = which is pure effulgence, *prakatita vibhavay* = whose greatness as manifested Brahma Vaakye in the Mahavakyas of the Srutis *Lingajnay* = in its true form, *Samkaram na Smarami* = I do not meditate on Sankara, *Sakalatanugatam* = who dwells in every form. *May apraadhah* = My transgression, *Bho Sambho*

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= O Sambhu *Mahaadeva* = Great God, *Siva Siva Siva* = O very auspicious Siva, *Kshantavya* = deserves to be pardoned.

Meaning

I have not meditated on the all-pervading Sankara after properly seating myself in the lotus pose prescribed for meditation and controlling my breath through the Sushumna to the accompaniment of the sacred pranava mantra. Nor have I been able to bring my mind to a state of tranquillity merging it joyfully with the effulgent and shining supreme consciousness known as Paraa knowing to true form and greatness as revealed in the Mahavakyas (in the Vedas). This my failure which is a transgression deserves to be pardoned, O auspicious Siva, O Great God Sambhu.

Notes

Whereas in the earlier slokas (6, 7 and 8) the author Sankaracharya dealt with the transgression in the form of ignorance and indifference to various rituals of worship as prescribed in the Srutis and the Smritis and as enjoined by learned teachers, in this sloka, the Acharya points out the difficulty of comprehending the all-pervasive Siva who is knowledge — Bliss-Absolute, through the practice of Rajayoga or the mystical path.

The lotus pose or padmasana is the most common and easily adoptable posture for effortless meditation. While there may be several other poses or Asanaas recommended and practised by Yogacharyaas, many of them are intended for conferring physical and mental health if daily practised, and are not easy or practicable for spiritual pursuits. Further, it is not the pose itself that is important but the meditation. A difficult pose or posture is likely to distract the attention of the aspirant from meditation since all attention will be on the perfecting of the posture itself. Secondly, meditation by itself is not as important as the object of meditation. Though, in the beginning, for steadying the mind and getting into the practice of meditation with concentration, certain props can be used, in course of time the meditation should be directed towards the Supreme self within so that ultimately the meditating self is not even aware or conscious of the meditation itself but only the object meditated upon and merges with it. Though mere meditational practices without any spiritual objective may perhaps, according to some exponents, be able to relieve one's body and mind of tensions in order to concentrate on one's job better, the real objective, if it is spiritual progress, should be to train the mind to meditate

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on the all-pervasive God, Sankara, who is the bestower of all auspiciousness and happiness in a comprehensive sense. Thus the quality and object of meditation are very important. The Padmasana or the lotus pose is the most suitable for aspirants and can be easily adopted without the mind getting distracted by thoughts of the posture itself.

After the body relaxes in the comfortable pose of Padmasana control of breath or pranaayama is essential to steady the body as well as the mind. The channelisation of the vital breath or praana through the Sushumna referred to by the Acharya as 'Sookshmamarga' is the next step. The Pranava mantra is meditated upon as it is the highest form of spiritual knowledge and the entire being is filled with the vital force of 'Pranava' leading one ultimately to experience effulgence supreme. When one reaches the transcendental state, peace and joy reign supreme and one merges with the cosmic self. In this state one experiences God everywhere and in everything. This effulgent auspicious Sankara who dwells in everything is what one should meditate upon. It is given to very few to really experience this state. And one achieves this state with constant striving, perhaps through several janmas or births and with the grace of Sankara Himself.

The transgression or Aparaadha that the Acharya refers to in this sloka is of two types. Firstly, the ordinary human being leads a senseless, mostly animal, existence eating, sleeping, procreating and generally going through life without realising the great potentialities within which can be tapped through the grace of God.

Several people pray but the prayer is for comparatively trivial worldly benefits. Many observe rituals, put on special dresses or robes, shut their eyes or look upto heaven above and simulate an attitude of prayer and meditation occasionally and consider themselves to be religious and even advanced spiritually. However, they have not experienced the ineffable bliss of God-realisation nor can they hope to, if they continue in their routine paths of external observances without inner striving. This ignorance and indifference to the true nature of God and spiritual progress is a transgression.

Secondly even those who adopt a pose, control their breath and resort to meditation do these things for a limited purpose and when minor spiritual powers or siddhis come to them, they do not make any effort to advance further and they miss the experience of the bliss of God realisation. Thus they leave the path of know-

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ledge. This is also a transgression.

The Acharya recommends to us the basics and cautions us that the true form of Sankara who is formless and all pervasive is the one to be meditated upon through the Pranava Mantra so that the truth of the Mahavakyas enshrined in the Vedas is realised.

The Mahavakyas are many. They are Brahma Vakyas or words relating to the Supreme Truth, Brahman. Four of these Brahmavakyas occurring in the four vedas are:

Rig Veda — Prajnaanam Brahma

Yajur Veda — Aham Brahmaasmi

Sama Veda — Tat Twamasi

Atharva Veda — Ayam Atma Brahma

In the realisation and experience of the truth of these great Brahma Vakyas lies the experience and knowledge of God. Sankara, the auspicious, is to be meditated upon as the very core of the truth enshrined in these Maha Vakyas and as the very personification of the Pranava. Because of our incapacity and ignorance, we cannot conceive of Him in the proper way. Hence the Acharya begs of Sabhu forgiveness for all of us for this, our ignorance, incidentally revealing to us the proper manner in which we have to visualise and experience God within us.

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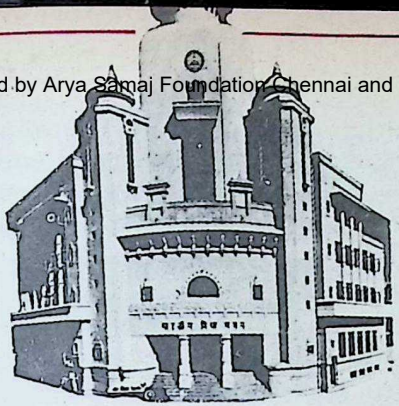

"BHAVAN'S WORK IS GOD'S WORK"

S. RAMAKRISHNAN

"The true University of these days is a collection of books" averred Thomas Carlyle.

Every educational centre in general, and every University in particular, should have a well-stocked, comprehensive library. Also a Publication Unit with its own Press, to bring out continuously wholesome literature — books and periodicals — an ever-flowing **Jnana Ganga.**

The celebrated Oxford University Press is an excellent example, worthy of emulation, by all our Universities and educational centres.

Way back in 1950, Kulapati Munshi meditated, seeking light and guidance, to make the Bharatiya Vidya Bhavan a self-evolving, fast-moving, broad-based, effective instrument for the resuscitation of Indian culture, nationally and internationally.

Then it was that the idea crystallised to undertake an all-round expansion of the Bhavan's Publication Unit. Then it was that he took the decision to christen it Bhavan's BOOK UNIVERSITY. Then it was that the Vedic hymn **Ano bhadrah kratavo yantu viswatah — Let noble thoughts come to us from every side** — was selected as

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the Bhavan's motto, with a view to concretising the concept of a vibrant, self-expanding and all-embracing University, untramelled by the tyranny of cumbersome rules and regulations, and cutting across casteist, linguistic, regional, religious and national boundaries.

"Thought without action is treachery" is what Gandhiji preached and practised. Kulapati Munshi, who looked upon Gandhiji as his Master, soon initiated steps to acquire a well-equipped Press with a glorious past — The Associated Advertisers and Printers.

This Press was set up in 1930 by Sardar Patel, Sarvashri Bhulabhai Desai, K. M. Munshi, K. F. Nariman, S. K. Patil and other Bombay-based stalwarts of the

Bhulabhai Desai

K. M. Munshi

K. F. Nariman

Sardar Patel

S. K. Patil

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freedom movement, with the blessings of Mahatma Gandhi. Their main purpose was to publish in different languages, literature which would give a mighty push to India's struggle for freedom.

The Associated Advertisers & Printers was then a Public Limited Company with hundreds of shareholders, big and small, spread all over India. Among them were a good number of Englishmen residing in India, and in England, sympathetic to Indian aspirations.

Indeed, this Press has had a 'heroic' record.

The Indian National Congress, being the vehicle and instrument spearheading the freedom struggle, was then a relentlessly hunted and persecuted organisation.

As the accredited printers to the Congress, which was then a united national movement, it was given to this Press to print practically all the Congress publications in English, Hindi, Marathi and Gujarati. These included the two-volume official History of the Congress by Dr. Pattabhi Sitaramayya, with an Introduction by Babu Rajendra Prasad, Mahatma Gandhi's 'Do or Die' Call of August 8, 1942, select speeches and writings of Jawaharlalji and other national leaders. Also scores of books and booklets, carrying the trumpet-call of freedom from foreign yoke, to every nook and corner of Mother India. From the days of the Salt Satyagraha in March 1930, heralded by Gandhiji's historic Dandi March, the Quit India movement and thereafter. Also the handbills, posters and other materials for the 1936 and 1946 elections, for the Provincial and Central Assemblies, under the direction and guidance of the Indomitable Sardar, the **de facto** Chairman of the Congress Parliamentary Board till he breathed his last in December 1950.

Soon after the controlling interest in the Press was acquired, Munshiji wrote to all the shareholders setting out the objective of the Bhavan in having a Press of its own: To build up a national movement to 'Indianise' the Indians who had, during the two centuries of British

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domination, become more steeped in Western culture than the Westerners themselves. To usher in cultural **Swaraj** following the advent of political **Swaraj.**

The response for Munshiji's appeal for cooperation and support was instantaneous and overwhelming. Almost all the shareholders, led by Sir Joseph Bhore, cheerfully donated their shares to the Bhavan.

"One step is enough for me" was the refrain of Mahatma Gandhi, a man of deep faith, intense prayer and utter earnestness. Such indeed was also the attitude of Munshiji, whose refrain was, **"In the work of God, cleverness has no place, minute calculation is the arithmetic of arrogant, pitiable fools."**

Kulapatiji bequeathed to those who were privileged to work with him a priceless legacy — the spirit of working heart and soul for the Bhavan in an attitude of **Ishwara Pranidhana** and looking upon **"Bhavan's work as God's work,"** and to consider themselves **"as mere instruments — Nimitta Matram — in God's hands in the service of India's ageless and ever-young culture — Sanatana Dharma."**

In the 1984 Annual of the BHAVAN'S JOURNAL we have given a brief account of the birth and growth of the Bhavan's BOOK UNIVERSITY: it was started in 1951, without any infrastructure and capital, but for the paper for five books, donated by Orient Paper Mills. And of the BHAVAN'S JOURNAL in 1954, also started without any capital and infrastructure to bring out a fortnightly — no Editor, no Circulation Manager, no Advertisement Manager.

From such humble beginnings, both the Bhavan's BOOK UNIVERSITY and the BHAVAN'S JOURNAL, have grown and have carved out a niche for themselves in the hearts of lakhs of readers, young and old.

The Bhavan's BOOK UNIVERSITY would soon touch the 1000-title mark. Many of them have gone into several editions and quite a few of them have made history by

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their record sales. The total number of copies of Bhavan's books sold bids fair to cross the 10-million mark.

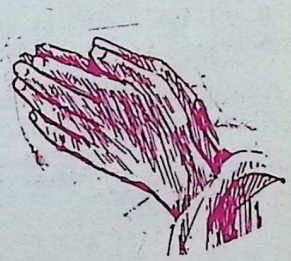
Similar is the story of the BHAVAN'S JOURNAL with all its ups and downs, like shortage of paper and soaring costs of all inputs, advertisement cuts, power cuts, etc.

What is particularly heartening and what gives us a sense of fulfilment and spurs us on to continued consecrated labours is the growing number of quality readership, covering a wide spectrum, from all walks of life, in India and abroad, which includes a large chunk of young men and women — in the age group of 15-24 (1,59,000) — according to a National Readership Survey conducted a few years. The other figures are: for the age group of 25-34 (1,68,000), 35-44 (2,75,000) and 45 and above (1,21,000).

Two other significant features are that the BHAVAN'S JOURNAL has not many equals in so far as direct subscriptions and shelf-life are concerned.

We are taking the liberty of sharing with our readers the joy of reading two recent letters: one pertaining to Bhavan's books, from Mr. Stephen Gorey, a distinguished Attorney in San Diego, California, U.S.A., the other pertaining to BHAVAN'S JOURNAL from Shri K. V. Subbharathinam, Advocate and Editor, Erode, South India.

Yes. Indeed, "Bhavan's work is God's work."



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May 19, 1985.

To. The Editor
The Bhavan's Journal
Bombay - 400 007.

Dear Mr. Ramakrishnan,

"Bhavan's old - Real Gold-"

"Never Old"

Your service to the country is eternal as seen below.

I never allow my copies of Bhavan's to be destroyed. They pile up in my bookshelf —— not even lent, lest they be lost.

The issue of Bhavan's (July 1-15, 1982) was found today on my reading table. "Who took it out and placed it here today? It is God's will that I should read it carefully" was my mood. And I did so, with profit.

Oh! what a fresh scent I enjoyed! It was a refreshing 'present'. "Indus Valley Civilization on British TV" at the time of the Festival of India in London, with a BBC broadcast of the Harappa and Mahenjo-daro centres of culture, aged 2,500 to 1,500 B.C; impressions of flawless engineering skill - personal hygienic bathing rooms in every home, large public bathing room in the town centre, all planned urban centres; the utility of such exhibitions in foreign countries, their publicity-value abroad — all these are very relevant at the present time.

The observations by E.M. Forster — a call for a 'World of tolerance, good temper and sympathy.' His cry "The under-developed British heart seen to be throwing away the possibility of holding India" (1924), his wail, "for want of a smile, an empire is being lost" — ideas marvellous and needed even now.

"Mysticism - what it is", another ever-fresh, ever-interesting, ever-ennobling treasure-house of ideas.

Though I might have read these at the time of the issue in 1982, they have gone deep into my mind now.

I am always an Oliver Twist asking for more on such matters. And so give us MORE.

Sincerely,

Sd/- K. Subbharathinam

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S. Ramakrishnan
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Bombay, India 400 007

Dear Sir:

I am writing to let you know of the value of your publication, The Gospel of Swami Ramdas, to one in the West.

I purchased a used copy of this book approximately three weeks ago while travelling in another city. I had never heard of Swami Ramdas, nor of Ramnam, although I had been doing other forms of meditation for some years. Two days and several chapters into the book I decided to start Ramnam, and immediately liked it. As a lawyer, my life is filled with drama and stress, and I found that Ramnam instantly evaporated negative feelings. I was so happy and impressed with the technique that I taught it to my fourteen year old son after I had been doing it myself for about a week's time. Little by little I have also been reading the book.

Three nights ago, a little over two weeks since starting Ramnam, I woke up from my sleep about 1:00 in the morning. For several nights I had been reciting Ramnam while falling back to sleep. This time, I was repeating Ramnam while in the twilight between wake and sleep. Suddenly beautiful flute music started. I do not know if my body was awake, but I have no doubts that I was fully conscious. This was not an impression of music, nor softly lilting reed instruments. This was a single, loud, clear flute playing a dance tune. I realized that I was standing in a cavelike area and that the music was coming from a lighted area just in front of me. As the light grew, I realized that I was in the presence of Lord Krishna in a cave within my heart. I went into ecstacy.

My body stirred as the ecstacy subsided and I found it a little difficult to get out of the bed because my body was still melted in sweet joy as if it would have preferred to flow out over the sides of the bed, rather than stand up.

I treasure this experience, even though the vision did not last. Ram in His wisdom gave me the experience, and in His wisdom has taken it away. But I would like you to know that there does appear to be a place and a value for Ramnam in the busy West, in the midst of heavy activity. Perhaps Papa is fulfilling Mataji's request that progress be brought to people active in the world, without changes in lifestyle or appearance.

Sincerely,

Stephen Gorey

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THE SUITING RANGE FROM RAYMOND'S

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Birth of Vande Mataram

*

Among the Rishis of the later age we have at last realised that we must Include the name of the man who gave us the reviving 'mantra' which is creating a new India, the mantra, 'Vande Mataram'.

MONI BAGCHEE

"THE earlier Bankim was only a poet and stylist — the later Bankim was a seer and nation builder." Thus remarked Sri Aurobindo while evaluating the genius of Bankim Chandra. Truly so, for it is the later Bankim who gave us the great song — **Vande Mataram** — which charged the whole of India with patriotic emotion. Bal Gangadhar Tilak regarded this song as 'the mainspring of Indian nationalism.'

Almost all the biographers of Bankim Chandra have testified that **Vande Mataram** was composed some time in September 1876. It is however difficult to find out the exact date. The story goes that one day the Manager-cum-the Head Proof reader of the **Bangadarshan** came to the editor and asked for 'copy.'

"Nothing in my hand at present."

"Then the work of the press will stand still, and it will be late to bring out the next issue."

"Is it so? Come after half an hour and the 'copy' will be ready."

"You need not write much. All that I need is a matter to fill in a space just covering two pages."

"Very well, you will get it."

Half an hour passed and the manager returned to find his 'copy' ready on the editor's table. A poem, composed in mixed language, Bengali and Sanskrit. Scanning his eyes over it, he remarked: "What a hotch-potch you have written, Sir, half in

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Sanskrit, half in Bengali? It would have been an excellent piece —

"You need not bother about its merit; just go and set it on types."

"Would you mind revising it, Sir?"

"Ah, you seem to be a learned critic. Why don't you edit the journal yourself? You cannot realise the significance of this song now, but if you live 25 years more, you will see Bengal in raptures over it."

It was indeed a prophecy that proved true to the letter.

It was a century ago that Bankim wrote his great song and few listened then, 'but in a sudden moment of awakening from long delusions, the people of Bengal looked round for the truth and in a fated moment somebody sang **Vande Mataram.'**

About the intrinsic merit of the language of **Vande Mataram** Sri Aurobindo observes: "We needed a language which should combine the strength, dignity or soft beauty of Sanskrit with the verve and the vigour of the vernacular raciness and at the other of the most sonorous gravity. Bankim divined our need and was inspired to meet it — he gave us a means by which the soul of Bengal could express itself to itself."

What did Bankim really give us through this great song? Bankim had the vision of Motherland and he revealed it to us through this song. He wrote this great song and we listened just to get ourselves to the religion of patriotism. The song, we might say, provided us with the much-needed spark to bring about the national awakening that at once inspired the whole nation with a new spirit and also a new concept of our Motherland. The religion of patriotism is the master idea of Bankim's **Vande Mataram.**

This song was later on incorporated in his **Anandamath** which became a sort of Bible with the revolutionaries of Bengal under the leadership of Sri Aurobindo who, more than anybody else of his time, gave us the best interpretation of **Vande Mataram.**

BANKIM CHANDRA

When Posterity comes to crown with her praises for the Makers of India, she will place her most splendid laurel not on the sweating temples of a place-hunting politician, nor on the narrow forehead of a noisy social reformer, but on the serene brow of that gracious Bengali, who never clamoured for place or for power, but did his work in silence for love of his work, even as nature does, and just because he had no aim but to give out the best that was in him, was able to create a language, a literature and a nation.

—Sri Aurobindo

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It was at the Calcutta session of the Congress in 1896 that Rabindranath Tagore set a melodious tune to **Vande Mataram** and sang it before the delegates and the visitors attending the Congress. The song thrilled everybody as the Poet, then just 35 sang the great song **Vande Mataram** in a sweet musical voice that was really a divine gift. This memorable occasion has been immortalised in a picture drawn by the celebrated artist Gogonendranath Tagore, a nephew of Rabindranath.

Again, it was sung at the great Congress at Banaras in 1905, which was presided over by Gopal Krishha Gokhale and attended by thousands of our people. This time, however, it was sung by Sarala Devi Chowdhurani, a niece of Rabindranath who taught her the tune. Sister Nivedita who was present at the Congress, has recorded that "when **Vande Mataram** was sung, it threw the whole audience into a state of wild but dignified excitement." Since then at every annual session of the Congress **Vande Mataram** used to be sung with due solemnity. Even, we gather from contemporary records, it came on the lips of every educated Indian when on any public occasion he was moved by patriotic fervour to give expression to his feelings of joy.

---

* From "Vande Mataram", a Bhavan's publication, by Moni Bagchee. Rs 5/-.

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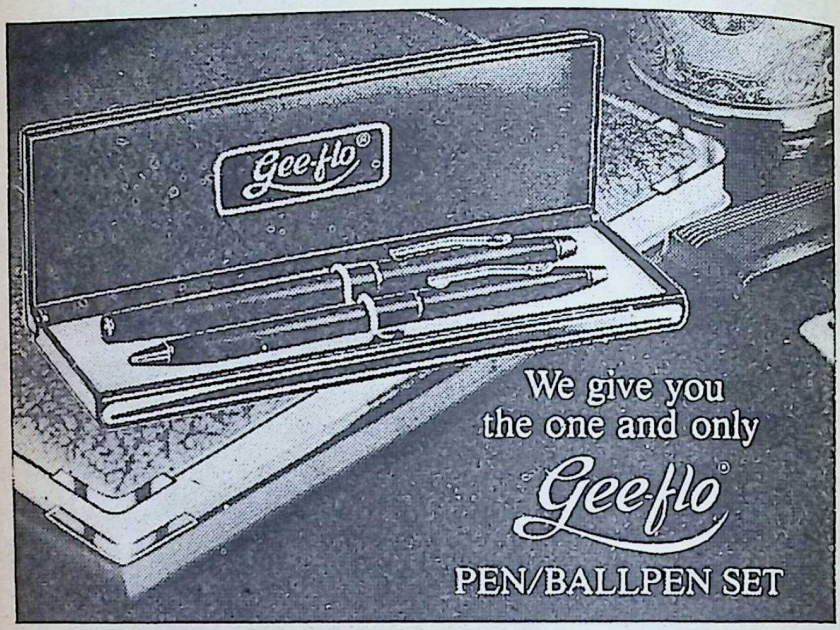

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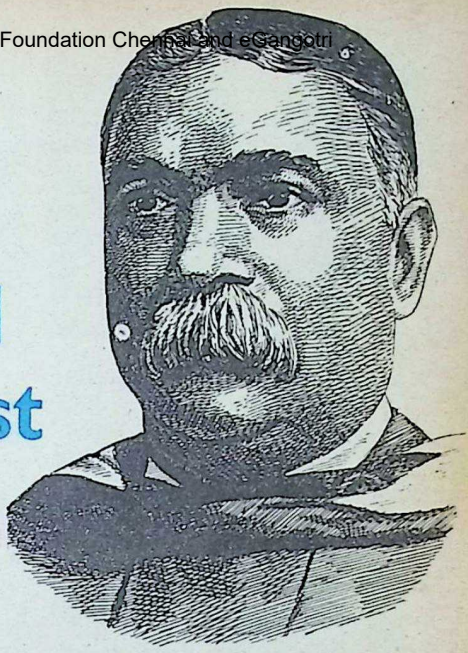
Patriot Judge and Educationist



A. RANGANATHAN

SHRI (SIR) ASUTOSH MOOKERJEE, whose portrait can be seen on the stamp issued by India in 1964, may be described as one of the makers of modern India. The Government of India issued 2.5 million stamps on June 29, 1964 to commemorate the centenary of his birth. The gold green and dark brown stamp of the face value of fifteen paise evoked memories of the 20 c stamp issued by France in 1936 to mark the centenary of Claude-Joseph Rouget de L'Isle. For the vision of Shri Mookerjee was inspired by the aims and aspirations of the renascent Indian nation, even as the 'MARSEILLAISE' of Rouget de L'Isle embodied the ideal of awakened France.

Shri Asutosh Mookerjee was born on June 29, 1864 in Calcutta, where his father, Dr. Gangaprasad Mookerjee, had acquired distinction as a medical practitioner. Asutosh had an exceptionally brilliant academic career. In fact, he had obtained the highest honours in both humanities and the mathematical sciences. Again, he was the first alumnus of the Calcutta University to stand first in the Master's degree in mathematics as well as in physics. Incidentally, some of his contemporaries at Presidency College, Calcutta were Narendra Nath Datta who subsequently became the cele-

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Sir P. C. Ray

Swami Vivekananda

brated as Swami Vivekananda, Sir P.C. Ray, the distinguished Indian scientist and science historian and Sir Abdur Rahim who adorned the High Court of Madras. Furthermore, Asutosh's career as a student of law was equally distinguished. And Asutosh had also won the Premchand Roychand Studentship which was the blue ribbon in academic research.

It is seldom realised that Asutosh was the first Indian to secure a prominent place for India on the mathematical map of the modern world. Here it is no exaggeration to state that Asutosh was the first Indian after the legendary Bhaskara to make original contributions to pure mathematics. Actually Asutosh had a passion for mathematical research even in his teens. He had given new proofs of even elementary theorems in geometry while he was still an undergraduate. His first paper, written in VRRJ, *was published in the Messenger of Mathematics of Cambridge in 1881. The Journal Asutosh was deeply interested in the study of analysis, especially in the fields of elliptic functions and differential equations; these contributions have been acknowledged in such standard text books and treatises as Enneper's Elliptic Functions, Edward's Differential Calculus and Forsyth's Differential Equations.*

Furthermore, apart from solving the problem of obtaining a geometrical interpretation of Monge's differential equation which had eluded even a mathematician of the calibre of Boole, he had also focussed his attention on some problems of the evaluation of integrals, hydrodynamics and the geometry of surfaces. Not surprisingly, he had acquired an international reputation. Indeed he was elected a Fellow of the Royal Astronomical Society, London, and a member of the Royal Irish Academy. In addition, he was elected a member of the Mathematical Societies of London, Edinburgh, Paris, Palermo and New York. He also founded the Calcutta Mathematical Society in 1908. Again Asutosh was elected a Fellow of the Royal Society of Endinburgh for his mathematical contributions, when he was just 22 years old, in 1886. And yet this youthful pioneer of mathematical research in India switched to study of Law, since he lacked

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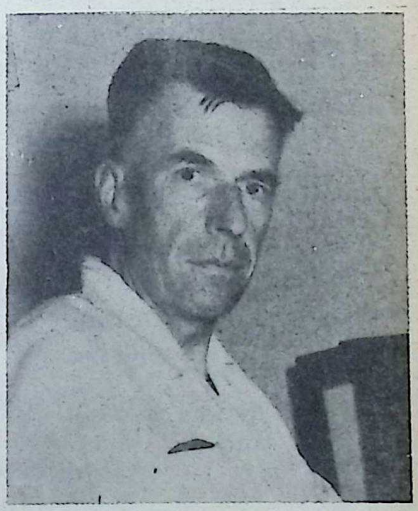
the necessary opportunities for conducting mathematical investigations.

Shri Mookerjee had a truly versatile mind. Mathematics was but one of the fields in which he revealed his brilliance; he did make his mark in the fields of law, legislation and education. Asutosh joined the Bar in 1888 and was elevated to the Bench in 1904 at the comparatively early age of forty. He was a judge of the High Court of Calcutta (one of his colleagues was Sir John Woodroffe) from 1904 to 1923 and acted for a short spell as the Chief Justice in 1920. He was respected as one of India's greatest judges. His judgments were noted for their independence, erudition, clarity, felicity of expression and the formulation of legal principles which have stood the test of time.

Shri Mookerjee delivered the Tagore Law Lectures in 1898, which is the highest honour that the Calcutta University can confer on a jurist. These lectures entitled *The Law of Perpetuities in British India* and published in 1902, constituted an impressive contribution to the study of Indian jurisprudence. However, the student of university education in India is more interested in the fact that the author of the classic monograph on perpetuities had perpetuated his memory in the sphere of university education. In addition to his duties as a Judge of the High Court, Shri Asutosh Mookerjee was also Vice-Chancellor of the Calcutta University from 1906 to 1914 and again from 1921 to 1923; but whether in or out of office, he was intimately associated with the Calcutta University. Shri Mookerjee was knighted by the British Government in 1911 for the great services he had rendered to the University of Calcutta. Indeed the efforts of Shri Mookerjee added a new dimension to the concept of University education; in an age of lost moorings they symbolized a quest for new frontiers.

In his work *The Affluent Society* Prof. J.K. Galbraith makes a witty plea for an intel-



Prof. J. K. Galbraith

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SRI KRISHNA TEMPLE, GURUVAYUR

(Kerala)

Guruvayur temple is one of the most renowned temples in India. It is 29 Kilometres from the nearest railway station Trichur (Southern Railway). The presiding deity is Sri Krishna, the Divine cowherd of Brindavan and Lord of the Bhagavad Gita. The deity known as Guruvayurappan is worshipped by a wide, ever increasing circle of devotees. The bounties He bestows are countless. Guruvayurappan fulfils our temporal and spiritual desires.

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4-30 P.M. to 9-30 P.M.

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Some of the common offerings are :

Thulabharam : Devotees pray for favours from the Lord and in return vow to gift to the temple articles such as sugar, fruits, milk, butter etc. equal to their body weight.

Annaprasanam : The child is fed for the first time with the rice offered to the Lord.

Marriage : The couple exchange garlands and rings from the Kalyanamandapam in front of the temple for a happy married life.

Krishnanattam : The story of Lord Sri Krishna in Sanskrit depicted in a series of eight separate dance dramas.

Accommodation for Pilgrims : Devaswom 'Panchajanyam' Rest House having 105 rooms. Rate : Double Room Rs. 30/-. Family suite Rs. 60/-, Devaswom Satram having 114 rooms. Rate: Single room Rs. 10/-, Double room Rs. 20/-, Rooms having 3 beds Rs. 25/-, 4 beds Rs. 30/-, 5 beds Rs. 40/-.

Free Satram : Service charge Re. 1/-. Cloak Rooms-cum-comfort station Re. 0.50. Prasada Oottu (Free food to 150 pilgrims) is given by Devaswom daily. In addition, poor feeding is also done daily.

Important Festivals :

Ashtami Rohini : Birth day of Sri Krishna (August—September.)

Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance. Chembai Music Festival is conducted during the last four days of the Festival.

Annual Utsavam (February & March) : The most remarkable features of the 10-day festival are Anayottam (Elephant race) on the inaugural day, the grand Utsavabali on the eighth, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 elephants of its own. The elephants are stationed at Punnathurkotta, 4 K.M. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

General : The administration, control and management of the temple are vested in the Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act. 1978.

Administrator, Guruvayur Devaswom,
Guruvayur (Kerala)

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ligent investment of America's resources in the spheres of science, education and culture: "Whether the problem be that of a burgeoning population and of space in which to live with peace and grace, of whether it be the depletion of the materials which nature has stocked in the earth's crust and which have been drawn upon more heavily in this century than in all previous time together or whether it be that of occupying minds no longer committed to the stockpiling of consumer goods, the basic demand on America will be on its resources of ability, intelligence and education." At this point, it is interesting to note that men like Raja Rammohan Roy, Gopal Krishna Gokhale and Asutosh Mookerjee believed in the need for investment in the educational, scientific and cultural resource of the country. In fact, modern India's intellectual renaissance could be directly traced to the achievements of those three men. Here an attempt will be made to understand the nature of Asutosh Mookerjee's contributions to educational investment and academic freedom in modern India.

Shri Mookerjee's great contribution to University Education resulted in the transformation of the Calcutta University from a mere examining body to a great teaching university. He achieved this transformation through a four-pronged effort over the decades: the formulation of the case for academic freedom through his membership of the Imperial Legislative Council (British India's equivalent to our parliament); in-depth analysis of the educational problems of modern India through his association with a high-powered body like the Sadler Commission; the struggle for academic freedom through his heroic opposition to the mindless arrogance of the bureaucracy at the exalted as well as the petty levels; and the imaginative essay in educational investment in his capacity as the Vice-Chancellor of the Calcutta University, which in the words of the Marquis of Zetland (*who was Governor of Bengal in 1921) gave him "a vision of Nalanda growing up in this the greatest and most populous city of the Indian Empire."*

Fight For Academic Freedom

Just as Gokhale is cherished as the father of the Indian parliamentary tradition, so can Asutosh Mookerjee be regarded as the father of the Newtonian tradition of academic freedom in India. In fact Asutosh's career as an educator began long before he was formally appointed as the Vice-Chancellor of the Calcutta Univer-

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sity in 1906. Here it may be recalled that Sir Isaac Newton stated the case for the university when King James II had threatened the liberties of Cambridge University in 1687. The sequel was that Newton was elected to the Parliament by Cambridge in 1689. Similarly Asutosh who had argued the case for academic freedom was elected by the Calcutta University to the Bengal Legislative Council and subsequently to the Imperial Legislative Council. Furthermore, Asutosh had collaborated with Gokhale, his distinguished colleague in the Imperial Legislative Council as well as in the 'Select Committee on the Universities Act of 1904," in highlighting the major aspects of University education in India: the improvement of post-graduate teaching and the need for original research in the various departments of knowledge in Indian Universities as well as the right of a University don to exercise academic freedom in an ambience of creative endeavour.

It is a matter for sad reflection that Sir Harcourt Butler, the Education Member of the Government of India, was initially reluctant to appoint Shri Mookerjee as a member of the Sadler Commission. Significantly enough Harcourt Butler had paid an unintended compliment to Asutosh in an ungracious note which was written in October 1915, "The Bengal Government suggested that Sir Asutosh should be on the Committee ..... with Sir Asutosh Mookerjee all powerful, we could have no enquiry into the university which will come to anything."

Here is the concluding paragraph of Lord Lytton's letter of March 24, 1923 to Shri Mookerjee:

"I invite you at this time when the Vice-Chancellor's office must be filled anew — a time which is also of momentous consequences to the University — to assure me that you will change an attitude of opposition to one of whole-hearted assistance, for in our co-operation lies the only chance of securing public funds for the University without impairing academic freedom. If you do this, if you will work with us as a colleague and trust to your power of persuasion to get what you consider the defects in our Bill amended, if you can give an assurance that you will not work against the Government or will seek the aid of other agencies to defeat our Bill, then I am prepared to seek the concurrence of my Minister to your reappointment as Vice-Chancellor, and if you cannot conscientiously do this you must make yourself free to oppose me by ceasing to be Vice-Chancellor."

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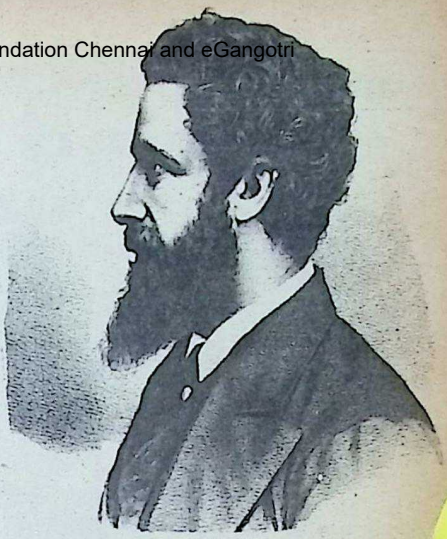
Naturally, this crudely impertinent letter of the Governor of Bengal triggered off a characteristic Asutosh reply. And here are the concluding paragraphs of Shri Asutosh Mookerjee's reply:



Lord Lytton

"I shall finally consider your offer to re-appoint me as Vice-Chancellor subject to a variety of conditions. There are expressions in your letter which imply that I am an applicant for the post and I am in expectation of reappointment. Let me assure you that if you and your Minister are under such an impression, you are entirely mistaken ..... You are not apparently acquainted with the traditions of high office which I have held for ten years ..... This high tradition was not created by me. It was my privilege to work as a member of the Syndicate with eight successive Vice-Chancellors during a period of seventeen years before I was called upon to accept that post, and most, if not all of them, were eminent men imbued with the traditions of the office from the time of their predecessors. Many of them have been men who had taken oath to administer justice in the name of their sovereign. To them, it woud have been a matter of astonishment to be told that, as Vice-Chancellors, they were expected to adapt themselves to the views of the Government simply because it was the Government which had the appointment in its gift. I have, I maintain, scrupulously adhered to the cherished traditions of my high office and it has never entered into my mind during the last two years that I was seriously expected to adapt myself to the wishes of your Government ... I have not in the remotest degree tried to please you or your Minister. But I claim that I have acted throughout in the best interests of the University. ..... and that I have uniformly tried to save your Government from the pursuit of a radically wrong course though my advice had not been heeded ..... It may not be impossible for you to secure the services of a subservient Vice-Chancellor, prepared always to carry out the mandates

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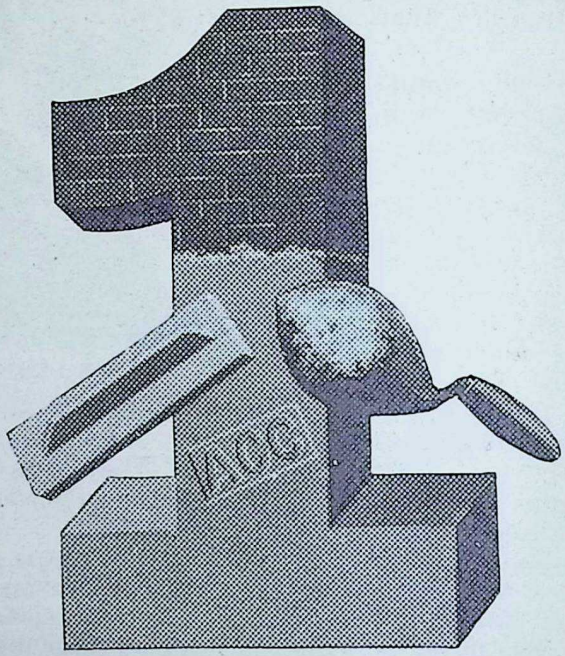

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of your Government and to act as a spy on the Senate. He may enjoy the confidence of your Government but he will not certainly enjoy the confidence of the Senate and the Public of Bengal .....

"I send you without hesitation the only answer an honourable man can send — an answer which you and your advisers expect and desire. I decline the insulting offer you have made to me."

Shri Mookerjee had a genius for discovering talent. He offered the newly created Palit Professorship of Physics to Dr. C.V. Raman in 1914. Dr. Raman, who was then a young officer in the finance department, accepted the professorship in the wake of his "release" by the Government of India in 1917 and began a

Dr. Radhakrishnan

Dr. C. V. Raman

SHYAMA PRASAD MUKHERJEE
A GREAT SON OF A GREAT FATHER: (1901-1953)

Born in Calcutta, Shyama Prasad, the second son of Asutosh Mukhopadhyay, had a bright academic career. He became an advocate of Calcutta High Court and distinguished himself as an educationist. A Fellow of the Calcutta University, he soon become its Vice-Chancellor at the young age of thirty-three. During his tenure of office between 1934 and 1938, he piloted many schemes of educational reforms and the University was his only love before he whole-heartedly took to politics.

Shyama Prasad entered the Bengal Legislative Council in 1929 as a Congress candidate and in 1930 as an independent. He was elected to the Assembly in 1937 and was returned unopposed in 1946. In 1939 he joined the Hindu Mahasabha and was its President from 1940 to 1944.

A Finance Minister of Bengal 1941-42, Shyama Prasad resigned in protest against the high-handedness of the Government and organised relief during the period of Bengal Famine. Shyama Prasad was the Union Minister for Industries and Supplies for some time before he resigned in April 1950, following disagreement on Indo-Pakistan problems.

A founder of the Bharatiya Jan Sangh and its President, Shyama Prasad led the agitation for full integration of the State of Jammu and Kashmir with India. He passed away on June 23, 1953, while he was under detention in Kashmir.

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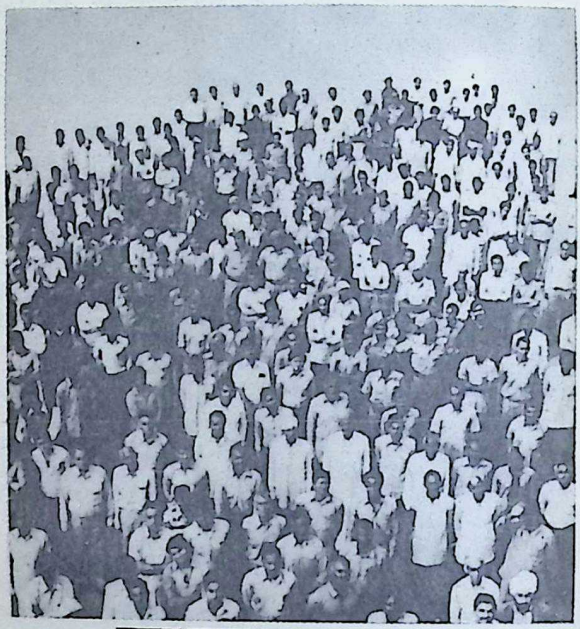

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career of scientific research at the Calcutta University. Dr. Raman visited Europe as a delegate to the Empire Universities Congress at Oxford in 1921, in response to Shri Mookerjee's request. During this voyage to Europe, it struck Dr. Raman that the blue opalescence of the Mediterranean Sea was due to the scattering of light by the molecules of water. This led him on to the famous discovery of the "Raman effect" in 1928, which won for him the Nobel Prize for Physics in 1930.

Dr. Radhakrishnan was another young man who impressed Shri Mookerjee. Dr. Radhakrishnan, who was selected by Shri Mookerjee for the chair of philosophy in 1921, acquired international reputation as the author of several interpretative works on Indian philosophy in its wider cultural perspectives. In the wake of a distinguished career in teaching at Calcutta and Oxford, Dr. Radhakrishnan became a Fellow of the British Academy, President of UNESCO and President of the Republic of India.

Again, Shri Mookerjee 'discovered' M.N. Saha and S.N. Bose. Incidentally the Saha equation relating to stellar spectra and the Bose-Einstein statistics are among the most brilliant twentieth-century contributions to theoretical astrophysics and mathematical physics. Furthermore, the fundamental papers of Albert Einstein were translated into English for the first time in the English-speaking world by M.N. Saha, S.N. Bose and P.C. Mahalanobis, in response to Shri Mookerjee's suggestion.

Equally impressive are Shri Mookerjee's contributions to the

ASUTOSH ON C. V. RAMAN

"FOR the chair of Physics created by Sir Taraknath Palit, we have been fortunate enough to secure the services of Shri Chandrasekhara Venkata Raman, who has greatly distinguished himself and acquired a European fame by his brilliant researches in the domain of Physical Science assiduously carried on under the most adverse circumstances amidst the distractions of pressing official duties.

I shall fail in my duty if I were to restrain myself in my expression of the genuine admiration I feel for the courage and spirit of self-sacrifice with which Shri Raman has decided to exchange a lucrative official appointment for a University Professorship, which, I regret to say, does not carry even liberal emoluments. This one instance encourages me to entertain the hope that there will be no lack of seekers after truth in the Temple of Knowledge which it is our ambition to erect.

—Dr. Asutosh Mookerjee
March, 1914

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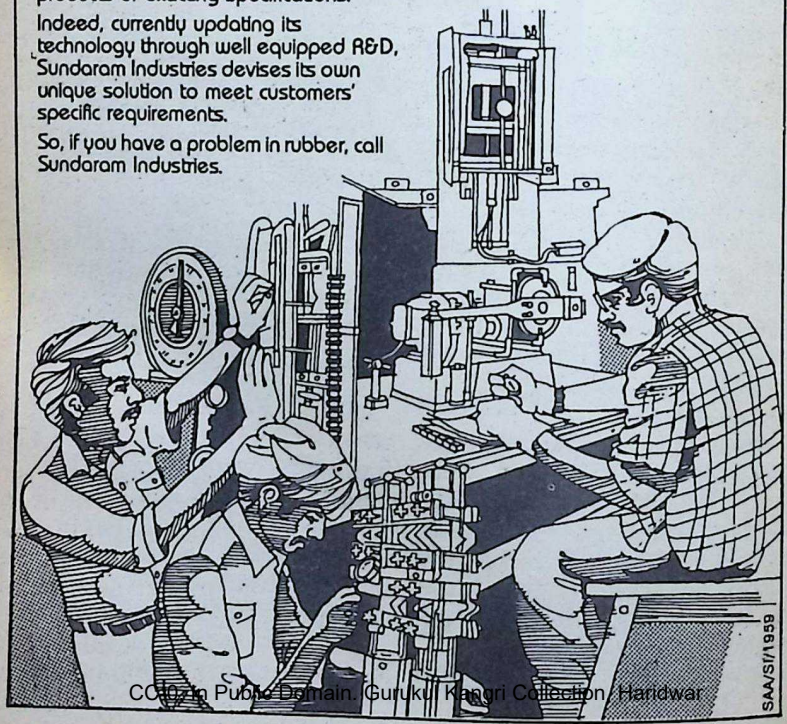

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development of the humanities. He recognized the importance of the humanities ranging from the modern Indian languages and ancient Indian history and culture to the disciplines of comparative law, economics, comparative philosophy and international law.

The death of Shri Mookerjee on May 25, 1924 cut short the career of one who was not only a man of vision but a practical administrator with a profound belief in the effectiveness of investment in the resources of the intellect — in creative talent and in education. □□□

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"I have loved this land of mine with all my heart, from childhood, in manhood, through all my manifold weakness, unfitness and poverty of soul. I have striven to keep alive its image in my heart; and today, on the threshold of age, that image has become truer and clearer than ever. —C. R.Das

Deshabandu Chitta Ranjan Das

T. V. PARVATE

CHITTA RANJAN DAS was born in Calcutta on November 5, 1870 in a Brahmo family of culture and distinction. His father, Bhuban Mohan, was a solicitor by profession and a journalist by preference. Das may be said to have inherited proficiency in law and active interest in journalism and letters from his father.

Educated at a missionary school in Calcutta and the Presidency College, he took his degree in Arts in 1890. Then he went to England to study law and compete for the Indian Civil Service. He was called to the Bar in 1892 but failed to secure a place among the successful candidates for the I.C.S. He distinguished himself as an effective speaker in England in Dadabhai Naoroji's campaign for a seat in Parliament and laid the foundations of his career as a politician.

Returning to India in 1893, Das began to practice as a barrister in the Calcutta High Court. Briefs were not very numerous to begin with as it happens to every lawyer. Between 1893 and 1906, the chief events of his life were his marriage to Vasanti Devi in 1897 and the publication of the first two volumes of his poems in Bengali, known as 'Malanch' and 'Mala'. With the impact of Western learning on his young mind, 'Malanch' bore traces of his intellectual revolt which led him to reject God and become an atheist but in his later poetical works such as

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THE MAHATMA'S DESHABANDU

Deshabandu was as fearless as he was generous. His stormy speeches at Amritsar took my breath away. He wanted immediate deliverance for his country. He gave his life for the country. He controlled enormous forces. He brought power to his party, by his indomitable zeal and perseverance. But this tremendous outpouring of energy cost him his life. It was a willing sacrifice. It was noble.

Deshbandhu was a believer in and lover of Hindu-Muslim unity. He held the Hindus and Mussalmans together under circumstances the most trying.

His sacrifice was matchless and who am I to talk of his great intellect and his statesmanship?

Das was one of the jewels among the servants of the country. May his example inspire us to noble efforts!

—Mahatma Gandhi

'Kishore', 'Kishori' and 'Antaryami', he became highly emotional and devotional, true to his Vaishnava birth and tradition.

His contributions to Bengali poetry and letters are somewhat eclipsed by his achievements as a patriot, but the bulk of his work is recognised as highly cultured and distinctive for the depth of feeling and thought. His very original poems are found to be in a collection known as 'Sagar Sangit'. These have been translated by him and Sri Aurobindo Ghose in English.

Literature and journalism were Deshabandhu Das's great interest next only to law which was his profession and politics which he made his religion after 1917 till his death. He kept in constant touch with important literary movements, organisations and personages in the country. He presided over the Bengal Literary Conference in 1915 when his presidential address was devoted to the discussion of Bengali lyric poetry. He was one of the founders and a member of the editorial board of 'Bande Mataram' which was first edited by Sri Aurobindo Ghose and later Bepin Chandra Pal.

That was in 1905-6. His most important journalistic activity, however, was the founding and becoming editor-in-chief of the 'Forward', when the Swaraj Party was established. Subhas Chandra Bose and Sen Gupta were his chief assistants in the venture. It had a brilliant career before it ceased publication. Among his literary activities was the conducting of a Bengali monthly periodical known as 'Narayana.' It was devoted to discussion of literary topics and Vaishnavism.

Counsel for Sri Aurobindo

What brought Chitta Ranjan Das to prominent public notice was the sedition case against Sri

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Aurobindo Ghose as editor of 'Bande Mataram'. Das appeared as counsel for Sri Ghose. That was in 1908 and Sri Ghose was acquitted, Mr. Beacheroft, the Sessions Judge of Alipore, agreeing with the unanimous opinion of the assessors. The counsel for Prosecution was Mr. Norton and for Defence C. R. Das. The former spoke 16 days and the latter for eight days.

At the Nagpur Congress (December, 1920) Chitta Ranjan Das and others entered into a pact with Gandhi that a year of free hand was to be given to him and his programme was to be unanimously voted. In pursuance of that policy, all those who had announced their candidature for election to the new Montford Councils withdrew their names. A number of people gave up their Government service, schools and colleges were boycotted by students and teachers, and lawyers discontinued their practice. Men like Das and Nehru boycotted the courts, sacrificing their huge incomes. Das began to live the life of a recluse.

In order to pursue the Congress Programme, Chitta Ranjan organised a Congress Volunteer Corps. The programme of one crore volunteers and one crore of rupees called Tilak Swaraj Memorial Fund, was raised. Picketing of Government offices and foreign goods shops, sale of Khaddar, picketing of liquor shops, were started in right earnest and all these led to unprecedented mass awakening.

Arrest and Imprisonment

Government arrested thousands of volunteers and it became impossible to accommodate them in existing jails. Chitta Ranjan himself, his wife and his sister were arrested. He was sentenced to six months' imprisonment. He was elected President of the Congress Session of 1921 at Ahmedabad but as he was then an undertrial prisoner, he could not preside over it. While he was in jail, some Congress volunteers resorted to violence and so Mahatma Gandhi called off civil disobedience. Soon after he was put in jail, Chitta Ranjan was released in 1922 and after his release he began to advocate what he called non-cooperation from within, meaning that the Council boycott should be lifted and Government should be fought by

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Congressmen from their seats in the Legislative Council. He presided over the Gaya session of the Congress in 1922.

This eventually led to the formation of the Swaraj Party and the Congress itself recognised the party as its own body, Mahatma Gandhi having said that "The Parliamentary mentality has come to stay." The Swaraj Party was recognised as the Parliamentary wing of the Congress. Moti Lal Nehru led it in the Central Legislative Council. His was the largest single party in the Council, but he declined the invitation to form a ministry. The Ministers' salaries were not voted in 1924 and 1925 and the Governor was compelled to certify them. The Calcutta Corporation was also filled by Swarajists and Subhas Chandra Bose himself was made the Municipal Commissioner. Das practically became a dictator in Bengal.

At the Bengal Provincial Conference of 1925, Das declared that he was willing to negotiate for cooperation on honourable terms. He was willing to accept complete provincial autonomy as a starting step. This might have proved a turning point in Indian politics but his death on June 16, 1925 came in the way of further developments.

(From Shri T. V. Parvate's 'Makers of Modern India'.)

WHAT IS BEHIND INDIAN HISTORY?

THROUGHOUT the pages of Indian history, I find a great purpose unfolding itself. Movement after movement has swept over this vast country, apparently creating hostile forces, but in reality stimulating the vitality and moulding the life of the people into one great nationality. If the Aryans and the non-Aryans met, it was for the purpose of making one people out of them. Brahmanism with its great culture succeeded in binding the whole of India and was indeed a mighty unifying force. Buddhism with its protests against Brahmanism served the same great historical purpose; and from Magadha to Texila was one great Buddhistic empire which succeeded not only in broadening the basis of Indian unity but in creating, what is perhaps not less important, the greater India beyond the Himalayas and beyond the seas.

—C. R. Das in his Presidential address at the Gaya Congress Session in 1922.

If I die in this work of winning freedom, I believe I shall be born in this country again and again, live for it, hope for it, work for it with all the energy of my life, with all the love of my nature till I see the fulfilment of my hope and the realization of this idea. —C. R.Das

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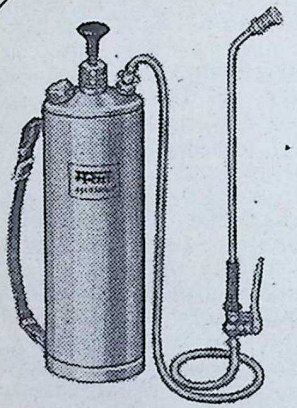

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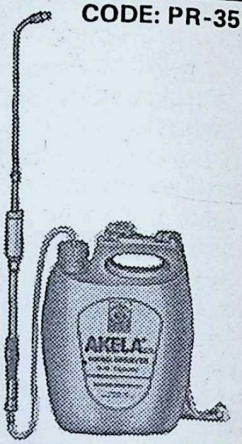

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A Review Article*

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Bankim Chandra Chatterjee

The Artist in Chains

PROF. D. PREMPATI

'THE Artist in Chains' is a full-length study of Bankimchandra Chatterji's life and works, perhaps the first ever in English. In a way Bankim makes our recent past the catalytic phase of the heritage of our modernity, having symbolised at a certain level the urges and the aspirations, the dilemmas and the contradictions of a whole people roused to a new phase of nationalism. Contemporary critics who often debunk our nineteenth century as unabashedly romantic or disgustingly Victorian perhaps confuse the capitalist nineteenth-century of Europe with India's nineteenth-century of nascent nationalism. Perhaps it was, again, due to the same confusion that they have paid scant attention to Bankim who nevertheless remains synonymous with our literary nineteenth-century.

The study, as Professor Sisir Kumar Das informs, is primarily intended to give a general account of Bankim's life and thought for the benefit of those who do not read Bengali. It was indeed no mean achievement to put Bankim across a wider readership; and yet unwittingly though, at a subtler level, Das also documented the pain and the ecstasy, the fears and the aspirations and above all the seething birth-pangs of the rise and growth of our modern Indian literature. Our first modern lite-

* The Artist in Chains, Sisir Kumar Das, New Statesman Publishing Company, New Delhi, 1984, pp. 260, Rs. 150.

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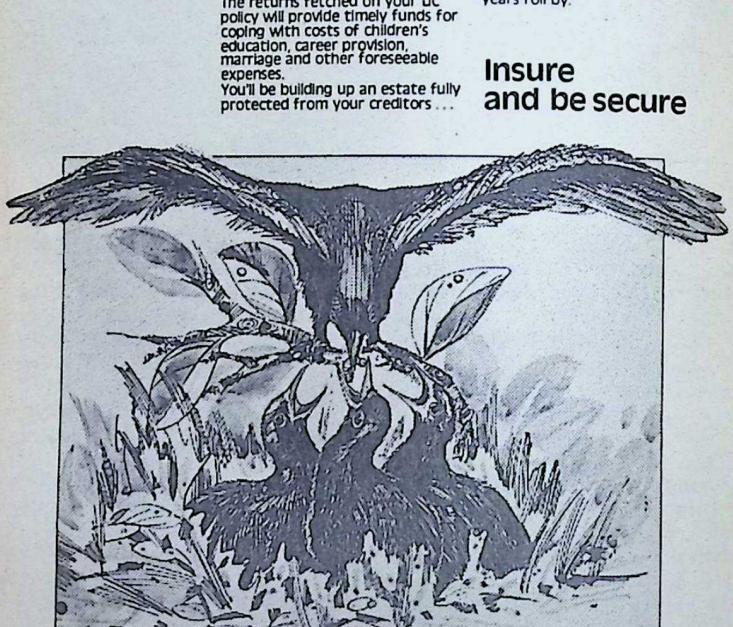

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rary stirrings found their most characteristic articulation in Bankim, and not to know him in some depth would amount, therefore, to a disavowal of our specific heritage both literary and cultural.

The book is not a biography in the conventional sense. Neither is it the usual game of musical chairs played by critics good, bad and indifferent. It begins with the beginning eliciting, not incidentally, the various influences Bankim sought for himself, the dilemmas he often found himself confronted with and the extra-ordinary tasks of general criticism he set for himself. The idea, unmistakably, was to recount the whole story with its evolving flash points, no matter whether it turned out to be critical or otherwise.

The framework which Das devised for himself gave him a superb freedom to travel the whole distance and at times sideways, too, along a multiplicity of Bankims as also a multiplicity of heritages and exposures whether in Indian or Western realms. When the occasion demanded, he would offer a trenchant criticism, almost recoiling from quite a few generalisations Bankim was never tired of making.

There is a political aspect to critical clashes which mostly subsist on the subterfuge of technical virtuosity. Any other critic or literary historian should have gleefully gone into all the macabre acts of the literary politics involved in outright rejection and clamorous acclamations. Das chooses not to tread such grounds, for he simply wanted to call attention to the bewilder-

ing variety and vivifying freshness of the national literary landscape. In the process he gives us an understanding of the writer. He conveys the writer's own moral and cultural principles without being dull or pompous.

And, for the first time, not only in English but also in Bengali, we have a study in which the critical focus remains on Bankim's life, on the various campaigns he started off in all walks of the popular life, and no less on the critical climate he unleashed in the smugness around, and above all on the resultant artefacts pulsating with the newest aspirations of one of the oldest peoples.

One quality in Bankim which attracted his contemporaries

The supreme service of Bankim to his nation was that he gave us the vision of our Mother. The bare intellectual idea of the motherland is not in itself a great driving force; the mere recognition of the desirability of freedom is not an inspiring motive... It is not till the Motherland reveals herself to the eye of the mind as something more than a stretch of earth or a mass of individuals, it is not till she takes a shape as a great Divine and Material Power in a form of beauty that can dominate the mind that these petty fears and hopes vanish in the all-absorbing passion for the Mother and her service, and the patriotism that works miracles and saves a doomed nation is born.

—Sri Aurobindo

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and mostly bemused the latter-day critics was the extraordinary width of his intellectual range. But what if this width at times developing scars of a self-contradictory enterprise went along with error in some of the areas which he touched? Das, however, does not seek to explain away the errors. He simply points to them, being not convinced why Bankim should have made such hectic foray into alien territories.

Another perfectly reassuring point about the work is that it was not designed in the usual stereotypes of revaluation or reappraisal. Recently, however, Ka. Naa. Subramanyam deplored there were no critical attempts at a revaluation of Bankim, everyone being inclined to accept that he was our first novelist and it was he who set it on its course. Bankim, argues Das, was not the first Indian to write a novel, although it was he who established this alien genre on Indian soil. Secondly, a revaluation without obtaining all facts will prove, one fears, as vulnerable as the recent attempt of a Hindi critic who sought more or less a similar revaluation of Shakespeare having grounded himself wholly on the half-a-dozen Parsi-theatre type, transcreational translations of Shakespearean plays in Hindi.

Knowledge about Bankim is distressingly inadequate. As Das has rightly argued, outside Bengal, Bankim is merely known as the author of "Vande Mataram" and **Anand Math**, and precious little beyond, one would like to add. There is something sinister about it, for it was certainly not so when some decades ago the people were involved in a massive and protracted freedom struggle. Then, politically and poetically we needed Bankim, which explains the extra-ordinary impact he made on creative writers cutting across linguistic barriers and the resultant emergence of the novel-form as our literary response to the popular aspirations for freedom and all.

Literary Bohemia

Sooner or later this strain, looking at the way how things are going awry in the country, will hopefully reassert itself regardless of the consequences to the much too vocal literary bohemia thriving on imported attitudes and styles without the least distillation. In the process we will certainly rediscover our rootedness and also the voices which gave a shape and form to this specificity. Bankim was one of them and Das' study helps us rediscover our specific heritage.

Doubtless it was Bankim who made our modern literary landscape, for the early Rabindra nath was mostly a response and at times a reaction to his more dominant role. Writing soon after the death of Bankim Shri Aurobindo hoped the posterity would crown with her most splendid laurel this gracious Bengali who was able to create a language, a literature and a nation. Subrahmanya Bharati, the greatest Tamil poet of this century, unleashed an upsurge in the Tamil-speaking region by his repeated renderings of "Vande Mataram."

Kanhailal Maneklal Munshi, the outstanding savant and pioneer in Gujarati fiction, acclaimed that Bankim, among others, filled his mind with a

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ense of adventure in the realm of thought. Even the peevish nd pugnacious Nirad C. Chaudhary, writing only some twenty ears ago, referred to Bankim s "certainly the most powerful intellect produced by India n the nineteenth century, and ne of the greatest Hindu minds, erhaps equalled in the past — he whole of the Hindu past — nly by the great Sankara."

However, the very pervasiveess of Bankim's impact proved o be his undoing when, in recent ears, the modern formalist and ndo-Anglian literary bohemia beng a generation raised on the ost world of an Eliot or a Leavis ended to dismiss him as no etter than a poor imitator of Sir Walter Scott. Symptomatic of his apocalyptic vision Prof. .D. Narasimhaiah, to take an xample, credited Raja Rao with different kind of fiction "a ind of fiction different from he outdated historical and smug ocial novels of the Bengali riter Bankim Chandra ('the ndian Scott')." Much in the same ein Krishan Baldev Vaid, n Indo-Anglian whose grotesuely Jamesian Hindi novels re yet to clique to the opaque ensibility of his readership, ccused the Indian critic for havng failed to place the early ioneers in their proper place or erspective. The greatly exagerated stature, apart from their istorical importance, of Banim, Tagore, Saratchandra and remchand, he concludes, should e an abject warning in this espect.

Literary Polemics

Funny indeed that the interminable clashes of these contra-dictory voices make a typical third-world, and more specially an Indian approach, to the prevalance of two cultures made famous by the British writer Snow. Our pre-independence writers were, despite a strong Western approach, products of their national heritage. True, tradition and change did effect their works, but the dualism produced a type of literature peculiarly Indian — a polished and symbolic form through which ran torrents of shared emotions.

Das does not refer to these literary polemics. And yet he appears to be sharply aware of the many flaws which critics have discovered in the structures of Bankim's novels, many weaknesses in design, and various defects in style. Nevertheless the novels, he argues, have survived the caprices of fashion and changes in literary taste during the last hundred years, they are still read with pleasure throughout the Bengali-speaking areas. It is this staying power which questions the validity of a criticism as parasitic as the incongrous parodists of the literary bohemia.

Das attributes the staying power not merely to Bankim's art of story-telling, which by itself was certainly no mean achievement. More importantly Bankim is a writer with vision and commitment, which explains why he survived all these capricious changes. **He was the only artist in the nineteenth century India to reflect on all major issues of Indian political, social, economic and religious life and their interrelationships with the deeper concerns of individual**

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man. Incidentally, the profound inter-action between the art and the vision has been the central theme of Das's study.

Much has been made of certain affinities between **Durgeshnandini** and Scott's **Ivanhoe.** It matters little that Bankim had not read **Ivanhoe.** As Das rightly argues **Durgeshnandini** at a deeper level reflects contemporary emotional tensions rather than a historical past. Bankim's historical novels contain the dynamism of external action and internal self-revelation. Greater creative writers are not replacable. We do not as yet possess the analytical apparatus necessary for a comparative study of the technical problems of any two given artistic works.

To Bankim, as Das argues, novels were the expositions of the complex problems of life. In his historical novels all major characters find themselves torn between their individual passion and social authority, between love and **dharma.** In his social novels beginning with **Bishabriksha** it is a world of binary opposition between sensuousness and serenity, pleasure and happiness, passion and love.

Interestingly Bankim's first-ever novel, **Rajmohan's Wife,** was in English. It belonged to the age of the earliest Indo-Anglians falling back upon what Das calls a neutral zone of tradition and perception. Bankim found that the English novel simply did not come off, a false step, as Das has remarked.

No stereotypes will do. No stock schematisations will do either. We have got to seriously question the concepts such as romance, sentiment, romantic-ism, and realism and seek to outlive the dogmatic connotations invested by formalists operating as modernists. Is there any contradiction between romance and realism? Surely, one must not borrow one's "Realistic" from Western business world. Must we continue to wrestle with an abstract man and an abstract humanity? How is it that the slightest tinge of humanism, the faintest suggestion of a sense of mission and even the most innocuous feel of realism provoke our modern critics to dismiss a given artistic work as downwright sentimental?

A writer, says Jan Mukarovsky, does not submit to influences, but seeks them. Bankim and other influencial writers of the pre-independence days sought them out, while the literary bohemia of the modern times submits and succumbs to them. Seeking relevant influences is the destiny, the response of writers functioning at the conjunction of historical epochs Conversely ours is an age of prefential tariffs which obviously has contributed nothing but parasitism.

'Mighty Crescendo'

When did we see in our long and chequered history another novel except **Anand Math** touching off such a mighty crescendo of revolutionary movements? To the extent he transfused in us a new blending of patriotism and nationalism Bankim saw with a clearer vision that the national sentiment was not merely an emotional attitude. It was a rich and complex mixture partaking also of intellectual, historical and

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aesthetic principles. It did not, therefore, come as a surprise that he was highly critical of certain aspects of his own religion. He was equally critical of the indigenous poetics which was rank scholasticism.

Here is an artist who sought out chains rather with a vengeance. Das attributes it to the dilemma of the nineteenth century writer in general. The dilemma, one would argue, was no less due to a sort of decadence in the central force of the nineteenth century life. As Bankim argued, "religious doctrines are, with the absence of that faith in them which gives them their highest value, mere dead formulae, the lifeless carcass which may yet yield lesson to the amateurish, but which is useless to the student of human literature." A religious formalism of this sort made traditional philosophical enquires in India "barren and unprofitable" and that the pandits made philosophy "into a storehouse of verbal quibbles."

The Hindu, Bankim continues to argue, laboured under the disadvantage of an erroneous method. An intense theological spirit, he says, rarely leads to anything but the deductive method, and the Hindu method was almost solely and purely deductive. "Observation and experiment were considered beneath the dignity of philosophy and science. Nor is even deduction as a rule pushed on to its legitimate consequences. First principles are assumed on no grounds, and with the most perfect weapons of deductive logic at his command, the Hindu thinker contents himself with the most fanciful inferences."

'Vande Mataram' is obviously and indisputably the premier national song of India, with great historical tradition and intimately connected with our struggle for freedom. That position it is bound to retain and no other song can displace it. It should continue to be the national song par excellence in India. I regard this song as the religion of patriotism.

—Jawaharlal Nehru

Bankim was a thinker such as many creative writers were not. His deep involvement in national tasks gave him not an abstract humanity but a crucial stage in the development of the Indian society as though the spiral of the historical movement reached its loftiest utterance. **No wonder Bankim achieved an art national in form and humanist in essence.** Incidentally, Bankim's critique of scholasticism is yet to make itself felt not so much for the traditional pandit but for the hordes of neo-scholastics who have lately found their last refuge in literary formalism.

Prof. Sisir Kumar Das has done a yeoman's service to Indian comparative literature by unfolding the trials and travails of the pioneers and making a significant contribution to the rediscovery of our nineteenth-century. The study implicitly is also a critique of the total heritage. A study marked by a catholicity of such remarkable quality is something rare in this age dominated by residents of narrow grooves.

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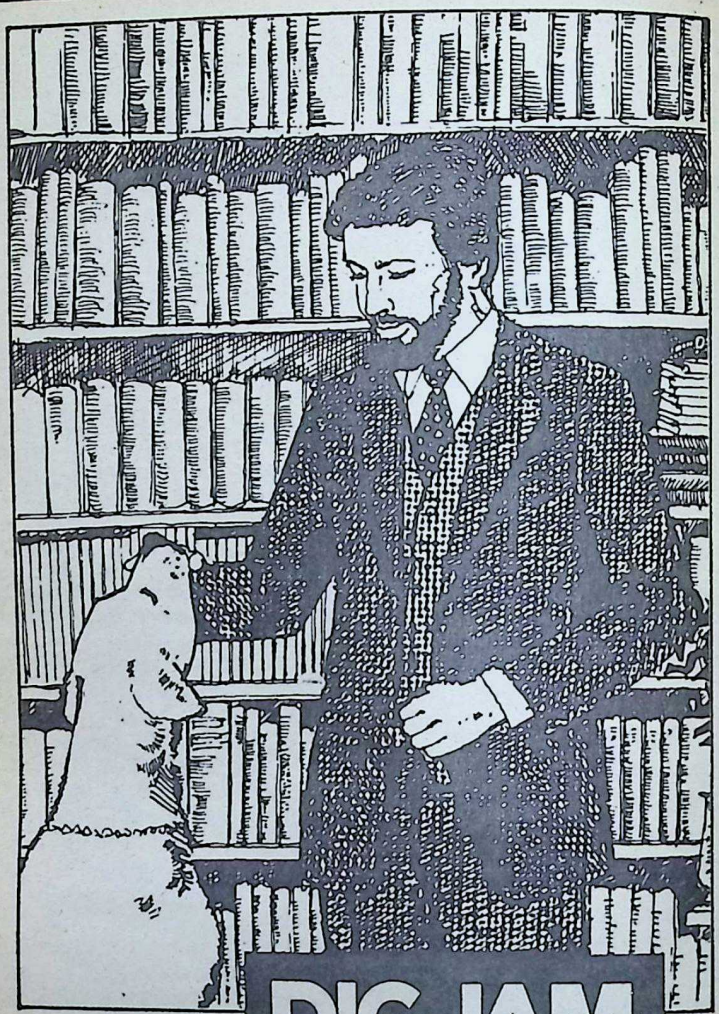

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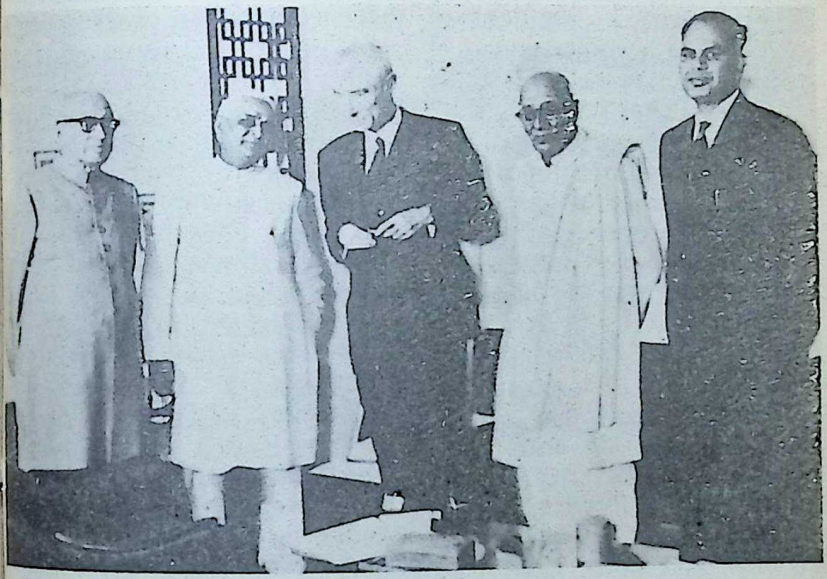
Fulfilment of a Melancholy Prophecy of Rajaji

S. NARAYANASWAMY

THE Iraq-Iran War as well as Pakistan's plans to go into manufacture of the atom bomb have brought into powerful focus the fulfilment of a disconcerting prophecy made some two and a half decades ago. The prophet was Rajaji.

With our escapist habit of brushing from our range of vision, everything that is unpleasant or inconvenient to listen to, many made light of what Rajaji said, as though he was a twentieth century Cassandra. In his campaign against atomic proliferation he said many things that have since come to pass. He



When Dr. Robert Oppenheimer visited members of Anti-Nuclear Test Delegation in New York on October 6, 1962. (L to R) Shri Shiva Rao, Dr. R. R. Diwakar, Dr. Robert Oppenheimer, Nuclear Scientist, Rajaji and Dr. Satyanarayan, Rajaji's personal physician.

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told President Kennedy and even more elaborately Nikita Krushchev, the Russian Premier, when the latter visited Madras, something which has never been given the publicity which it deserves. He did not stop with telling them that the Cold War could become less and less cold with both countries manufacturing and testing atomic bombs and all the sophisticated versions of them like Hydrogen and Plutonium bombs.

Both the Big Power Chiefs assured him that the bombs were intended as deterrents or, in the words of the Disarmament experts, to achieve 'a Balance of Terror' and each nation wanting to talk from a position of strength — as all other modes of articulation amounted to futile Sunday School preaching. Both Chiefs acknowledged that their military pre-eminence imposed on them a high sense of moral responsibility to the rest of the world and that they were aware that a nuclear war would engulf the world in a total Armageddon, and might exterminate the human species through lethal radiation. Therefore they had no intention of using the atom bomb even in the event of a conflict between the Big Powers.

The answers were on predictable lines and every knowledgeable person knows that such assurances while being nerve-soothing, were given as exercises in hospitality or bonhomie.

What Rajaji did tell the two World Statesmen in addition to the above was what showed his prophetic vision. He said that he was sure that the two Super-powers would act with a high sense of trusteeship to the rest of the world. But they were both multiplying their production and were pyramiding their armoury with more atom bombs and their massive inventory of nuclear weapons would most likely tempt them to gift some bombs or sell them to their ideological allies who in turn would give them assurances of their purely deterrance-inducing intentions and at the worst use them to intimidate weaker neighbours. Small countries and recently emancipated ones and those who were under military rule, who might dragoon U.S. or U.S.S.R. to part with the Bombs or atomic warhead missiles, were unlikely to have the same global sense of responsibility and might, out of their national megalomania, start using the weapons as playthings to threaten, blackmail or subdue their neighbours. Rajaji's point was that no nation would like its arsenal of expensive weapons to rust. Indeed many a Napoleon of Notting Hill, who had received even less sophisticated non-nuclear weapons in the past ever kept quiet, but started interfering in the affairs of other nations. Libya is a case in point with Col.

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Gaddafi proving what a confirmed megalomaniac can do, to the point of exporting homicide squads, to do away with former or ruling Heads of State or political enemies.

The Iran-Iraq War is perhaps the most disturbing illustration of weapon-euphoria. Nobody has so far clearly spelt out the basic provocation for hostilities, though Iraq has claimed that Iran has been trying to annex border territory by stirring up Shia-Sunni fanaticism. This could hardly be a reason for both countries putting proximate oil installations out of commission and the two countries losing their major source of export and wealth and depriving the world of oil that comes from the two Middle Eastern countries. Iraq has received sustained help from USSR and US and from assorted European countries, with Iran making enemies of practically all Western Countries and of her many Middle Eastern neighbours by its belligerent stances. Alas! No country seems to have worked harder or more systematically to secure isolation and to face economic deterioration as Iran has latterly!

But the point sought to be made is that petty frontier squabbles are sought to be settled

Kennedy is all ears to Rajaji's voice of wisdom

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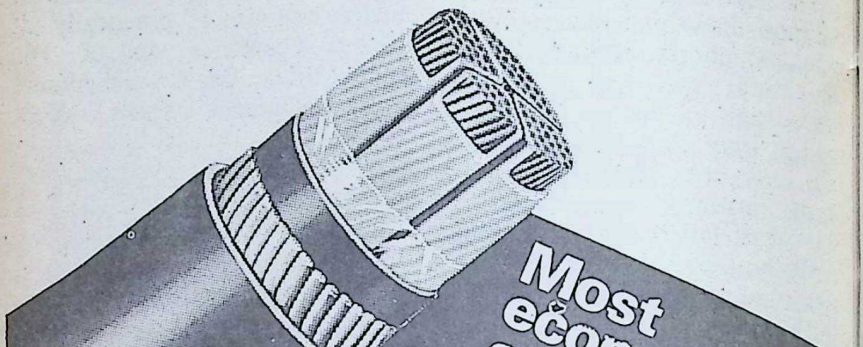

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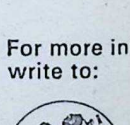

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by release of high potency missiles (supplied by weapon manufacturing countries) to destroy cities and kill innocent and uninvolved people.

The question is: is the Iraq-Iran War a trend-setter in a world where high potency weapons are getting fast distributed, that petty differences and egocentric stances by political upstarts can result in disproportionate destruction of property and people and in near economic paralysis, such as has occurred in many countries?

It is well known that several Middle Eastern Countries have, since the military occupation of Afganistan by the USSR and the setting up of a puppet regime there, been utilising their petro-dollars for buying sophisticated weapons and for building up expensive air fields and buying bombers and fighter aircraft, principally from US and from European countries. It is not well known that over a seven-year period, the Middle East has become an incredibly vast arsenal of sophisticated weapons and defence equipment. While billions of petro-dollars have gone into this build-up of war machines in all these countries, a few hundred thousands of men, women and children have perished through starvation in proximate Ethiopia afflicted by drought.

A silver streak that has appeared on our horizon the last few months is the assumption of office by Mikhail Gorbachev as USSR President. His initial policy pronouncements spell out a genuine desire for global peace and his readiness to engage in talks with the U.S., on armament limitation and mitigation of tensions caused by bellicose and intimidatory speeches and declarations. After all, what has dismayed the crusaders for peace is not that the two big powers are arming themselves to the teeth, but that imitative small nations in their effort to look big are laying out resources, out of all proportion to their budgets, while development and foodgrain needs have become lower-down priorities, in the holy name of protection against unfriendly neighbours.

Maybe a much larger share of Third World debt to the Developed World — which is said to have touched the astronomical figure of 800 billion US dollars — has to be ascribed to arms build-up by nations that occupy the space of a postage stamp in the Oxford Atlas. This shows how empty and hypocritical has been all this sermonising about turning swords into ploughshares and discarding guns for butter that a credulous world citizenry has been systematically fed on.

The acquisition of the power to destroy, irrespective of breath-taking costs, has become a higher

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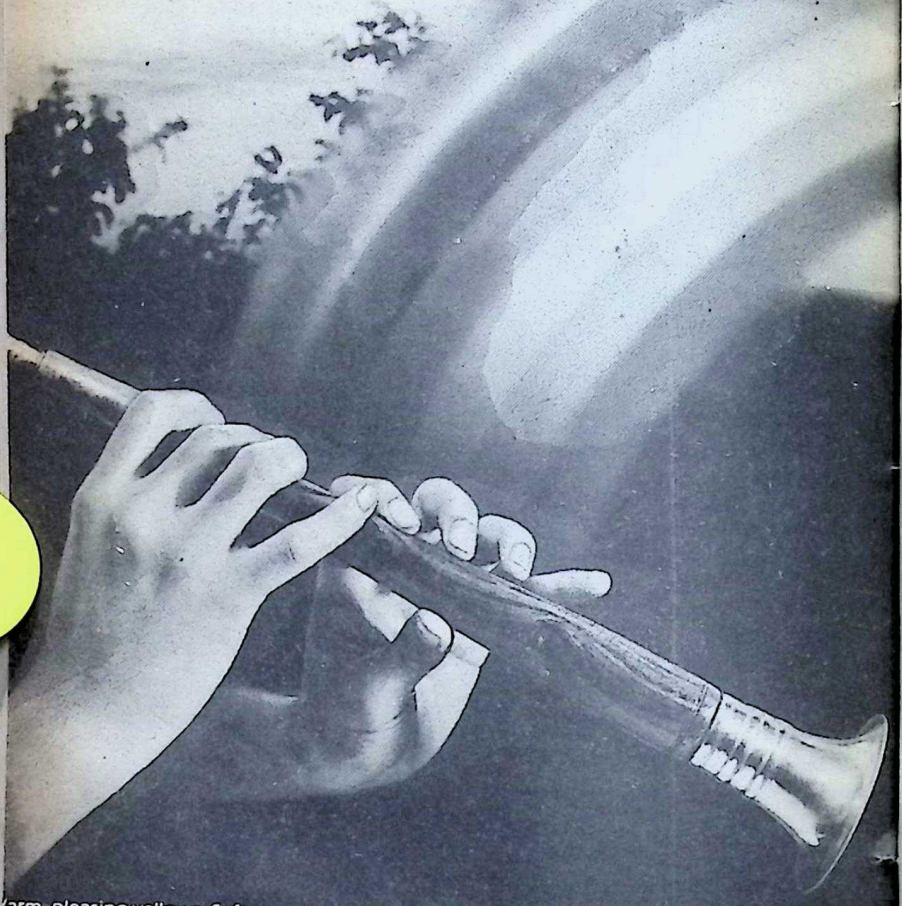
ours you should listen to



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priority than the power and the facility to bring succour to starved people. This was what intrigued and worried Rajaji when that optimistic octogenarian undertook to go on his 10,000 mile journey to persuade John Kennedy to abstain from nuclear tests and proliferations.

All that Rajaji feared and predicted about weapon proliferation has happened — on a prodigiously larger scale than he had reason to expect 25 years ago.

The Reagan Programme to erect missile bases in Europe as deterrents against reported missile strength of USSR has been rightly remonstrated against by the wise people of the countries concerned as accentuators of existing bellicosities. But this is a barometer of the tensions that a well-provided armoury can build up. The world will be safe up to the point the manufacturers and holders of atom bombs and nuclear-tipped missiles do not take the view that it is economic waste to manufacture and not to use these high-power weapons against their enemies. Only the knowledge that a future war fought with the new weapons will leave no victor to live to boast of his valour; and no vanquished to feel he would live to fight another day — this is perhaps the single biggest deterrent. □□□

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Here & There

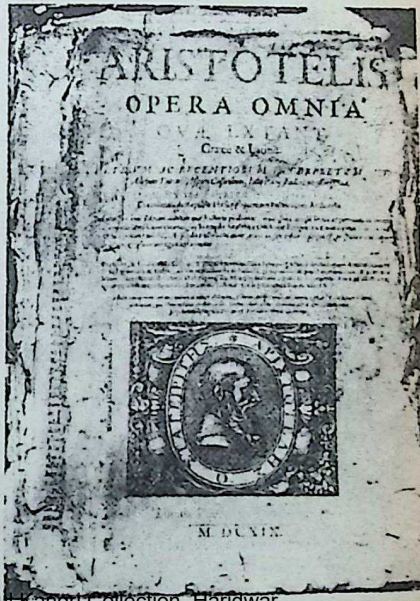
V. S. R. K.

A Hoary Institution

"The Society's annual report for 1934 states that there were 98,316 'volumes and pamphlets' in the library at the close of the year. There were 541 members of all categories. In this it was an exceptional year. Today, there are nearly 250 members. The books on the shelves do not exceed 75,000."

The reference is to the library of the Madras Literary Society and Auxiliary of the Royal Asiatic Society founded in 1812 — 173 years ago. Before we deal with the phenomenon of the declining membership of 'one of finest instruments of knowledge and scholarship in Madras', as revealed in the quotation given above from the 'Madras Literary Society' by Shri N.S. Ramaswami,* let us have a peep into the past, into the intellectual pursuits of European Madras.

The Madras Society was modelled on the Asiatic Society of Bengal founded by Sir William Jones, a puisne judge of the Supreme Court of Calcutta, on January 15, 1784. Sir William, who viewed Asia as 'the nurse of sciences' and 'the inventress of delightful and useful arts' wanted his fellow-countrymen to take to the study of the Oriental man and nature, 'whatever is performed by the one and produced by the other.' He wanted research to be undertaken in three fields of know-



The oldest book in the Society's libr

* Madras Literary Society (A History): By N. S. Ramaswami, College Road, Madras-600 006. Price not stated. Pages 148.

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ledge — history, science and the arts. History, he said, comprehended, 'either an account of natural productions or the genuine records of empires and states.' Scientific research, in his view, enhanced 'the whole circle of pure and mixed mathematics together with ethics and law as far as they depend on the reasoning faculty.' The arts included 'all the beauties of imagery and the charms of invention.'

The Madras Society had objects similar to those outlined by 'Asiatic Jones' for the Bengal Society. Its founding coincided with the starting of the Fort St. George College for Writers (from England) who were to learn the languages of Southern India as well as the Regulations of Government, concerning collection of revenue and administration of justice. The Literary Society greatly benefited by this coincidence because its office-bearers were also officials of the Government and had for its patron the Governor. Its first president was the Chief Justice of the Supreme Court in Madras, Sir John Newbold and its secretary, Dr. Benjamin Guy Babington, a doctor of medicine who took great interest in archaeology and geology while serving as *Tamil Translator to the Government in Madras.* Dr. Babington later became secretary of the Royal Asiatic Society in London in 1827 and read a paper before it the next year on the sculptures of Mahabalipuram. (His paper was entitled, 'An Account of the Sculptures and Illustrations of Mahabalipur.')

From the beginning the society had a library and a geological museum and pubilshed a journal containing the research papers of the members presented to the society and discussed at its meetings. There were members both from Madras and the mofussil, as far as

WORLD'S GREAT LIBRARIES

Name of Library	Approximate Number of Volumes (In million)
1. National Library, Peking	4.4
2. Bibliotheque Nationale, Paris	6.0
3. British Museum Library, London	6.0
4. Cambridge University Library	2.5
5. Bodleian Library, Oxford	2.25
6. Lenin State Library, Moscow	20.00
7. Library of Congress, Washington	12.6
8. Harvard University Library	6.9
9. National Library, Calcutta	1.0

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Machilipatnam in the north and Tiruchi in the south. Books were obtained from London and to one of the booksellers the Secretary wrote: "It would be desirable if you could establish at Madras a depository of books in which ephemeral works and duplicate copies may be returned by the society at a reasonable discount." Occasionally the books despatched from London were lost as it happened when 'Emma' got wrecked in 1821 off the Cape of Good Hope. Sometimes, individuals offered their personal collections as was the case with Colin Mackenzie, an unusual military engineer who spent all his resources in collecting manuscripts, inscriptions and artefacts.

The Madras Government ordered in February, 1832, that all letters and books sent to the Asiatic Department of the society be 'free of postal charges.' The society created this department when the Madras Auxiliary of the Royal Asiatic Society, London, was amalgamated with it in 1830. Along with books, the society got as gifts geological, zoological and botanical specimens, coins and copper plates collected by the members. These gifts formed the nucleus of the Madras Museum which was set up in 1850. The society also encouraged indigenous scholarship; in January, 1822, it sent to the Royal Asiatic Society an 'original work with illustration' of Ram Raz, of Thanjavur, namely, 'Essay on the Architecture of the Hindoos.' By the middle of the last century the society had become 'the intellectual court of appeal, an arbiter in matters of scholarship.'

The library still remains a repository of old European knowledge and works of Englishmen on Indian history, geography geology, architecture and sculpture, or, in short, of all the sciences and arts of India.

Shri N.S. Ramaswami, who belongs to the Fleet Street of Madras and who has never allowed his scholarly interests to be

LIBRARIES IN ANCIENT INDIA

NALANDA — 64 km south-west of Patna — Visited by Hiuen-Tsang in 629-645 A.D. Nalanda and its library were destroyed in the 12th century.

VIKRAMASILA — 38.4 km east of Bhagalpur, Bihar — In the 12th century 3,000 students were residing at Vikramasila.

ODANTAPURI — Near the town of Biharshariff.

SOMAPURI — Parharpur in (North) Bengal — Destroyed in fire in the 11th century.

JAGGADAL — (North) Bengal.

MITHILA — Bihar — 12th to 15th century.

VALLABHI — Gujarat.

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smothered by the excitements of day-to-day journalism, has indeed written a *literary* history of the Madras Literary Society and library. More than anything else, Shri Ramaswami ('Maypole,' to his readers of his copious writings on historical monuments) is a great lover of books and he is as much devoted to literature and history as he is to that typically Englishman's game, cricket. Shri Ramaswami recognises the fact that while the population has increased manifold, membership of such libraries as the one of the Madras Literary Society has been declining. Why? According to him: 'No longer is English education considered as important as it was before independence and the range of intellectual interests has widened considerably, which are not represented in a library that is the creation mainly of the nineteenth century. In the result, the library's attractions are restricted to students and scholars of the older studies." This is unfortunate especially when we are told that the library is adding at least 100 books a month.

Is there a general decline in the reading habit? This does not appear to be the case, judging from the enormous increase in the number of libraries, the number of books flooding the market and the demand for membership of certain libraries which stock *only* English books. The reasons for the fall in membership of some libraries should be sought in their individual circumstances and methods of management. The Madras Literary Society's library has a special door delivery system and its subscription rates have been quite moderate. Yet, if it is faced with falling membership, it should be attributed to the indifference of the elite. Its membership in the past was drawn mostly from the elite of the city, which kept itself uptodate as much with the world of books as with the fashions in clothes and cars. Today, perhaps, what little time it can spare is taken up by the T.V. set and the video film tape. One feels uneasy about the future of libraries with the new generations being brought up on computers and audio-visual systems. Will books go out of our life? No, not likely. They will last as long as the languages we speak last.

Subjective

Lytton Strachey may not be a model biographer but what he has said about that 'most delicate and humane of all the branches of the art of writing' is valid for all time, more so in this age of speed. The biographer, he said, 'has to preserve a becoming brevity — a brevity which excludes

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everything that is redundant and nothing that is significant'.

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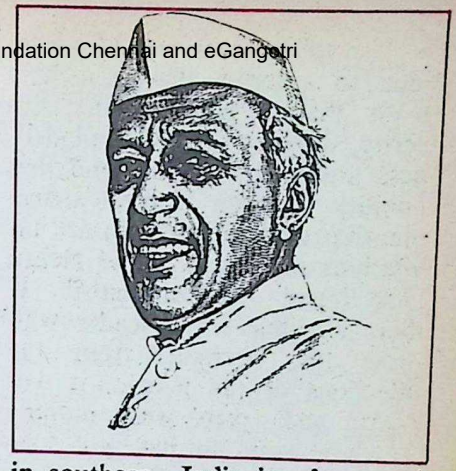

Dr. Sarvepalli Gopal, who has conceived the biography of Jawaharlal Nehru in a massive way, very much like the Victorians who entombed greatness in several volumes, does not agree. In the third and final volume covering the period 1956-64, he is not only not brief but includes many things that may well be considered redundant. There are hardly any fresh insights, at any rate, no startling facts. Well-documented no doubt but the style is ponderous. Take, for instance, the following opening sentences of the chapter entitled 'Crusade in the Congo':

"Just when, in 1960, national interests were intensifying a major problem in foreign policy, a demand was made on the altruistic side of India's commitments. The tensions in the world in the summer that year spread into a fresh arena with the attainment of independence by the Belgian Congo on 30 June."

Much more objectionable are the gratuitous insults hurled at the revered memory of a national leader like Rajaji. In dealing with the anti-Hindi agitation in the South, Dr. Gopal remarks:

"Rajagopalachari, already sore with Nehru and described by T. T. Krishnamachari as having attained by now a mood of 'aggressive senility', placed himself at the head of the agitation in southern India in favour of English." If senility means 'weakness (of body or mind) in old age', where does 'aggressiveness' come in? Is the question of language a small matter of personal prejudice or animosity?

In matters where the biographer's judgment is called for without any prejudice, Dr. Gopal does not aquit himself as a non-partisan. Take this statement with reference to the Kamaraj Plan:

"So Nehru had, perhaps not too consciously, taken a hand in determining the course of (Morarji) Desai's destiny; and who having seen Desai in the office of Prime Minister many years later, can say that Nehru was wrong?" (Page 245).

To those who, following the Gandhian tradition, believe in some values in public life, the following should come as a shock:

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"Nehru's career would seem, then, to underline the melancholy truth that, in public affairs, sincerity, decency and high-mindedness are not enough, and that nobility without force, statesmanship without strength, are invitations to disaster." Did Nehru lack 'force' and 'strength?' If there was one world leader who drew his 'strength' from the affections of the people, it was Nehru and there was nothing which he could not have got done in his life-time.

Five-day Work Week

Winds of change from the West are blowing across our subcontinent. The five-day week schedule of work, which has been found successful in advanced countries, according to a Government press note, will increase the overall efficiency of the governmental machinery. The new work-rule comes into force from June 3, 1985, so far as the Central Government offices and establishments are concerned.

Nobody would grudge a concession of this kind to a set of hard-worked men and women in a country with an enervating climate — after all Central Government employees constitute only 13.8% (3.25 million) of the total organised sector employment in the country. And Government have arrived at the decision, long postponed, after scientific studies involving calculations of efficiency quotients and other ratios.

What is surprising is that Government should seek to explain the decision with reference to certain 'non-scientific' factors. Of course, there could be no two opinions about the time that an employee would get to attend to 'various personal and domestic chores and meet the social obligations." Perhaps, the Government envisage that the five-day week rule would become a feature of national life. Otherwise, it is difficult to think of 'meeting social obligations' when other sections of the people do not have a similar holiday. But this seems hardly practicable when there is a large body of 'operational staff' working on shift system.

Be that as it may, what strikes one is the robust optimism evident in the press note when it says that "one would have an opportunity to just roam free and renew one's links with the nature and the countryside." Nehru was never tired of deploring the urban-dwellers' alienation from nature, sensitive as he himself was to the beauties of nature. But then, how many of the Central Government employees can afford to go far off places on week-ends in Delhi, Bombay, Calcutta and Madras? In fact, in centres with extreme climatic conditions none will dare to go out in June or December.

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But all will not be lost. In keeping with the Government's line of thinking, one may expect that more people will take to reading and writing, thereby creating a demand for books and paper. Meanwhile, the industrious mole, out of sheer habit, will go on wrestling with his files, at home, finding time hanging heavy on his hands; and the incurable idler will go to sleep.

Gita on Tapes (Marathi)

L.P. records of G. D. Maduikar's 'Geet Ramayan' in Marathi sung by Sudhir Phadke have proved extremely popular in Maharashtra. Now, Bhagavad Gita has been released by the Oriental Gramaphone Co.,* in 10 cassette tapes. The slokas are chanted/sung by Kallolini Hazrat, Harish Bakshi and Kavita Krishnamurthy in the original Sanskrit. Each sloka or a group of them, according to the requirements of the context, is followed by a translation in Marathi by Natyasamrat Daji Bhatawadekar. Shri Bhatawadekar, himself an M.A. in Sanskrit and an ardent student of the Gita, has a rich resonant voice which matches well with the melodious rendering of the slokas. The tapes (Rs. 250/- a set) were released at a pleasant function in Bombay on May 17, 1985 by Shri Jayant Raoji Tilak, Chairman of the Maharashtra Legislative Council and grandson of Lokamanya Tilak.

* Imperial Cinema Building, Dr. Bhadkamkar Marg, Bombay-4.

(L. to R.): Shri J. Chopra, Daji Bhatawadekar, Shri Jayant Raoji Tilak and Shri S. R. Chopra.

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A Tribute

As the sun shines beyond the sky,
Brilliant radiance never to die.
A pillar of truth, strength and courage,
A living dictionary of glorious adage.

Never never for injustice hast thou ever fought
A great contemplator of many a thought.
A lover of nature, a grand image,
A majestic example of a perfect sage.

Worshipped not one, but many a deity,
Such a secular person, an extraordinary beauty,
All over-powering glance, an irresistible gaze,
Benignant personality full of courage.

Studied and read under beautiful yew,
Scholastic career of Himalayan value.
A Father like you, a tale of history,
Is there anyone like you, a tale of mystery.

My heart afire with love in abundance,
Cleverest in M. I. T., a radiating fragrance.
Thou hast gone for ever and ever,
Everyone has lost a person so dear.

Never mind, never mind thy memories are wish us,
For thy sake, for thy sake we make no fuss.
I am thou and thou art me,
With all my heart I do love thee.

To be thy son — a lucky lad,
Thou art, thou art the greatest Dad.

—Anuj M. Bhogilal

(Anuj Bogilal (14) wrote this on the death of his beloved father who had a brilliant academic career and held great promise as an industrial engineer)

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Oh virtuous one,
who, by the strength of the glory of the grace
of the tongue of a Flame that is Civan
which reigns supreme in the holy place Atikai
famed for its sacredness,
becoming a true embodiment
of the experience of Reality
received the name of King of the Gift of Speech
that the light of the Faith of Civan
may flourish,
and who fittingly shoulders the hoe!
Oh wisdom of all the arts
indwelling my thoughts!
Oh merciful sea of gnosis!
Do will that I contemplate your feet!

—"PATHWAY TO GOD"
Trod By Saint Ramalingar.

—G. Vanmikanathan

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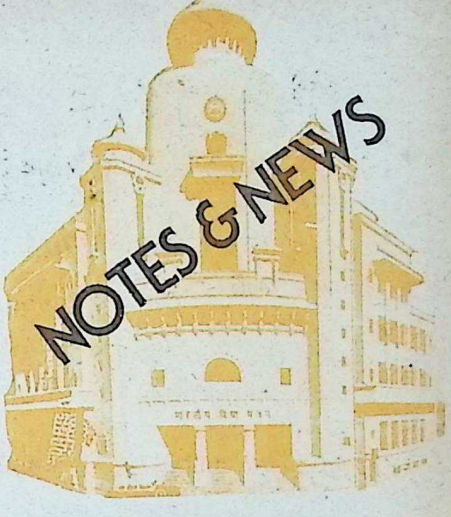
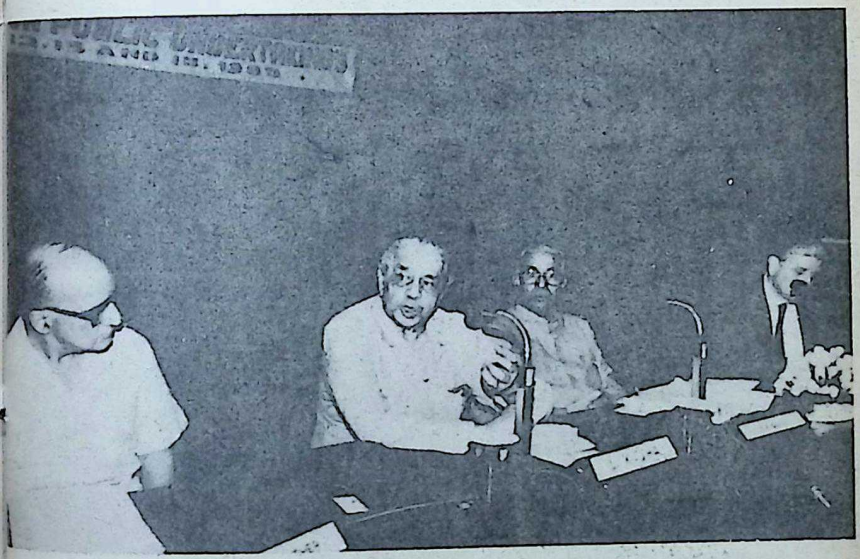
RAJAJI INSTITUTE'S SEMINAR ON PUBLIC UNDERTAKING



THE Rajaji Institute, in collaboration with the International Center for Public Enterprises, Yugoslavia, and the Standing Conference of Public Enterprises, India, organised a three-day seminar on Public Undertakings from April 12 to 14, 1985 in the Parliament House Annexe, New Delhi.

A critical and objective analysis of the functioning of the Public Sector in the country and of recommendations to improve their performance and profitability was the aim of the seminar which was inaugurated by Shri Lal Ram Jakhar, Speaker of Lok Sabha.

Shri C. Subramaniam, Vice-President of the Rajaji Institute, in his introductory remarks pleaded for a package for the



Summing up by Shri L. K. Jha (Second from left). Others (L. to R.): Shri S. L. Shakdher, Shri B. R. Bhagat and Dr. Anton Vratusa

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ublic Sector also on the lines the one proposed by the inance Minister in his budget r 1985-86. Col. Rana Matta ngh, Chairman and Managing irector, Projects and Equipment orporation of India Ltd., wel-med the participants and Shri hulam Nabi Azad, Minister of tate for Parliamentary Affairs d Governing Council Member the Rajaji Institute, proposed vote of thanks.

Keynote addresses were de-ered by Syed Abid Hussain, ember, Planning Commission; r. Anton Vratusa from ICPE, goslavia; and Shri V.G. Raja-yaksha, former Member, Plan-ng Commission.

Sardar Swaran Singh, former nion Minister of External ffairs; Shri Chintamani Pani-ahi, M.P., and Shri Harbans ngh, Director-General of the ureau of Public Enterprises, aired the business sessions on e 13th and 14th April, during hich Shri R.P. Billimoria hairman, Public Enterprises lection Board, and Shri Bhakt, cretary, Bharatiya Mazdoor ngh, presented papers on "Per-rmance Evaluation of Public dertakings." The participants the Seminar included senior ecutives of Public Sector Un-rtakings, representatives of bour, Members of Parliament d Government officials and ademicians.

The concluding session was esided over by Shri B.R. hagat, M.P., and former eaker of Lok Sabha.

Shri L. K. Jha, Chairman, mmittee on Change in Finan-l Year, summed up the pro-edings of the Seminar at the ncluding session.

The major consensus recommendations that emerged at the Seminar were:

1. The Public Sector would continue to have a vital role in the socio-economic development of the country. It will necessarily have to be operative in capital-intensive, high-technology and long-gestation projects. It could keep away from areas like five-star hotels, production of cycles, scooters, TV, and the like.

2. The sick units of the private sector often became mill-stones round the neck of the public sector. The private sector should not be allowed to take advantage of the Government's sensitiveness to labour being laid off. If sick units cannot be revived, they should be closed down and more modern set up elsewhere.

3. Public Enterprises should not be run as extensions or subsidiaries of Government Departments, but should have complete autonomy. Government's role vis-a-vis Public Enterprises should be confined to three functions, namely, approving annual budgets and monitoring them; screening and according sanctions for capital expenditure above a prescribed limit; and approving top management appointments.

4. The burden of the Public Exchequer in public sector investments can be reduced by throwing open 40% of equity participation to workers. This will help not only in securing workers' involvement for greater productivity but also their participation in management.

5. The existence of a multiplicity of Trade Unions sponsored by different political parties

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is not conducive to collective bargaining by Labour or to its participation in management. Labour should organise themselves and elect leaders from among themselves.

6. The present distortions in the profitability of Public Sector Enterprises on account of huge outlay on housing and ancillary social services need to be corrected. Cost of townships should be regarded as outlay on social services and the Government at the Central, State and District level should provide housing facilities on their own and hand them over to suitable bodies for running and maintaining them. The Public Sector Units may pay for the facilities by way of a suitable share to meet the cost of revenue expenditure.

7. There is widespread complaint that top managers are having too short a tenure of two years to show any positive results. The tenure should be five years. Top management should then be made fully accountable for the totality of performance during their tenure.

8. The present-day situation in Public Enterprises is a cumulative result of lack of correct orientation during the last decades. There should therefore be a unit-wise investigation to identify causes — both external and internal so as to arrive at the necessary correctives.

NEHRU AWARD FOR DR. RAMANNA

DR. RAJA RAMANNA, Chairman of the Atomic Energy Commission, has been chosen for the Pandit Jawaharlal Nehru Award 1983, for Engineering and Technology. The former Indian Space Commission Chairman, Prof. Satish Dhawan, also gets the Award.

Dr. Ramanna is closely associated with the Bhavan and heads the Science and Technology Wing of Bhavan's Ancient Insights and Modern Discoveries Project. (AIMD)

The Nehru Award for Social Sciences goes to the noted Economist K. N. Raj, and the Award for sciences is yet to be announced.

The three national level Nehru awards were instituted by the M.P. Government in 1981 for outstanding contribution in the fields of Science, Engineering Technology and Social Sciences. The Awardees get Rs. 1 lakh each.

JUSTICE P. N. BHAGWATI IS NEXT CHIEF JUSTICE

JUSTICE P. N. BHAGWATI, Judge of the Supreme Court, has been appointed the Chief Justice of India.

He will take charge on July 12 when the present Chief Justice Y. V. Chandrachud retires.

Justice Bhagwati is the seniormost Judge of the Supreme Court after the present Chief Justice.

Born on December 21, 1921, he started practice in the Bombay High Court.

He joined the Supreme Court on July 13, 1973. Before that, he was Chief Justice of the Gujarat High Court. He also acted as Governor of Gujarat for some time.

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Justice Bhagwati has been the Chairman of the Legal Aid Committee and Chairman of Judicial Reforms Committee. He is also associated with many other organisations.

Closely connected with the Bhavan for several years, Justice Bhagwati was the Chairman of Bhavan's Ahmedabad, Bharwari and Delhi Kendras and, till recently, also of the newly started Jaipur Kendra.

With his deep erudition in Sanskrit and knowledge of Indian culture and law, vast and varied experience in the administration of justice, remarkable felicity of expression, passion for social justice and compassion for the economically backward — all these combined with his personal participation in the freedom struggle — we are sure his stewardship of the Supreme Court will leave an indelible mark in the annals of free India.

DR. M. P. CHHAYA'S LECTURE TOUR

DR. M. P. CHHAYA, Director of Bhavan's Delhi Kendra and Principal of Bhavan's Mehta Vidyalaya, Delhi, left Delhi on May 1, on a two-month lecture tour abroad.

During the tour he will be visiting the U.K., the U.S.A. and the U.S.S.R. where he will be addressing Universities and other educational institutions.

BHAVAN'S NEW YORK CENTRE

Welcomes Festival

PROF. ROBERT F. GOHEEN, former U.S. ambassador to India, expressed the hope in New York on May 25 that American consciousness of India would be heightened by "a few notches" by the festival of India to be inaugurated in Washington next month.

Speaking at a cultural programme of Indian dances organised by the Bharatiya Vidya Bhavan to welcome the festival, Prof. Goheen said: "I think we can trust their (Americans) understanding of India will have stretched beyond and reach deeper limits than the 'Jewel in the Crown' and the 'Passage to India' — wonderful films as they are."

Sharing his sentiments, Shri C. Subramaniam, former Union Finance Minister, said the festival of India would mark "the beginning of a new era" in the relationship between India and the United States.

The Indian consul-general, Shri Arun Patwardhan, also expressed the hope that the festival would prove fruitful.

Participating in the evening's programme of Indian dances were the noted artists Kamala Narayan and Rita Devi, exponents of Bharata Natyam and Odissi respectively. Janaki Patrik, an American who had her dance training under Birju Maharaj, and Leela, a young disciple of Indrani Rahman, rendered Kathak and Kuchipudi items.

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BHAVAN'S JOURNAL

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OUR COVER:

H. H. SRI JAYENDRA SARASWATI CONSECRATES THE NATARAJA TEMPLE AT

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आ नो भद्राः क्रतवो यन्तु विश्वतः
Ā no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER

मैत्री समेषु न च मेऽस्ति सदाऽपि नाथ
दीने तथा न करुणा मुदिता च पुण्ये ।
पापेऽनुपेक्षणवतो मम मुत्कथं स्यात्
तस्मात्त्वमद्य शरणं मम दीनबन्धो ।।

O Lord! I have never been friendly with my equals; I have not shown sympathy towards the distressed; I have never felt joyous over the well-being of others; I have never practised indifference towards evil-doers. How can I be happy? Therefore, O Friend of the poor, you are my refuge.

—Brahmananda: The Bhagavachara Stotra

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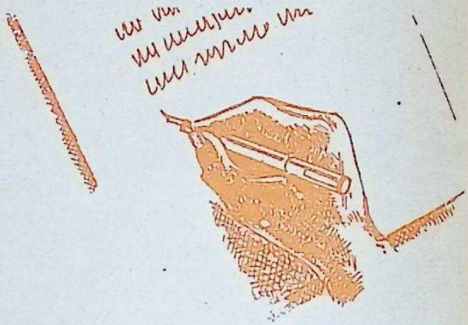

From OUR READERS....

Take the Message of the Vedas to Every Home

From the Vedas down to the Puranas, the Hindu scriptures are too many. They are not easily available at a moderate price. For decades their language, Sanskrit, has been losing its popularity. Moral education, had no place in our schools and voluntary agencies in the field are few and far between. As a result of all these the majority of Hindus know very little about the essential teachings of their religion. Even the minority which is interested in their study fails to get a complete picture. Nobody is talking in terms of the Vedas and Upanishads except the Arya Samajists. We are carrying on with a few domestic rituals that vary from caste to caste and temple festivals that vary from place and place.

To restore Hinduism to its original purity we should take the message of our ancient seers to every home. For this purpose it is necessary to collect and codify their important teachings in one volume, say, in the manner of Guru Granth Saheb and make it available to one and all in the original and in translations. Such a step will help consolidate the Hindus and open the eyes of the world to the higher values of life.

In this process of codification we can avoid the numerous re-

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petitions in the texts and numerous puranic stories in the esoteric meaning of which no one has explained and drop out all extraneous subjects such as mathematics, Ayurveda, astrology, geography, political philosophy. All relevant matter can be brought under the following broad heads:

1. Selected hymns of prayers,
2. Concept of time and space,
3. Creation, preservation and destruction of the universe,
4. Nature of the Atman (soul) individual and cosmic,
5. The Significance of Omkar,
6. The three gunas,
7. Daivi-Asuri Sampat (divine and demonic traits),
8. The four states of the mind,
9. Jnana Yoga,
10. Karma Yoga,
11. Bhaktiyoga,
12. Rajayoga (Dhyanayoga),
13. Rules of dharma (general, Ashrama and Varna),
14. The philosophy underlying idol worship,
15. Wise sayings (Subhasitas).

I have long been addressing eminent men on the subject including the late Kulapati Munshiji and the Sankaracharya of Sringeri. Munshiji was bed-ridden at the time and his illustrious partner, Smt. Leelavati Munshi, wrote to say that the Bhavan had a heavy schedule of work. The Acharya's Secretary acknowledged my letter and the matter ended there. Some others expressed their inability. I hope the 'Bhavan's Journal' will give the lead.

—V. K. Moothathu

Haripad,
Kerala

Shantaram

This refers to your issue of May 1-15. In article 'The Panorama of Maharashtra History' on page No. 29 regarding V. Shantaram the years of his pictures given in bracket of 'Amarjyoti' and 'Admi' are not correct. It should be 1936 (instead 1939) and 1939 (instead of 1943) V. Shantaram left 'Prabhat' on April 13, 1942.

I was closely connected with 'Prabhat,' written several articles and a book on 'Prabhat' in Marathi.

—Bapu Watve

Prabhat Road,
4th Lane, Pune.

Flower Power

The front cover of Journal (April 1-15, 1985 issue) was superb. Yes, the flowers are, indeed, stars of the earth! Kindly convey my gratitude to Shri T.N.N. Prasad for such excellent photoraphy. I request you to publish more such colour transparecies on the flora of our country.

—Raj Kumar Siddharth

New Delhi-15

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Whosoever realise that every life has a common source,
and, therefore, feeling compassion towards it,
render help to it.
I learnt that all the actions of such upright men
are, indeed, the actions of the Holy Grace.

My mind is eager to do with delight
menial service to those men
of that infamy-free sacred code of life;
my mouth is aquiver to sing their glory!

—**Saint Ramalingar**

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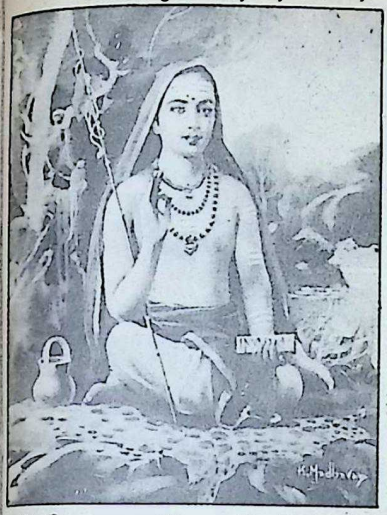

SIVAAPARAADHA KSHAMAAPANA STOTRAM-10

TRANSLATION AND COMMENTARY

N. ANANTHARAMAN

ानो निस्सङ्गशुद्धस्त्रिगुणविरहितो
ध्वस्तमोहान्धकारो
ासाग्रे न्यस्तदृष्टिर्विदित भवगुणो
नैवदृष्टः कदाचित् ।
न्मन्यवस्थया त्वां विगतकलिमलं
शंकरं न स्मरामि
न्तव्यो मेऽपराधः शिव शिव शिव भो
श्री महादेव शंभो ।। १० ।।

Nagno nissanga suddhastriguna irahito dhwastamohaandha- kaaro/Naasaagray nyasta drshtir idita bhava guno naiva drshtah adaachit / Unmanyavasthayaa waam Vigatakalimalam Sam- karam na Smaraami/Kshantavyo nay — aparaadhah Siva Siva iva bho Sri Mahadeva Sambho ।।10।।

Na eva Kadaachit = And never at any time, *drshtah* = have (I) seen, (twaam = you), *nagnah* = in (your) naked form, *nissangah* = without attachments, *Suddhah* = pure, *triguna virahito* = devoid of the three gunas, *dhwastamoha-andhakaaro* = with the darkness of delusive ignorance removed, *nyasta-drshtih* = with the eyes steadily trained towards, *naasaagray* = the tip of the nose *Vidita bhavaguno* = and knowing and being aware of the nature of the phenomenal world. *Unmanyavasthayaa* = Because of the unsteady and disturbed state of mind, *na Smaraami* = I do not remember (meditate upon) *Twaam* = you, *Sankaram* = in your auspicious form; *Vigata Kali malam* = unaffected and untarnished by the dirt of sin. *Siva Siva Siva* = O auspicious

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Siva, *bho* = O great God, *Sambho* = O Sambhu, *may aparaadhah* = my transgression *Kshantavyah* = deserves to be pardoned.

Meaning:

Never have I seen your pure naked form (without adornments), unattached, transcending the three gunas — Satwa, Rajas and Tamas — destroying the darkness of delusion, serene in contemplation and yet aware of the surrounding phenomenal world. O Sankara, nor have I been able, because of the absence of equanimity of mind, to meditate upon your auspicious form which is pure and sinless. O great God, Sambhu, O auspicious Siva, forgive me my transgression.

Notes:

The idea contained in sloka 9 is further elaborated here. Whereas in the earlier sloka the vision of Sankara, the auspicious, as pure effulgence and personification of the sacred "Om" is revealed to the true yogi, here the yogi in Adi Sankaracharya sees the auspicious form of Siva as the yogi of yogis, in deep meditation and yet aware of the phenomenal world. He is without attachments, Nissanga, and not tied down by delusive desires. On the other hand, he is the very destroyer of delusions (Moha) which cause ordinary people to wallow in them and get bogged down too, without escape, in the pool of Samsara, the interminable cycle of births and deaths brought about by Karma. Shorn of all embellishments and outer manifestations, the pure naked form of God is revealed to the true yogi as attributeless, devoid of and above the three gunas, viz. Satva, Rajas and Tamas.

The three gunas viz. Satwa (which gives rise to good qualities) Rajas (which gives rise to passions like love, anger, desire etc.) and Tamas (giving rise to sloth and ignorance) are present in all forms of creation in varying degrees. When Satvic qualities predominate we find a person calm and collected, peace-loving, truthful and honest, with desires under control and with good feelings towards all. Where the Rajoguna or Raajasic qualities are preponderant, we find an individual prone to anger, desires, revenge, love as well as hatred etc. When Taamasic qualities are dominant, we find a person dull, lazy, given to great indulgence, ignorant and inactive. By control of the senses, the baser qualities of Tamas and Rajas are subjugated and saatvic qualities are brought to the fore. However, a true yogi must rise above all the three gunas, even the Satva guna. Only then does he reach a state of equanimity and equipoise

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and all attachments will fall away from him, including attachments even to good people, good qualities and good things.

We conceive of God as a personalised God in different forms, according to tradition and legends and according to the vision of many sages. We (especially Hindus) worship God as Siva, Vishnu, Brahma, Ganesa, Subrahmanya, Rama, Krishna or as mother of all beings like Mahalakshmi, Saraswati, Parvati etc. Since God is omnipresent and all-pervading in whatever form we worship Him by subjugating our ego, in that form God will bless us. But what is God shorn of all these different qualities which we have attributed to Him and in which we visualise Him? This true form is referred to as the naked and pure form by Sankaracharya. When all the outer embellishments, clothes, qualities, attributes, traits and characteristics are removed and we perceive God (if we do succeed in doing so) we would see Him as Suddha or pure — purity itself. In other words, the myraid forms which are referred to by the puranas to make the ordinary man worship God in the form he may choose, are no longer necessary for the true yogi when he is "face to face" so to speak, or "heart to heart" with the formless, attributeless auspicious and pure Sankara.

Here the Acharya says, in all humility, representing all of us ordinary mortals, that because he has not attained that state of equanimity and equipoise which great yogis achieve, he has not been able to meditate and contemplate on that pure auspiciousness supreme that is the true form of Sankara. This failure, according to the Acharya, is a transgression which is the result of the transgressions in the past Janmas. In asking forgiveness of the great Siva for this failing the Acharya exhorts us indirectly to strive for the vision of the true God within oneself and to direct our meditation from external forms to the real one within. He wants us to seek the grace of God so that such a vision is possible leading to self-realisation or Atma Jnana.

An artisan who was making arrows was so completely plunged in his work that he never noticed that the royal procession was passing by him with a great din; so he whose thought is totally immersed in the contemplation of the Divine perceives nothing else, neither within himself nor outside.

—Bhagavata Purana

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Bhagavatpada's Prasnottara-ratna-malika*

Jagadguru Śrī Chandraśekharendra Sarasvatī

[9]

किं गहनं स्त्रीचरितं, कश्चतुरो ? यो न खण्डितस्तेन ।
किं दुःखम् ? असंतोषः, किं लाघवम् ? अधमतो याच्ञा ॥ ९ ॥

kim gahanam? strīcaritam,
kaścaturo? yo na khaṇḍitastena
kim duḥkham? asamtoṣaḥ,
kim lāghavam? adhamato yācñā

Q:— What is it that cannot be measured?

A:— The ways of women.

Q:— Who is the capable person?

A:— He who is not deceived by the ways of women.

Q:— What is sorrow?

A:— Dissatisfaction.

Q:— What is lowly?

A:— Begging from those who are low.

[10]

किं जीवितम् ? अनवद्यं, किं जाड्यं ? पाठतोऽप्यनभ्यासः ।
को जागर्ति ? विवेकी, का निद्रा ? मूढता जन्तोः ॥ १० ॥

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kim jīvitam? anavadyam,
kim jāḍyam? pāṭhato'pyanabhyāsaḥ
ko jāgarti? vivekī,
kā nidrā? mūḍhatā jantoḥ

Q:— What is good life?

A:— That which is blemishless.

Q:— What is dullness?

A:— The absence of practice even in regard to one's reading.

Q:— Who is awake?

A:— The discriminating one.

Q:— What is sleep?

A:— The delusion of beings.

[11]

नलिनीगतजलवत्तरलं किं? यौवनं धनं चायुः ।
कथय पुनः के शशिनः किरणसमाः? सज्जना एव ॥ ११ ॥

nalinīgatajalavattaralam kim?
yauvanam dhanam cāyuḥ
kathaya punaḥ ke śaśinaḥ
kiraṇasamāḥ? sajjanā eva

Q:— What is unsteady like the water on the leaf of a lotus?

A:— Youth, wealth, length of life.

Q:— Please say who are like the rays of the moon?

A:— It is only those that are good.

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को नरकः ? परवशता, किं सौख्यं ? सर्वसङ्गविरतिर्या ।
किं सत्यं ? भूतहितं, प्रियं च किं प्राणिनाम् ? असवः ॥ १२ ॥

ko narakaḥ? paravaśatā,
kim saukhyam? sarvasaṅgaviratiryā
kim satyam? bhūtahitam,
priyam ca kim prāṇinām? asavaḥ

Q:— What is hell?
A:— Being dependent on others.
Q:— What is happiness?
A:— It is the giving up of all attachments.
Q:— What is truth?
A:— That which is good for all beings.
Q:— What is dear to living beings?
A:— Life.

To be Continued.

Let us give as God gives, unreservedly, and with no thought of return, making no mental demands for recompense upon those who have received gifts from us. A gift with reservations is not a gift; it is a bribe.

—*Charles Fullmore in* Good Business

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Kanchi Sankaracharya Consecrates Nataraja Temple in Satara

HISTORIC Satara in Maharashtra has come to have a temple dedicated to Nataraja — Shiva in his aspect as the Cosmic Dancer — patterned after the celebrated Nataraja temple in Chidambaram, Tamil Nadu, whose glory has been sung in hymns and legends.

If Satara brings to us the vision of Sajjanghad, sanctified by the Samadhi of Samartha Ramadas (1608-1680 A.D.), the Guru of Chhatrapati Shivaji Maharaj, and of Ram Shastri Prabhune, the upright and courageous Chief Justice who pronounced death sentence on the reigning Raghunath Rao Peshwa, Chidambaram recalls to our mind the legendary association of the place with Patanjali and Vyaghrapada before whom Nataraja did "Ananda Tandava," of the glory of the Pallava period, especially King Simhavarman who is said to have richly endowed the temple, and Nandanar, the Harijan Saint who pined away for Shiva and finally attained Him after overcoming all obstacles, and at whose feet his master fell with a contrite heart.

The "Sankalpa" of building the "Uttara Chidam baram" temple in Satara came to Kanchi Paramacharya H. H. Chandrasekharendra Saraswati in 1980 when His Holiness had his "Chaturmasya" in Satara. So much was the Acharya charmed by the sanctity of the place that he stayed here for one year, adding to its sanctity.

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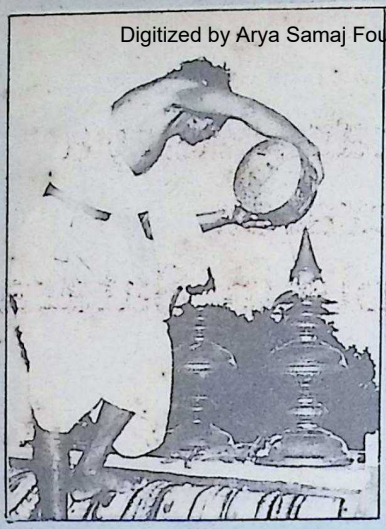

A priest performing Kumbhabhishekam to one of the spires atop a Gopuram

WHAT IS KUMBHABHISHEKAM?

THE word 'Kumbhabhishekam' means 'bathing with pots of water.' Pots of water (kalasas or kumbhas) of a specified number, with thread wound round them in the prescribed manner, are placed on a raised platform in the yagasala, the place where the vedic rite of homa or fire-ceremony is performed. Powerful **mantras** are chanted for a number of days invoking the deities. The water, being thus divinised, is poured over the idol so that it gets charged with divinity. The water is also poured over the top of the central **Vimana** over the sanctum and other gopuras or towers. The **Vimana** and the **gopuras** symbolise the sanctum sanctorum.

In Shamanna Shanbag, a native of Karnataka who had a business establishment in Satara, His Holiness found one eager to give shape to the Uttara Chidambaram Nataraja Mandir project, for which purpose a Trust was formed.

It was a long and tireless work in which thousands of volunteers joined, and money was raised in big and small donations from institutions and individuals from all parts of the country, making the temple a truly representative one, symbolising the spiritual aspirations and cultural unity of the people of India. Shamanna, however, ,did not live to see the completion of the temple. This work was left to his son Ramesh.

Witnessed by a vast throng of devotees from many parts of the country and amidst the chanting of Vedo mantras, H. H. Jagadguru Jayendra Saraswati, Sankaracharya of Kanchi Kamakoti Peetham, performed the "Kumbhabhishekam" of the temple on Sunday, June 9, 1985, formally declaring it open for worship.

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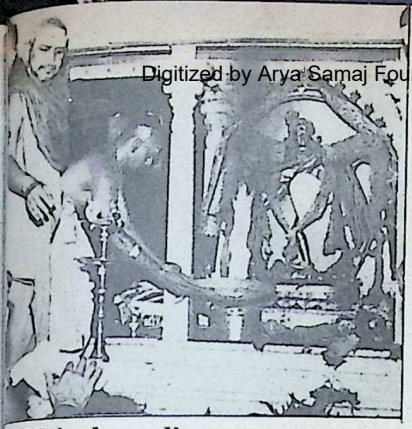

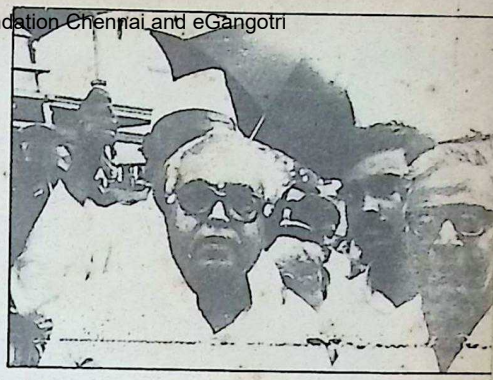

Mahadeepadharana before Shri Nataraja at the sanctum sanctorum, in the august presence of H. H. Jayendra Saraswati Swaminah. (Right) Among the distinguished gathering witnessing the temple consecration ceremony were Shri Vasantdada Patil, former Chief Minister of Maharashtra (left), and Dr. V. Subramaniam, Maharashtra Housing Minister

The temple, with its four, 51-foot-high eye-catching Gopurams or entrance towers, a feature of the Tamil Nadu type of temples as distinct from the Hemadpant style predominant in Maharashtra, is situated on a spacious plot on the Pune-Bangalore National highway, about 110 km. south of Pune and about 740 km. north of Bangalore.

Among those present for the early morning consecration ceremony were the former Chief Minister Vasantrao Patil, Rajamata Sumitra Raje Bhosale of the Satara-based Shivaji dynasty, Maharashtra Speaker Shankarrao Jagtap, Housing Minister Dr. V. Subramaniam, Minister of State for Building and Communication Abhayasinha Bhosale and Municipal Chairman Shivajiraje Bhosale.

Twenty priests from Chidambaram led by Vaidyanatha Dixitar and Gurumurthi Dixitar, 11 from the Shamkaracharya Mutt at Satara and about 100 from Pune, Karad and Ratnagiri recited Rigveda hymns.

Contingents of traditional instrumentalists were specially brought from Madras, Kanchipuram and Udupi for the occasion.

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Along with the Nataraja Temple, those of Shankara-Parvati and Ganesh were also inaugurated at the ceremony. The Ganesh Temple ceremony was conducted according to the Maharashtra customs.

Shri Ramesh Shanbhag, Managing Trustee, is now planning the temples of Adi Shankaracharya and Radhakrishna in the complex. A 'Ghoshala' is also envisaged.

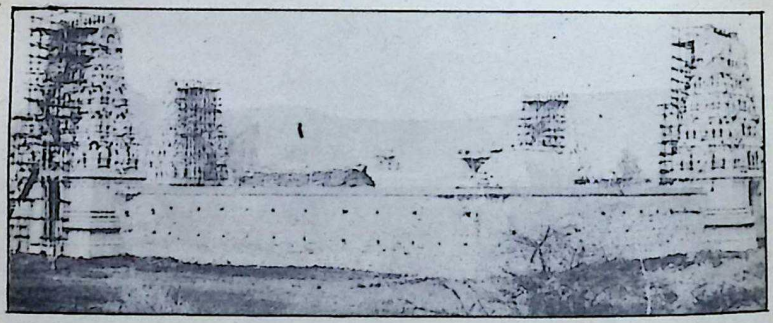
Continuous drizzle since the previous night did not dampen the enthusiasm of the devotees assembled for the 'Kumbhabhishekam' ceremony held between five in the morning and 6.45 a.m.

Later Dr. Padma Subramanyam, noted dance exponent from the Annamalai University, gave a performance of the Shiv Parvati dance.

Sculptures depicting 108 different "mudras" of the Bharat Natyam would adorn the temple complex in a year's time.

As many as 60 artisans were working for the last three years to erect the temple.

The temple with its five-storeyed Raja Gopurams is designed by 'Shilpakalanidhi' S. M. Ganapathy Sthapathy of Hyderabad. The Gopurams have been named Maharashtra, Karnataka, Andhra and Tamil Nadu, signifying the oneness of India.



A panoramic view of the four Raja Gopurams

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It is not strange that the figure of Nataraja has commanded the adoration of so many generations past; familiar with all scepticism, expert in tracing all beliefs to primitive superstitions, explorers of the infinitely great and infinitely small, we are worshippers of Nataraja still.

The Dance of Shiva

DR ANANDA COOMARASWAMI

AMONGST the greatest of the names of Shiva is Nataraja, Lord of Dancers, or King of Actors. The cosmos is His theatre, there are many different steps in His repertory, He Himself is actor and audience —

When the Actor beateth the drum,
Everybody cometh to see the show;
When the Actor collecteth the stage properties
He abideth alone in His happiness.

The second well-known dance of Shiva is called the Tandava, and belongs to His tamasic aspect as Bhairava or Vira-bhadra. It is performed in cemeteries and burning grounds, where Shiva, usually in ten-armed form, dances wildly with Devi, accompanied by troops of capering imps. The tandava dance is in origin that of a pre-Aryan divinity, half-god, half-demon, who holds his midnight revels in the burning ground. In later times, this dance in the cremation ground, sometimes of Shiva, sometimes of Devi, is interpreted in Shaiva and Shakta literature in a most touching and profound sense.

Thirdly, we have the Nadanta dance of Nataraja before the assembly (sabha) in the golden hall of Chidambaram or Tillai, the centre of the Universe, first revealed to gods and rishis after the submission of the latter in the forest of Taragam, as related in the Koyil Puranam. The legend,

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NATARAJA'S DANCE

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INDIAN artists of the tenth and twelfth centuries have represented Shiva's cosmic dance in magnificent bronze sculptures of dancing figures with four arms whose superbly balanced and yet dynamic gestures express the rhythm and unity of Life.

The various meanings of the dance are conveyed by the details of these figures in a complex pictorial allegory. The upper right hand of the god holds a drum to symbolize the primal sound of creation, the upper left bears a tongue of flame, the element of destruction. The balance of the two hands represents the dynamic balance of creation and destruction in the world, accentuated further by the Dancer's calm and detached face in the centre of the two hands, in which the polarity of creation and destruction is dissolved and transcended. The second right hand is raised in the sgn of 'do not fear,' symbolizing maintenance, protection and peace, while the remaining left hand points down to the uplifted foot which symbolizes release from the spell of **maya**. The god is pictured as dancing on the body of a demon, the symbol of man's ignorance.

Modern physics has shown that the rhythm of creation and destruction is not only manifest in the turn of the seasons and in the birth and death of all living creatures, but is also the very essence of inorganic matter. According to quantum field theory, all interactions between the constituents of matter take place through the emission and absorption of virtual particles. More than that, the dance of creation and destruction is the basis of the very existence of matter, since all material particles 'self-interact' by emitting and reabsorbing virtual particles. Modern physics has thus revealed that every subatomic particle not only performs an energy dance, but also is an energy dance; a pulsating process of creation and destruction.

For the modern physicists, then, Shiva's dance is the dance of subatomic matter. As in Hindu mythology, it is a continual dance of creation and destruction involving the whole cosmos; the basis of all existence and of all natural phenomena. Hundreds of years ago, Indian artists created visual images of dancing Shivas in a beautiful series of bronzes. In our time, physicists have used the most advanced technology to portray the patterns of the cosmic dance. The bubble-chamber photographs of interacting particles, which bear testimony to the continual rhythm of creation and destruction in the universe, are visual images of the dance of Shiva equalling those of the Indian artists in beauty and profound significance. The metaphor of the cosmic dance thus unifies ancient mythology, religious art, and modern physics.

—Excerpted from
Fritjof Capra's
"The Tao of Physics"

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connection with the real meaning of the dance, may be summarised as follows:

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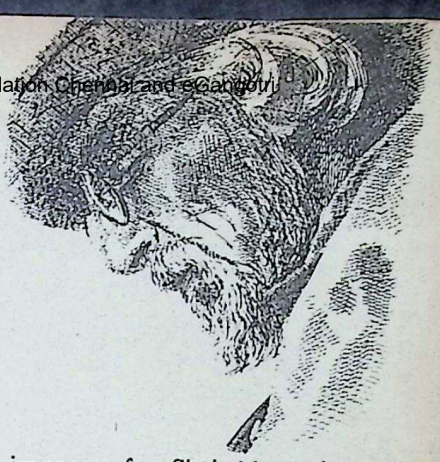

In the forest of Taragam dwelt multitudes of heretical rishis, followers of the Mimamsa. Thither proceeded Shiva to confute them, accompanied by Vishnu disguised as a beautiful woman, and Adi-Sheshan. The rishis were at first led to violent dispute amongst themselves, but their anger was soon directed against Shiva, and they endeavoured to destroy Him by means of incantations. A fierce tiger was created in sacrificial fires, and it rushed upon Him; but smiling gently. He seized it and, with the nail of His little finger, stripped off its skin, and wrapped it about Himself like a silken cloth. Undiscouraged by failure, the sages renewed their offerings, and produced a monstrous serpent, which Shiva seized and wreathed about His neck like a garland. Then He began to dance; but there rushed upon Him a last monster in the shape of a malignant dwarf, Muyalaka. Upon him the God pressed the tip of His foot, and broke the creature's back, so that it writhed upon the ground; and so, His last foe prostrate, Shiva resumed the dance, witnessed by gods and rishis.

This dance of Shiva in Chidambaram or Tillai forms the motif of the South Indian copper imgaes of Shri Nataraja, the Lord of the Dance. These images vary amongst themselves in minor details, but all express one fundamental conception. The images, represent Shiva dancing, having four hands, with braided and jewelled hair of which the lower locks are whirling in the dance. In His hair may be seen a wreathing cobra, a skull, and the mermaid figure of Ganga; upon it rests the crescent moon, and it is crowned with a wreath of Cassia leaves. In His right ear He wears a man's earring, a woman's in the left; He is adorned with necklaces and armlets, a jewelled belt, anklets, bracelets, finger and toe-rings.

The chief part of His dress consists of tightly fitting breeches, and He wears also a fluttering scarf and a sacred thread. One right hand holds a drum, the other is uplifted in the sign of do not fear: one left hand holds fire.

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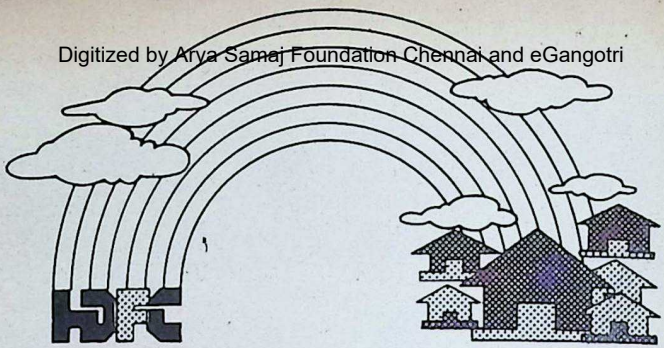

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the other points down upon the demon Muyalaka, a dwarf holding a cobra; the left foot is raised. There is a lotus pedestal, from which springs an encircling glory (tiruvasi), fringed with flame, and touched within by the hands holding drum and fire. The images are of all sizes, rarely if ever exceeding four feet in total height.

The dance, in fact, represents His five activities (Pancakritya), viz: Shrishti (overlooking, creation, evolution), Sthiti (preservation, support), Samhara (destruction, evolution), Tirobhava (veiling, embodiment, illusion, and also, giving rest), Anugraha (release, salvation, grace). These, separately considered, are the activities of the deities Brahma, Vishnu, Rudra, Maheshvara and Sadashiva.

Shiva is a destroyer and loves the burning ground. But what does He destory? Not merely the heavens and earth at the close of a world-cycle, but the fetters that bind each separate soul. Where and what is the burning ground? It is not the place where our earthly bodies are cremated, but the hearts of His lovers, laid waste and desolate. The place where the ego is destroyed signifies the state where illusion and deeds are burnt away: that is the cremation ground, the burning-ground where Shri Nataraja dances, and whence He is named 'Sudalaiyadi', Dancer of the burning-ground. In this simile, we recognize the historical connection between Shiva's gracious dance as Nataraja, and His wild dance as the demon of the cemetery.

In the night of Brahma, Nature is inert, and cannot dance till Shiva wills it: He rises from His rapture, and dancing sends through inert matter pulsing waves of awakening sound, and lo! matter also dances appearing as a glory round about Him. Dancing, He sustains its manifold phenomena. In the fulness of time, still dancing, he destroys all forms and names by fire and gives new rest. This is poetry; but none the less, science.

It is not strange that the figure of Nataraja has commanded the adoration of so many generations past: familiar with all scepticism, expert in tracing all beliefs to primitive superstitions, explorers of the infinitely great and infinitely small, we are worshippers of Nataraja still.

(From 'The Dance of Shiva' by Ananda Coomaraswamy, Asia Publishing House, Bombay.)

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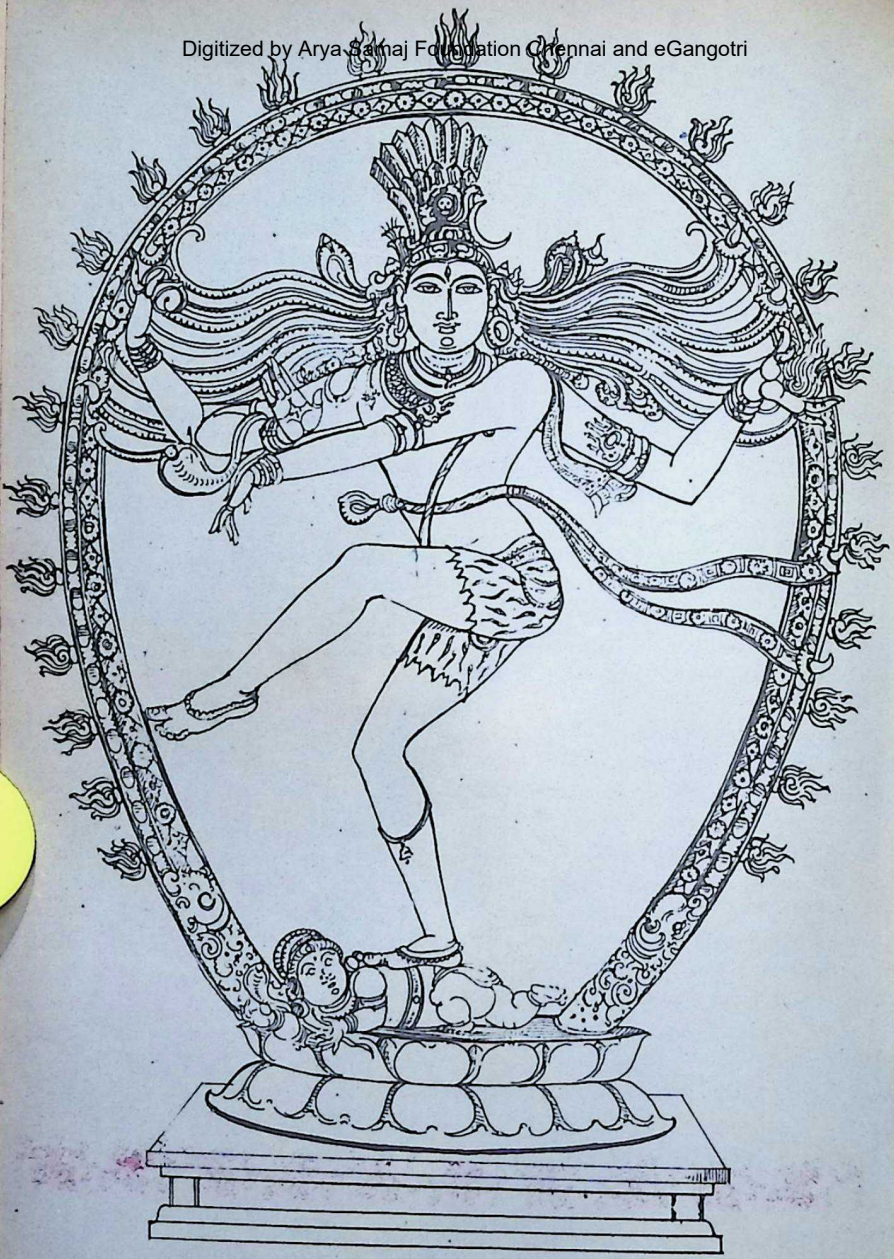

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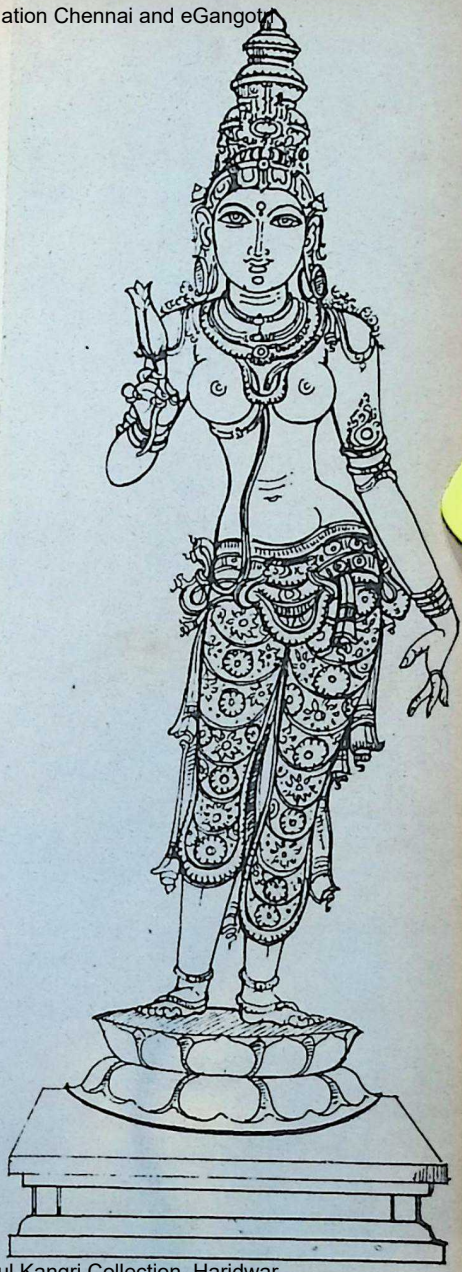
KANAKASABHA OF CHIDAMBARAM

C. SIVARAMAMURTI

CHIDAMBARAM is also called Vyaghrapura or Puliyur because of its association with Vyaghrapada. Another name Pundarikapura, associates it with the lotus-heart of Viratpurusha, or the Universal Being.

Siva in Chidambaram is of the nature of the sky. He dances in the sky, *Chidambaram*, in the golden dance hall, Kanaka-sabha. Nataraja, as the lord of this hall, is Kanakasabhapati. His dance is the dance of bliss, *anandatandava*.

It is very interesting that there is a hall beyond, all empty, to suggest space, *akasa*. A screen here, when pulled aside, reveals just space, with no real image in it except what fancy may imagine as present in the sky. The removal of the veil is just the removal of ignorance, and behind the veil is the real truth — *sat*, *chit* and *ananda*, representing the Nataraja form itself. This representation of ether, space or void, represents the *rahasya* of Chidambara, or the mystery. The Chitsabha here is where Nataraja danced and



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gave a glorious vision to Patanjali and Vyaghrapada.

Tradition has it that King Simhavarman, who was on a visit here at Tillaivana, bathed in the tank in the vicinity of the temple, and became golden-hued, which gave him the name of Hiranyavarman. The name is at once suggestive of early Pallava genealogy. It is just possible that one of the earliest kings to deck this hall with gold was a Pallava King, Simhavarman.

The *nrityasabha* in the Chidambaram temple is an exceedingly lovely one, with beautiful dance figures carved. The dance hall at Chidambaram is a lovely pillared one, with wheels on either side and galloping horses as additions to the *mandapa*, making it a *ratha*.

Such additions are of the later Chola period, and there are fine examples similar to this at Darasuram and elsewhere. The Chidambaram dance hall is the finest of this type. It is no wonder that Fergusson felt that the *nrityasabha*, 'ornamented with dancing figures, is more graceful and more elegantly executed than any others of their class in South India.'

Sesha, the serpent couch of Vishnu, having heard of the wonderful dance movements of Siva from Vishnu himself, desired to be born to witness the glorious vision. He descended from heaven with his hands clasped in adoration and became the offspring of sage Atri and Anasuya. He was significantly called Patanjali — *pat*, descend, *anjali*, hands in adoration.

He awaited the arrival of Vyaghrapada, another sage who was equally desirous of having a gaze at Siva's dance movements. By the grace of Siva, his legs were transformed into those of a tiger, to enable him more easily to gather bilva leaves and flowers from briars and bushes in order to worship the Lord.

On the appointed day, when Siva gave them the vision of his dance, all the celestials including the Pramathaganas, were around him. The musical instruments were played by Vishnu, Brahma, Nandikesvara and others, as in all the other cases of Siva's dance elsewhere.

Having these factors in mind, Samarapungava Dikshita in describing Chidambaram, gives significant epithets by a clever play on words. 'Having crossed Tundiramandala, he reached Pundarikapura, which was like the netherworld occupied by the lord of snakes, like the interior of the forest marked by footprints of the tiger, like the centre of the milky ocean marked by the slumber hall of the opponent of Kaitabha, Vishnu, like a large mountain fastness, the remover of the terrible effect of the fever of fear of the cycle of births and deaths.'

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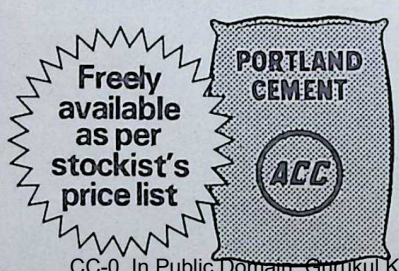

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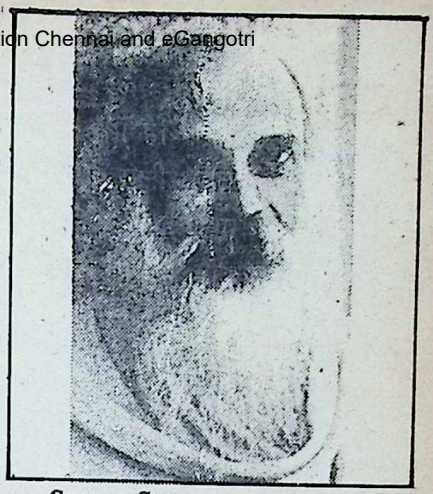

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OR RAMAKRISHNA ORDER

Question Box

Q. Nowadays it has become a fashion to decry religion as unscientific and irrational. Recently I was surprised to see a fortnightly devoted to planning come down heavily on our tradition of Guru-Sishya Parampara. Please enlighten me with your view.

—S.A.S. Sarma. Bombay

A. Science swears by experiment and demonstration. In that sense, religion cannot be called scientific. Rational is that which is based on reasoning. Science has its own method of reasoning, and religion, its own. It will be irrational to call religion irrational. True religion is in no need of the crutches of science. The camp of science is now in disarray. They are now talking in terms of probabilities and are in search of the spirit behind the matter. Ere long we may find them practising Yoga to discover scientific truth.

Q. If everyone strives for 'desirelessness,' don't you think that material and scientific advancement will come to a standstill?

—Dhananjay Patro,
Bhubaneshwar

A. As for the fear of the questioner of material advancement coming to a standstill, there need be no such fear for the simple reason that not many are going to tread the spiritual path. And granting for argument's sake it may happen, what is the harm? Is the material and scientific advancement such a covetable condition to be preferred to the most exalted state?

Q. What are the essential differences in the concept of Nirvana in Hinduism, Buddhism and Jainism?

—P. B. Mathur, Mysore

A. The state of spiritual perfection in Hinduism is known as *Mukti* — liberation — and *Kai-*

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valya — Being. *Nirvana* is the Buddhist concept. I do not know if it is called the same in Jainism. The Hindu concept is something positive, and the Buddhist, negative. Perhaps it is only a difference of description, due to the inadequacy of human language, of a condition which is beyond mind and hence defies expression. It cannot be total non-being for the simple reason that it is impossible for anyone to conceive it — even to conceive it, the conceiver must be there. Who can doubt the doubter? So the difference is only verbal and not of the substance of experience. The Reality beyond the relative eludes all attempts at expression.

We grow in learning, in knowledge and in experience, till we have such an enormous accumulation of them that it becomes impossible to know exactly where we stand. We are overwhelmed by all this and, at the same time, somehow or other we have a feeling that all these put together do not necessarily represent a growth in the wisdom of the human race.

I have a feeling that perhaps some people who did not have all the advantages of modern life and modern science were essentially wiser than most of us are. Whether or not we shall be able in later times to combine all this knowledge, scientific growth and betterment of the human species with true wisdom, I do not know.

Jawaharlal Nehru

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From the Spiritual Perfect Issues the Material Perfect

DR. R. R. DIWAKAR

AS if to support and fully endorse what the Rishi of Taittireeya Upanishad has said about Ananda and its projection in the form of this worldly existence, the Rishi of a Shanti Mantra has the following:

"Om, Poornam adah, Poornam Idam, Poornat Poornam udachyate: Poornasya Poornam adaya Poornam eva avashishyate."

ॐ पूर्णमदः पूर्णमिदम् । पूर्णात्
पूर्णम् उदच्यते ।।
पूर्णस्य पूर्णम् आदाय पूर्णमेव
अवशिष्यते ।।

This Rishi declares in the very spirit of the Rishi of Taittireeya that it is 'Perfection' that is the source and the Summum Bonum. Instead of Ananda, this Rishi says it is 'Perfection' all over. From that 'Perfection' what issues forth (the universes) is also 'Perfect' in every detail of it. From that which is Perfect, it is not 'Imperfection' which issues, but Perfection itself. Though from 'Perfection,' 'Perfection' itself has issued forth, what remains intact is 'Perfec-

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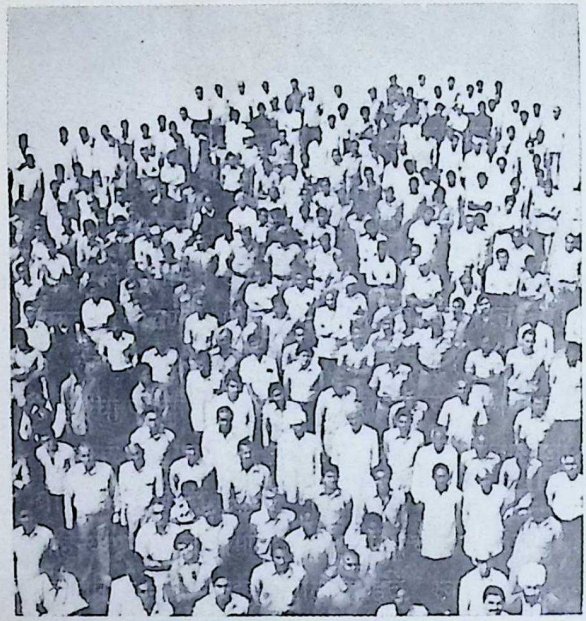

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tion' itself. There cannot be any diminution in the original 'Perfection,' since it is Infinite and Inexhaustible.

Just as in the case of Ananda, though the whole universe of Ananda has issued and original Ananda has remained immutable as it is infinite, so too has it happened in the case of 'Perfection;' it has not lost an iota of its 'Perfection.'

The emphasis here again is on the Perfect nature of what has issued in the form of the Universe or the Creation, and not only on stating that the original is remaining 'Perfect.'

No Rishi is required to tell that the original source is 'Perfect and Inexhaustible and Infinite'. It is obvious. But the Rishi here has repeated *thrice* that what has issued forth as creation is also Perfect and not a mere momentary figment of the imagination or merely a dream.

Cosmic Law

Since the Cosmic Law, the Rita of the Vedas, is operative in every detail of the creation, from the blade of grass to the infinite universes, it has to be treated as such with respect and taken seriously and not neglected. This life on earth, this worldly life of ours, is to be lived as per Cosmic Laws and thus fulfilled to perfection. This ought not to be slighted, neglected, or uncared for. The laws have to be mastered and fulfilled so that one is liberated from the obligation.

One may question as to how to say that there is 'Perfection' here too on earth, in our daily life. It is simple enough if we examine the nature of each particle that exists and operates. The sapling of a tree that is growing is 'perfect' at every moment of its existence since it is true to its own cosmic law of growth. So is a growing child 'perfect' at every moment of its growth. It is because our over-eager consciousness (chit) which thinks about the sapling and the child in a comparative manner in the perspective of time and space, that we apply the adjective 'imperfect' or 'perfect.' Look at things from the cosmic point of view and everything reveals its perfection at every moment of its existence — it is a continuum, perfect and complete.

It is only this *simultaneous* perception of the momentary and the eternal alone, that could be called a total 'vision' of life.

That is Perfect and this too is Perfect, just as that is Ananda and this too is Ananda. Let us not shun or neglect 'this world' in order to try to grasp the other world. If in our short-sightedness we do so, this is lost and that is far away even, from

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our sight, and still further from our grasp.

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Ananda and Perfection

Both the Rishis emphasise the importance of looking upon this so-called mundane life on earth as not merely of matter-flesh-blood to be a temporary abode of the soul of man but a projection of the Supreme Spirit itself. Man is not body ensouled but 'Soul Embodied' — a vehicle for the Spirit to manifest itself in all its varied aspects. The two aspects pointed out here are the Ananda and Perfection aspects.

There is in the tradition of the Sanatana Dharma, the Manava Dharma or the real Religion of Man, afterwards called 'Hindu Dharma' as it was practised beyond the Indus river continuously for millenia. It has a pedigree of not less than five thousand years and may be called the Vedic or Vaidik tradition or the Arsha (form Rishi) tradition, of the Aryan tradition as Sri Aurobindo chose to call it.

In the course of his musings, a rustic poet throws a challenge by a pithy question, 'Oh Man, the Perfection you cannot achieve Here on Earth, what chance have you to achieve There in Heaven! 'Be Good and Perfect Here and the future will take care of itself.' □□

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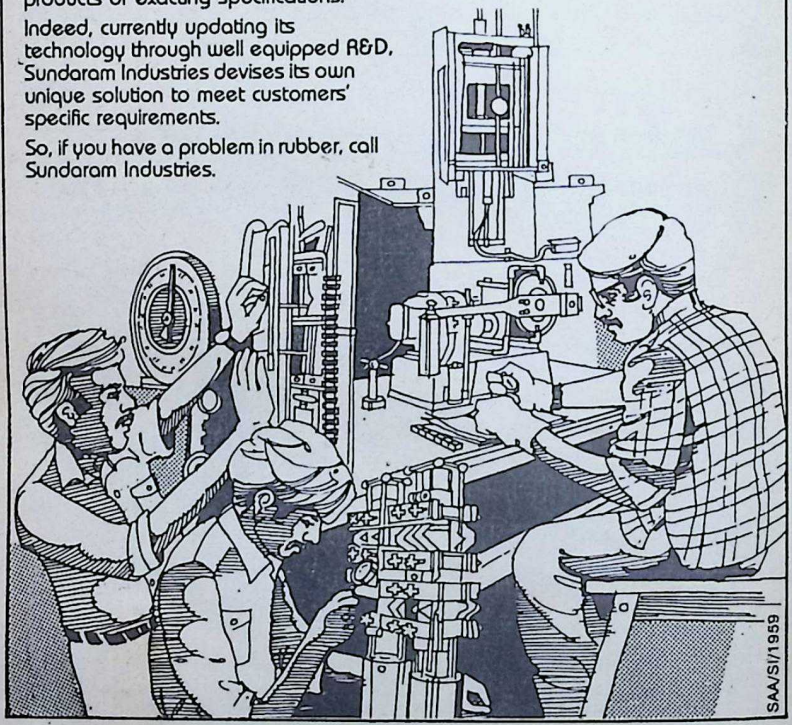

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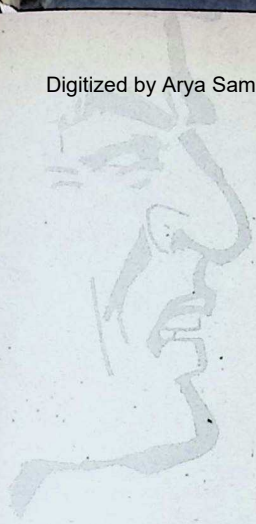

understanding and sympathy persons who are prone to anger just as we would treat a physically handicapped person. We should try to conquer their anger by our love.

Anatomy of Anger

N. S. RAMANATHAN

ALL men have got desires. If one desire is fulfilled, another is born. There is no point of time when all desires are exhausted. Desires are insatiable.

A faithful follower of desire is anger. When we fail to fulfill our desires, our anger is aroused against the person who, we consider, stood in the way. Also, when we face a situation which is not to our liking, we get angry with the person who, we consider, was responsible for the situation. Often it is not a question of right or wrong; it is a question of "Who." If our child hit the neighbour's child, he must have done so on provocation. If it was the other way round, the neighbour's child is an incorrigible devil. This partiality towards near and dear ones is even more pronounced in the case of oneself. We are blind to our own faults but ready to see merits in ourselves, even if they are doubtful or non-existent. It is the opposite with respect to others. If we have the capacity to look at others as we would look at ourselves, we would stop and think as to why the other man loses his temper; perhaps we would see our own faults and justify his anger and perhaps we would agree that under the same circumstances, we would have behaved in the same manner. This kind of introspection, during moments of conflict, will improve our behaviour.

Reason and anger seldom go hand in hand. Once we get angry reason takes leave of us

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and we often end up fighting for something which is neither good nor right.

The Puranas teach us how to act in times of crisis. Lakshmana's unparalleled love and devotion to his brother Lord Rama is well known. On hearing about King Dasaratha's decision to instal Prince Bharata on the throne and send Rama to the forest in exile for fourteen years Lakshmana became furious.

The saint-poet Valmiki movingly describes Lakshmana's outburst of anger against Dasharatha and Kaikeyi at the great injustice done by them and his resolve to destroy all opponents and instal Rama on the throne if only Rama would nod his assent. Rama pacifies his agitated brother with words of rare beauty studded with gems of wisdom. He explains that Dasharatha gave them the life that they hold and it was their duty to obey his command; besides, Dasharatha was upholding Dharma by keeping his promise even at great sacrifice. As for Kaikeyi, who can resist the course of fate? Kaikeyi is only an instrument and she should not be treated with anger. It is neither the King's fault nor the Queen's fault; it is the work of fate. How often can we save ourselves from agitation of mind if only we develop the capacity to look at things in a detached manner!

Our Shastras show us the way to do this. They tell us that parents, teachers and elders should be treated with utmost respect. This injunction does not depend upon their qualification. Even the most ill-behaved parents should be treated with respect. In this way we are trained from childhood to practise humility and to cleanse our mind of the evils of ego and anger.

Sometimes in a mood of dissatisfaction with our own lot we lose our temper at a person whose only fault is that he happens to be around. By doing this we harm ourselves. To avoid this we have to cultivate calmness. We must learn to accept

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—Will Durant

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life as God's gift and enjoy the wealth of contentment. This can be achieved by prayer, meditation and the company of virtuous persons. This should be a life-long programme. Whatever is accomplished in a lifetime is not lost on death. It is carried forward and inherited in the next life. Hence we find people of many different temperaments in the world.

Do we have the right to show our anger? We see many handicapped persons around us, like the blind, the deaf, the maimed, etc. We feel pity for them. Even when they are wrong we do not insult them by calling them blind, deaf, etc. because in our heart of hearts we know that their handicap is the result of sins committed by them in earlier lives. We may be inviting the same fate on ourselves by insulting or ridiculing them. Likewise, people also suffer from various mental handicaps. Anger is one of them. Just as we would like to help the physically handicapped, we should also understand and help the mentally handicapped. When we meet anger with anger the result is certain disaster. Therefore, we should treat with understanding and sympathy persons who are prone to anger just as we would treat a physically handicapped person. We should try to conquer their anger by our love.

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Here & There

V. S. R. K.

A Judge's Story

A GENTLE reader has had a dig at me. He suggests that I am an Anglophile selecting for comment, with a disconcerting regularity, subjects that are of England or the English. I shall not demur to this reproof having realised that there is something inevitable about it. It used to be said of Nehru, the fighter against the British, that he talked in English even in his dreams. If Nehru's 'weakness' could be condoned, lesser mortals who learnt no other language, however imperfectly, deserve some sympathy. If the language of Shakespeare and Shaw continues to keep us in its bear-hug, the land of Cromwell and Churchill, of Nelson and Nightingale, never fails to fascinate us. Britannia may not be ruling the waves today but London remains very much the intellectual centre of the world.

Look at the stir that Philip Ziegler has caused by his biography of Lord Mountbatten. It is difficult to say whether the image of Mountbatten he presents is a better one than that of Larry Collins and Dominique Lipierre. But all the same he has created a fresh interest in the life of a great British Admiral who played a decisive role in the transfer of power to India.

In biographical and autobiographical writing, the British have a long tradition. And what Oliver Cromwell told Peter Lely has been taken to be a principle or guideline in this **genre.** Said Cromwell: "I desire you would

Lord Denning

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ture truly like me, and not flatter writing, what is gained by bre-
me at all; but remark all these vity is lost in the
roughness, pimples, warts, and
everything as you see me, other-
wise I will never pay a farthing
for it."

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Though the French are credited with pre eminence in biographical literature, the English hold their own because of their candour and the intellectual aura that surrounds most of the subjects of the biographies and autobiographies. The life of a statesman, a poet, a pioneer in social and political reform, a journalist or even a soldier, lived in accordance with some basic principles of conduct dictated by religion or approved by society, has its value in helping the formation of character of individuals as well as the nation of which they are a part. England's unique historical experience of having to go through the baptism of fire of two World Wars in a single generation, made the lives of her leaders of thought and action doubly significant. And so did the freedom struggle in India.

Lord Denning, the distinguished judge of England whose reputation for dispensing justice in unconventional ways has already reached India, is by no means a Gladstone or a Disraeli, a Keynes or a Beveridge, in the variety and range of his achievements. Even his writing marked by short, staccato sentences may not

lack of vigour and continuity of thought, and a certain grace in style. If Macaulay spent a whole day searching for an appropriate word to pin down a recondite thought or sum up a battle scene that effort was worth his while and his readers were the better for it. But it is not to be denied that Lord Denning, the mathematician-turned judge, has a finer perception of literary values than the ordinary run of judges held captive by the jealous mistress of the law.

Lord Denning's autobiography, 'The Family Story', is as much interesting for its matter as for its manner of telling. The 'Story', which appeared in 1981, represented the fulfilment of a declaration of an intention made in an earlier book, 'The Discipline of Law.' And it could not but have aroused great expectations when he declared: "It is something to have lived through this century — the most dangerous century in the history of the English people. Our family has done its part. All five of us brothers fought in the wars. Two were lost. **They were the best of us.** (Bold mine). Three survive. One to become a General, one an Admiral. And me, the Master of the Rolls. Some day, if I have time, I will tell the family story."

Lord Denning conceives his

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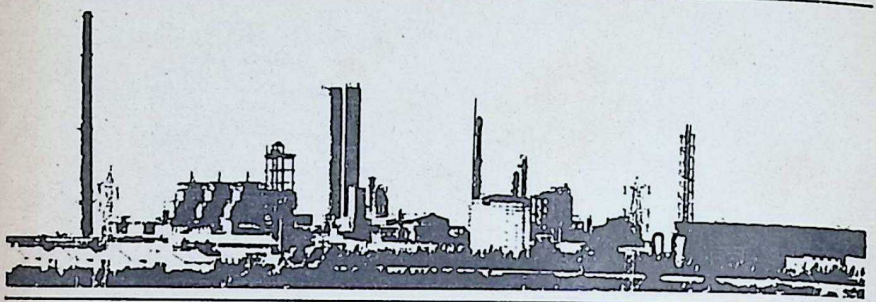

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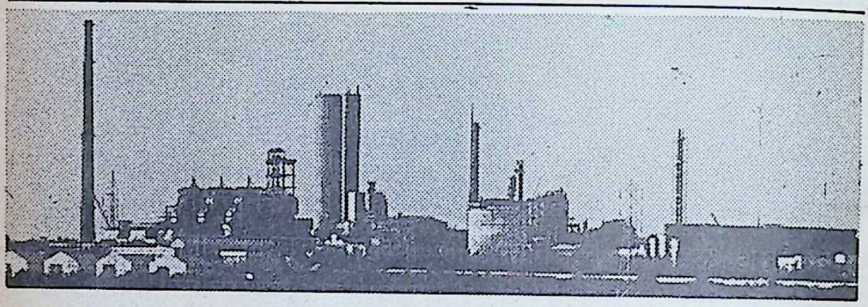

It has dramatically changed the industrial skyline in Gujarat. Promoted by the Government of Gujarat and Gujarat State Fertilizers Company, Gujarat Narmada, with its 4.60 lakh shareholders, is Asia's largest company in respect of public shareholding. 1.30 lakh investors are farmers and their co-operatives.

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Ages of Man.'

All the World's Stage
And all the men and women merely players,
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages.

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Born on 23rd January 1899, the son of a draper, Alfred Thomas Denning was called to the Bar in 1923, took silk in 1938 and was appointed a judge of the High Court of Justice in 1944. Created a Life Peer in 1957, he was also appointed a Lord of Appeal in Ordinary in the same year. He became Master of the Rolls in 1962 and he held the post for a record period of 21 years till he resigned after a public controversy over a statement he had made. The Master of Rolls in England is the acknowledged master of the legal profession and the office goes back as far as 1614.

As a judge, he lived up to his own conception of a judge as one who felt that (i) he himself was on trial before his countrymen; (ii) he represented the Majesty of the Law; (iii) he must be of an understanding and merciful nature. He believed that freedom was the most precious heritage of man and that the judge had necessarily to uphold it under all circumstances without, however, security. He saw no distinction between law and religion and was emphatic that: "Without religion there can be no morality; and without morality there can be no law.' He emphasized the interdependence of law and religion this way:

"How does man know what is justice? It is not the product of his intellect but of his spirit. Religion concerns the spirit in man whereby he is able to recognise what is justice: Whereas law is only the application, however imperfectly, of justice in our everyday affairs. If religion perishes in the land, truth and justice will also. We have already strayed too far from the faith of our fathers. Let us return to it, it is the only thing that can save us."

He was against capital punishment, and considering attempted suicide not as a crime, he wanted those who attempted suicide to be treated medically and mentally. Being zealous of the freedom of the individual, he did not think that a Member of Parliament could claim any special privilege if his action in any way interfered with the freedom of any individual.

Lord Denning had a unique style in writing his judgements — he would narrate the facts of the case as if he was narrating a short story. He says:

"I start my judgement, as it

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a prologue — as the chorus does in one of Shakespeare's plays — to introduce the story. Then I go from act to act as Shakespeare does — each with its scene — drawn from real life. But I do it by dividing my judgement up into main headings (corresponding to the acts) and subparagraphs (corresponding to the scenes) — each with a caption — so as to catch the eye. I draw the characters as they truly are — using their real names — so that I never get them mixed up ... I strive at all costs to be clear. I refer sometimes to previous authorities .... But never at length. I finish with a conclusion — an epilogue — again as the chorus does in Shakespeare."

It may well be said of Lord Denning that he blazed the trail of the illustrious judges of England who helped Freedom to broaden down from precedent to precedent.

It is all for the good that eminent judges of India like Chagla*, Gajendragadkar* and Hidayatullah have written their autobiographies. We may not agree with them in all that they have said or did but as upholders of a fine judicial tradition, we owe them a deep debt of gratitude and the stories of their lives are of perennial interest to us.

M. C. Chagla

Superstars

"Cinema is a leisure activity while life is a very serious and often a grim affair," said Sant Bux Singh, a senior member of the Congress (I) in New Delhi recently. If he had said that a few decades ago, perhaps, no one would have taken any serious notice of it. But today, in the year of grace 1985, when the cinema is not a thing apart but very much an integral part of life, grim or gay, Sant Bux Singh's observation is a piece of indiscretion. He has stirred an hornet's nest around him and Amitabh Bachchan's fans want to haul him over the coals.

The rumpus started when Bachchan told a pressman in May last that he was 'airlifted' from Bangalore and brought into the 'cesspool of politics.' Later, while not denying what he had said, Bachchan vowed to serve

*Bhavan's Publications.

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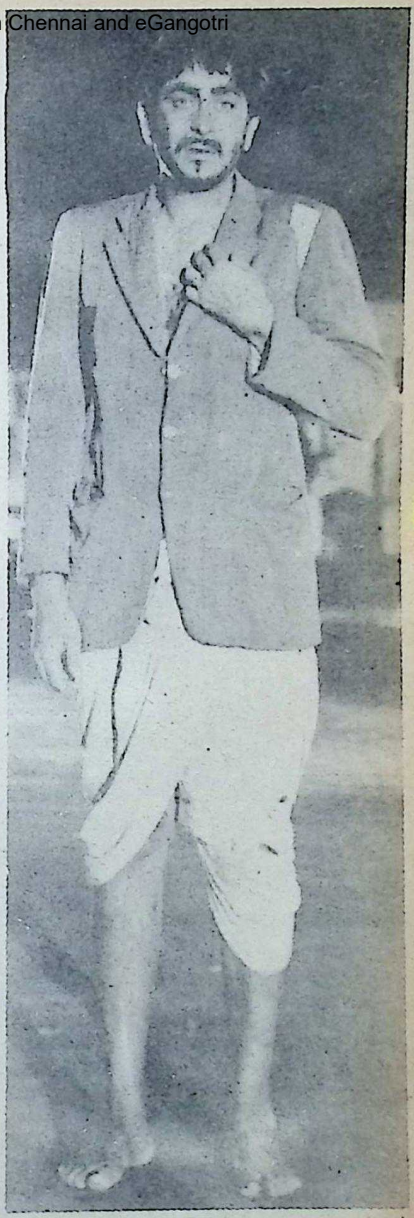
his constituency 'selflessly' as he had done in the film world for 17 years. Twitting the opposition parties for their negative role, he recalled that 'virodha' and 'vipaksha' were not unknown even in the days of the Ramayana and that the wicked Rakshasas disturbed the 'yagnas' of the noble sages. Bachchan, we should think, has silenced all his critics at one stroke. Even those who had been uneasy that our new film star M.Ps did not gracefully given way to the tried and tested Parliamentarians who were pitted against them, should set at rest their vague fears.

When Amitabh Bachchan is thus firmly set on an active public life, the Tamil superstar, Rajani Kant, has given us a jolt — he has decided on 'sanyas'. A follower of Sri Raghavendra Swami of Mantralaya and deeply involved in the 'Hare Rama, Hare Krishna Movement,' Rajani Kant contemplates renunciation of all the joys of family life. His partner in life is, however, not very enthusiastic and the matter rests with the Court.

An actor-producer, who has neither been lured by politics nor has totally given up the silver screen, is Raj Kapoor who has now gone to the U.S. for medical treatment. We hope and pray for his early recovery — medical wonders are not impossible in that land, as we know it for a



Raj Kapoor in 'Jagte Raho'

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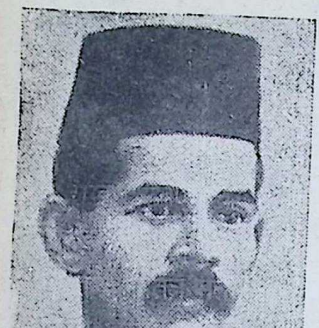

R. G. Gadkari

truth from the amazing recovery of MGR from a serious illness. Raj Kapoor's screen image is not that of Amitabh's Angry Young Man or MGR's swashbuckling hero or NTR's God-in-flesh-and-blood. His is that of the vagabond or the circus clown, Chaplin-like, who shows that life is to be lived through tears and laughter. There is an equally charming image of his as the lover, Western-style.

Among the stalwarts of the Hindi film-world, Raj Kapoor has a prominent place. At one time, he moved the hearts of even the Kremlin leaders who were known to be more intent on bread than circus. One hopes that the maker of **Satyam, Shivam, Sundaram** will have a lot more to give in the years to come.

A Brief But brilliant Life

Ram Ganesh Gadkari (1885-1919) whose birth centenary year concluded with State-wide celebrations in Maharashtra in May, 1985, distinguished himself as a poet, dramatist and humourist. Writing under the pen-name Govindagraj (elder brother of Govind), Gadkari who belonged to the Romantic School — if he can be so classified — is one of the five immortals of Marathi poetry — the other four are: 'Keshavsut' i.e. Krishnaji Keshav Damle (1866-1905), Rev. Narayan Waman Tilak (1865-1919), Vinayak i.e. Vinayak Janardan Karandikar (1873-1919) and Balakavi i.e. Tryambak Bapuji Thombare (1980-1918). Evaluations of Gadkari as a poet differ and his appeal is mainly to young men*. It is as a dramatist, with his focus on social evils, that he excels, and is much loved and admired. Three of his plays, including the popular 'Ekach Pyala' (one cup) were performed after his death. His 'Bhavabandhan' was completed half an hour before his death.

As a playwright, Gadkari was considerably influenced by

*Poems of Govindagraj : Tr. into English by Sarojini Namjoshi and Suniti Namjoshi. Writers' Workshop, Calcutta. Price Rs. 18/-.

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Shakespeare, Kalidasa and Bhavabhuti. He handled social themes like drunkenness, dowry and widow remarriage with originality and wit. As a humourist, he revelled in satire and sometimes his fancy ran wild — he conceived of heart transplantation long before Dr. Barnard performed the first heart-transplant operation in the sixties. For one who started life as a fitter in a paper mill, the reputation that Gadkari acquired as a writer within a period of 15 years was phenomenal. His life was short but his literary achievements are for eternity.

Five Principles

As was said of Rome, it may be said of Indonesia: "Out of Indonesia always something new." It was at the Bandung Asian-African Conference in April, 1955, that the Five Principles (Panchsheel) were formulated. Those were for world peace and co-operation. They were: Respect for each other's territorial integrity and sovereignty; non-aggression; non-interference in other's internal affairs; equality and mutual benefit; and peaceful co-existence. Over the 30 years since the Bandung Declaration, India has, by and large, stuck to these principles despite grave provocations. Our relationship with African countries, with many of whom we have bilateral agreements for aid and technical assistance, is an illustration of the principles put into practice.

The Indonesian Parliament has now passed a Bill that obliges mass organisations to accept five principles as their basic ideology. These are: belief in the one Supreme God; just and civilised humanity; the unity of Indonesia; democracy led by the wisdom of deliberations among representatives; and social justice for the whole people of Indonesia.

These principles do not constitute State 'religion' but a philosophy meant to foster harmony among the five major religions of Indonesia — Muslims 87%; Protestants 6%; Catholics 3%; Hindus 2%; Buddhists 2%. Unexceptionable as these principles are, one hopes these will be followed in the spirit in which they have been formulated. **Bhavan's Journal** has been persistently pleading for non-interference of religious organisations in politics and the restriction of their activiites to the religious sphere alone. You have Advaita pure and simple in the first of the five principles of Indonesia: belief in the one Supreme God. This is the 'Sarvatmatvam' that Adi Sankara proclaims in the tenth verse of Dakshinamurti Stotra. It is the realisation that everything is integrated as the One Atman that pervades the universe.

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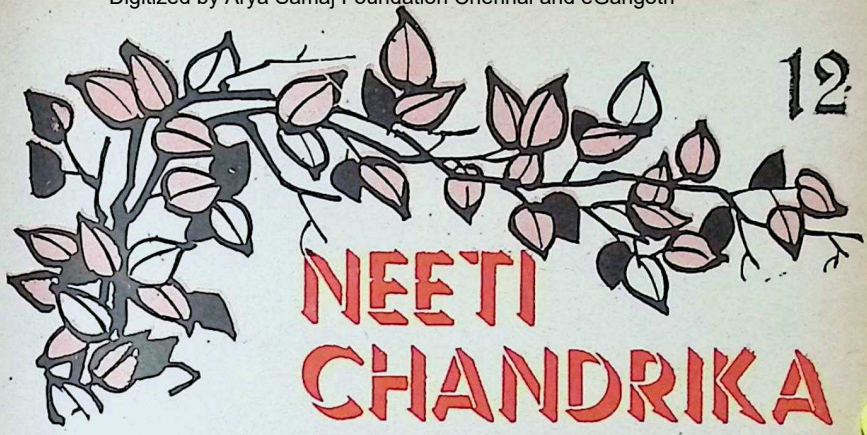

Trans : T. H. CHOWDARI

The Dog and the Donkey

"IN Varanasi, there lived a washerman, Dhavaka Malla. One day, having had to wash too many clothes he was very much tired by the evening. As he lay dead asleep at night, a thief entered the house.

The washerman's donkey was in the compound tied to a post. And the washerman's dog which was supposed to guard the house and warn the master, saw the thief enter the house but kept quiet.

'Did you not see the thief?' asked the donkey.

'Yes, yes, I saw,' said the dog.

'Then why don't you bark?"

'Why do you bother about what concerns me?'

'Should you keep quiet when our master's house is being burgled?'

'What do you know? Not for a moment am I inattentive or negligent. I never move away from the main door day or night. I keep vigil all the while but the master never appreciates the service I render him. Not even once has he shown kindness or affection towards me. Therefore, it has become very difficult to get even a mouthful of food. It is better to keep quiet than to serve a master who does not recognise the services of a servant.'

Thus the donkey and the dog disputed over what they should do at that fateful hour. The donkey got very angry. 'Listen, you wretch! When danger is lurking, it is wrong for a servant to keep quiet by recounting the master's neglect and slights. A servant who does not safe-

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guard the master's interest and ensure his safety becomes self-centred and neglects his duty; he is ungrateful. You are sinful. When peril has befallen the master, you have forsaken him. All right! Nothing will be lost. Can't I do what you ought to? Look! I will now wake up our master!

The donkey then brayed with all its strength. The washerman was awakened. He got angry that the donkey had disturbed his sleep. He beat it up with a club. Hit on a delicate spot, it died."

"Therefore we should not take upon ourselves the duties and powers of others," said Karataka. "We have to look for our food here and there. Neglecting that why should we worry about our lord, the lion! Let us go and eat."

Noble and Ignoble Lives

Damanaka said, "What hurry is there now? We are not so hungry. We will go by and by. Food, sleep and fear are natural to all animals. One does not earn respect by mere existence by just filling one's stomach. For doing good to friendly and meting out punishment to enemies, the wise seek the service of a king. To live for oneself is mean. His life alone is justified and fruitful, depending on whom many others live and prosper. Such a one alone has lived a worthy life. The dog is greatly pleased by merely coming across a dry bone. But its hunger does not get sated even a little. But a lion does not even notice a lowly animal that comes near it. It longs for the delicious brain of the elephant killed by its superior strength. Every one desires the fruits in accordance with his capability. The dog goes to its master and wags its tail. It rolls on the ground and shows its stomach and opens its mouth. Despite all this display of lowliness, none gives it more than a few morsels. The elephant looks unconcerned, stays still with dignity. It just accepts what the mahout gives, and that too urged and entreated by him. When a lowly person makes a request, in spite of all the servility and humility he shows, he would never be given to his satisfaction. He who is regarded well is given beyond his request and with respectful, endearing and sweet words. His life is purposeful, who, by dint of faultless knowledge, flawless valour and dangerless strategy, earns royal patronage and praise. Is not the dog also living by eating the remains of the food of its master? Not becoming proud and haughty, if a man does good to others with the wealth and power in his means, then even if he lives for a day, it is enough. To what purpose

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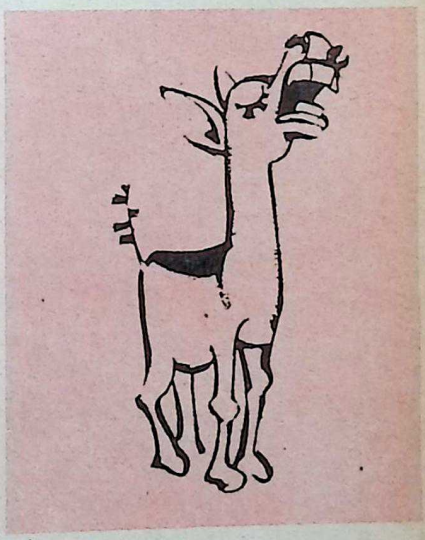
is the long life of a crow which lives only to fill up its stomach? On a rocky soil even a little rain becomes a swift flow. So does a little gain make a lowly man very happy.

"He who cannot discriminate between what is good and bad for him, gives up his assigned duties and desires merely to fill his belly is no different from an animal. Look at the bull. It draws the loaded carts, it is useful to the farmer as a plough animal, it comes handy for many of his tasks. What does it eat? Only straw. Is it not better than an animal-like man?"

Karataka was not convinced. He said, "We are the Chief Ministers. What is the use of your thoughts and sentiments for us?

Damanaka was not to be put out by such arguments. He went on. "How much time should it take to become a premier? By the merit of past actions one becomes an intelligent man. The intelligent is honoured by the king. Royal honours make the intelligent person famous. Fame enables him to direct the home and foreign affairs of State. He obtains premiership by that ability. Just as diamond locked up in a casket does not shine for want of sunlight, an intelligent person cannot shine without an opportunity to serve the people. If a person is of noble conduct, he is worshipped by all. Otherwise he is despised. Honour and dishonour are consequences of conduct. To be acclaimed as a great person is difficult. To be known as mean is easy. To push a heavy stone downhill is not impossible but it is almost impossible to push it uphill."

Karataka said, "It is not that I don't know the benefits of serving a king. But as I recall the troubles and slights we were subjected to by this very king, I feel uneasy to go to him again. Hence my hesitation. It is difficult to serve a king who cannot discern the merits and faults in a servant. You are intelligent. There is no subject which requires to be explained to you. Do what is proper. What do you intend doing now?"



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Sahitya Akademi Awards

PROF. D. PREMPATI

THE idea to identify the most striking Indian literary work of the year, besides selecting the best works language-wise, will perhaps hopefully restore a certain balance in these days of literary regionalism. It will inevitably call for at least half a dozen critics who can confidently take the entire Indian literature as their province without being bogged down in regional chauvinism and relative standards often vitiated by ignorance of excellence.

It is time the Sahitya Akademi initiated a national debate on the framework it has evolved for its functioning and sought opinion whether the framework has in any manner contributed to the recognisable emergence of a multi-lingual Indian literature, besides helping regional literatures find their moorings in the national literary context.

Suggesting a review of this sort does not mean that the Akademi's award-giving job has degenerated into routine. It continues to draw an impressive assembly of distinguished poets and writers, cutting across all linguistic barriers.

Welcoming such a broad spectrum of writers and poets the Akademi's new Secretary Prof. Indra Nath Chaudhuri recounted an interesting dialogue from Samresh Mazumdar's Bengali award-winning novel *Kalbela*.

Shri Mazumdar,

Dr. Tripurasundari

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The dialogue was between Thombato, an African student lodged in a Calcutta college hostel and Animesh, his Bengali room-mate: Strange! In the India of yours there is the snow-range, the sea, the desert —— also different kinds of people with different languages — you live together, some are Bengali, some Punjabi — but all are Inidan. Don't you feel any difficulty? How could you remain united?"

Animesh reflected for a while and said, "Although our appearance and language are different our culture and faith generally are the same."

True in nothing else one finds the inwardness of Indian literature truly manifest as in the distinct cultural identity which unquestionably derives its structures from a shared faith of universal acceptance. Broadly this was the impression one gathered after listening to a cross-section of the award winners, each one of them being an island unto himself and yet sharing the common destiny of the archipelago — the same fears, the same hopes and the same aspirations.

Lakshmi, the Tamil fiction-writer, turned out to be a delightful sensation to the distinguished audience in the Kamani Hall. The announcement that she had already written a hundred novels, a thousand short stories, besides articles on a number of subjects including medicine was greeted with a rapturous ovation. In the non-fiction world she is Dr. Tripurasundari whose award book, *Oru Kaveriyai Pola*, was hailed as an outstanding contribution to contemporary Tamil literature for its stark realism, narrative power and depiction of the life of expatriate Tamils in South Africa.

In non-fiction studies, too, Lakshmi's involvement in the destiny of the Tamil woman was brought out in no uncertain manner. For her recent book, *Faces behind the Mask: About Women in Tamil Literature*, a Vikas publication, argues, in a somewhat shocked manner, the utter helplessness of modern education in changing woman's role and status in Tamil society. In her initial novels she herself used to romanticise the role of woman. As Neeraj Chowdhary of *The Statesman* reported, the turning point in Lakshmi's creative career came during her eight-month stint in a village where she worked in 1966. Though she was brought up in a restricted environment in a Brahmin family, she came face-to-face with many shocking taboos in the village life. For asking too many questions, for not conforming, she was soon kicked out of the village.

The shock of such unexpected

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experiences brought about a sea-change in her perception and writing. Now the Tamil periodicals which used to lap up her writings were reluctant to publish her stories marked by this new metamorphosis. By the diversification and deepening of her experiences Lakshmi outgrew the narrow groove of a Jane Austen world.

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The other woman award-winner was the distinguished Marathi poet Indira Sant whose collection of poems *Garbha-resheem* was rightly acclaimed for its lyrical opulence.

A remarkable feature of the award winners was a measure of bilingualism — the phenomenon of the same sensibility operating within two cultural milieu and also within two verbal structures. The late Aluri Bairagi is known as a Hindi poet in literary circles in the North. He was, however, posthumously given the award for his *Agama Geeti*, his last collection of Telugu poems published three years after his death. He taught Hindi and later opted for Hindi journalism. Felicity of expression he had in both Telugu and Hindi. In any case it should be profitable to make a comparative study of Bairagi's Telugu and Hindi creative outpourings, and ascertain why he veered around to Telugu after life-long experiments in Hindi.

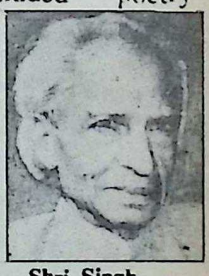
Ayyappa Panikkar whose collection of Malayalam poems *Ayyappa Panikkarude Kritikal* was honoured is the other important instance of bilingualism. Panikkar is the author of four works in Malayalam and three in English. He has translated from English into Malayalam and vice-versa, and contributed over 30 papers on American Literature, Indian writing in English, Aesthetics, Malayalam literature and Theatre. It should be important to know in what fruitful manner he exploited his exposure to Western literature for a genuine rootedness in his Malayalam poetry.

The veteran poet Arsi Prasad Singh was drawn to Maithili after he had established himself as an eminent poet in Hindi. He had published 30 books in Hindi which included poetry

Smt. Sant

Shri Bairagi

Dr. Panikkar



Shri Singh

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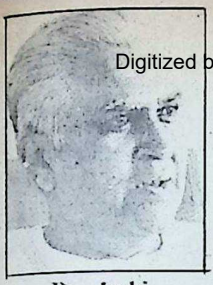
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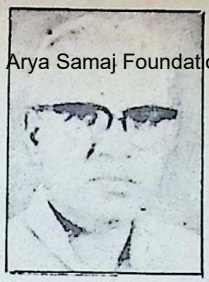
Dr. Sivarudrappa

Dr. Khan

Shri Giri

and fiction. The technical virtuosity which one comes across in *Suryamukhi*, the award book of Maithili poems, must have been due to his exposure to all kinds of trends in Hindi. Incidentally it also goes to indicate that modern literary influence, in certain instances, operate through unsuspected sources.

The other discernible trend was the importance accorded to literary criticism. Three outstanding critics of Indian literature were honoured with awards: Rr. Ramanlal Joshi for his *Vivechanni Prakriya*, a collection of essays in Gujarati dealing with process of criticism and value-judgment, Dr. G.S. Sivarudrappa for his *Kavyartha Chintana*, a treatise in Kannada dealing with theories of criticism and comparative poetics, and Dr. Masud Husain Khan for his *Iqbal Ki Nazari-O-Amali Sheriyat* an outstanding work of Urdu criticism.

Poetry continued to dominate as the major genre in Akademi selections. Following a hectic literary activity spread over six decades the 80-year-old Nepali poet Ramchandra Giri was honoured for his *Samaj Darpan*, an epic consisting of 8 cantos of 104 stanzas each and depicting the vicissitudes of the present day middle-class family life. That in the fag-end of the 20th century the epic form made a surprise reappearance speaks volumes for the peculiar resilience of the Indian literary taste.

Shiv Ram Deep's *Gamlen de*

Shri Daruwalla

Shri Sahay

Shri Sahoo

Shri Sekhawat

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That I may bring under the fold
of the Society of the True Path (to the Godhead)
all the people of the world,
who are black at heart
but white exteriorly
by reforming them in this world,
and that they may here on earth itself
gain the hereafter (mukti)
and rejoice,
for this sole purpose
God brought me down in this age
and I arrived here
and grace gained."

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Trod By Saint Ramalingar.
—G. Vanmikanathan

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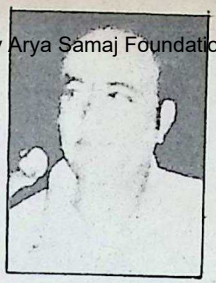

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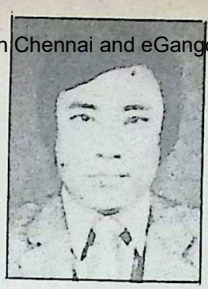


Shri Singh

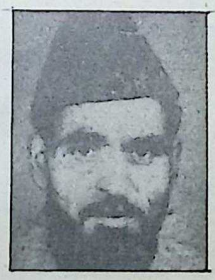
Shri Ghumen

Cactus (Dogri), Keki N. Daruwalla's *The Keeper of the Dead* (English), Raghubir Sahay's *Log Bhool Gaye Hain* (Hindi), Mahapatra Nilamani Sahoo's *Abhishapta Gandharba* (Oriya), and Sumer Singh Sekhawat's *Maru Mangal* (Rajasthani) were other poetic voices acclaimed for adding their distinctive colours to the mosaic of Indian poetry.

Meeting Dr. Shrinath S. Hasurkar whose Sanskrit novel *Sindhu Kanya* was selected for award induces a certain measure of humility. No other literary affiliation is as dispassionate and disinterested as one's single-minded devotion to Sanskrit in an age like ours. *Sindhu Kanya*, his fourth historical novel in Sanskrit, is based on the episode of Arab conquest of Sind.

In selecting literary awards the short-story, for no fault peculiar to this genre, often gets lost. But the exceptions have been Mohan Kalpana's *Uha Shaam* (sindhi) and Lamabam Viramani Singh's *Chekla Pai khrabada* (Manipuri). *Pagal Lok*, a full-length Punjabi play of Kapur Singh Ghuman and *Chowrang*, a collection of Konkani one-act plays by Pundalik Narayan Naik were marked out for their downright realism and scintillating satire. Dr. Mohammad Zaman Azurdah's Kashmiri work *Essay* restored in a way the essay form to its original glory. Last but not the least the late Devendra

Shri Naik



Dr. Azurdah

Shri Acharya

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Nath Acharya, a renowned engineer by profession and one of the trail-blazers of Assamese literature was honoured posthumously for his *Jangam*. In this work he is said to have chronicled the plight of the hapless people evaculated from Burma during the Second World War.

Three doyens of Indian literature Jainendra Kumar, the tallest of the living novelists in Hindi, Professor V.K. Gokak the veteran critic and poet in Kannada and English, and Dr. Birendra Kumar Bhattacharya the famous novelist in Assamese, extended their greetings to the award winners.

Mercifully the occasion did not trigger off any brickbats or disputations. And yet as several writers in the distinguished assembly confided the exercise was no better than putting a premium on literary regionalism. Perhaps the need to draw a line between what is nationally excellent and what is regionally excellent cannot possibly be over-emphasized after having seen the three-decade long Akademi framework which, at this stage, is being feared to have further regionalised our regional literatures.

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YOUR HEALTH—58

TYPHOID

DR. K. NARAYANAN

TYPHOID is an infectious disease caused by the bacterium (*Salmonella typhi*). The source of infection is always the excreta and urine of the infected persons. From this source the bacilli is disseminated by flies, water-supply or by direct contact (by coming into contact with bacilli through handling the articles used by the patient). Vegetables and other food items handled by the infected persons or contaminated by flies can also help spread the disease. All uncooked food during epidemics should be regarded as potential source of infection.

People who are convalescing from typhoid fever, those who have recovered completely from the disease and those who have not suffered from typhoid fever are all capable of harbouring the germs in their body and discharging them in their stools or urine. A small percentage (2 to 5%) of people who have had typhoid do not wholly get over the infection, and without showing any symptoms of the disease, the bacilli may go on living in their gall bladder, intestinal tract and, sometimes, in the renal pelvis (kidneys) from where they may be passed out in stools or urine. Such people are a dangerous source of infection. So much so if they are known to be chronic excretors of the bacilli, they should be forbidden to work in food-shops or stores, unless they agree to have the source of infection (gall bladder, etc.) surgically removed.

The bacilli is capable of surviving for a long time in water and even in ice and it multiples freely in milk and butter. It grows fast in blood heat, but is killed by boiling water and within 15 minutes when exposed to a temperature of 60°C.

Gastric acid is hostile to the bacilli. However, if the bacilli escape the barrier under conditions of low gastric acidity of the stomach, they reach the small intestine and begin to multiply in its alkaline medium. Then they enter the blood stream. Some of them are destroyed as they liberate their endotoxins that cause the fever.

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Others settle down at various vantage points — small intestine, spleen, liver, bone-marrow, etc. — while others are excreted in stools, bile, urine, vomit, etc. that directly or indirectly may act as potent source of infection.

Meanwhile characteristic ulcers are formed by the bacilli in the intestines. In the first week, mere swelling (of the intestines) is present. In the second week, small ulcers begin to form and the swelling disappears. In the third week, in favourable cases, these ulcers start healing. In severe cases, if the ulcers affect the blood vessels, bleeding may occur.

The clinical symptoms are manifested according to the internal drama that takes place in the intestine and blood stream. (The incubation period varies from 10 to 45 days). The onset is usually insidious. Headache, lassitude, sore throat, vague abdominal discomfort, constipation or diarrhoea, anorexia, (loss of appetite) muscular pain, epitaxis (bleeding from the nose) and so on may be experienced for the first couple of days as preliminary symptoms, before the disease manifests itself.

Here is the summary of the clinical picture though it should be remembered that the clinical picture in typhoid is extremely *variable*.

The patient is listless and lethargic. The temperature rises, in the first week, steadily by ladder-like steps, a degree or more higher on each successive day or night; the tongue is coated with a whitish fur in the middle, while the tip and the margins are red and clear; constipation or, less often, loose motion; palpable spleen and, in many cases, liver; signs of cough and bronchitis; headache; appearance of mink spots over the abdomen, sides of chest and the back which tend to disappear after 3 or 4 days.

As the disease progresses, the symptoms are intensified. Fever may reach a steady 103 — 105°F. Abdomen gets puffed up (*tympanites*) — wind in the abdomen); the lips and gums will be dry and covered with sores. The spleen becomes more enlarged and bleeding from the bowels and perforation (rupture) may ensue.

In neglected cases, the patient may experience coma but without losing complete consciousness. Muttering in a low tone in a delirium; wide open eyes; picking at the bed clothes, the nose and lips and similar mental disorientation are possible. Bronchopneumonia is a common complication, especially in children. Serious complications, including abortion, may result if the attack comes during pregnancy.

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In uncomplicated cases, steady recovery begins after the third or fourth week. However in severe cases various complications may ensue. The disease is confirmed by blood, stool and urine culture. Sternal puncture is also done for culture. However the most common method of confirming the disease is called *Widal's test*, which is done after 8 or 9 days after the onset of the fever. Tests done before this period may elude detection of the pathogenic nature of the blood. (In this test a little blood is withdrawn from the vein in a syringe for laboratory analysis).

Though typhoid (also known as *enteric fever*) results in epidemic forms, it can also attack individuals without affecting the other members of the family or community. This, perhaps, is the result of prompt diagnosis of the disease followed by effective treatment that is possible with potent drugs in our day. *Chloramphenicol*, available in a number of brand names, is the chief weapon used against the pathogens. It is available in 0.25g. capsule. It is usually given, 1 to 1.5g. (4 to 6 capsules) daily in 4 to 6 divided doses, for an adult patient. The dosage is gradually reduced as the fever subsides. Children are given proportionally a lesser dosage according to age.

Sometimes relapses can occur after treatment with chloramphenicol. This can be obviated by a more prolonged course of treatment with the drug. Side-effects, while using chloramphenicol, is not uncommon. Vomiting, retention of urine, appearance of rashes, blood disorders, etc. are possible. But the condition can be reversed with the stoppage of the drug. Vitamin B-Complex is advised to be taken along with this drug to minimise the adverse effects.

Apart from the specific drug against the disease mentioned above, and drugs used simultenously to combat various symptoms (fever, constipation or diarrhoea, tympanites, haemorrhage, etc.), careful nursing of the patient is of utmost importance.

This consists of:

★ Absolute rest in bed till complete recovery.

★ The room should be well ventilated and well lighted.

★ The mouth and teeth should be kept cleansed with an alkaline mouth wash or antiseptic lotion (hydrogen peroxide, glycothymolin, etc.)

★ Tepid sponging of the whole body at least once a day.

★ Preventing bed sore by rubbing twice a day the pressure points of the body with spirit and dusting with talc powder.

★ The bowels should be open-

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IDEAL APPROACH TO LIFE

HE is the cause of all our actions. We are only HIS instruments; the result is in HIS hands.

In any action the means are as important as the result.

ALWAYS do to others as YOU would wish others do to you in similar circumstances. Let your thoughts and actions be guided by Dharma (righteousness).

Don't compare yourself with those more fortunate than you and feel sorry; be happy that you are above those less fortunate than you. Involving yourself in solving others' problems will minimise your own.

Be thrifty. Spend only on needs and not on desires you can do without. Today's waste might prove to be tomorrow's want.

Avoid tastes and expenditure you cannot always afford.

Save today for tomorrow's necessities or emergencies. The future is always unpredictable. Better to save than to have to borrow.

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ed, in case of constipation with a saline or soap and water enema. Oral purgatives should be avoided.

★ Starvation diet should not be imposed. Adequate calories should be there to avoid marked emaciation. The diet should be easily assimilable. Milk and orange juice can be given to begin with. Milk puddings, custards, eggs, vegetables or meat soup, mashed potatoes, soft rice, etc. can be added gradually as the condition improves.

Preventive Measures

★ Keep the patient in isolation.

★ All the utensils used by the patient should be kept separately and cleaned with an antiseptic lotion. Or boil them.

★ Use boiled milk and water and avoid all uncooked vegetables and raw fruits during an epidemic.

★ All those who come into contact with the patients or their articles should wash their hands thoroughly with soap and water.

★ All discharges from the patient should be disinfected and disposed of carefully.

★ Preventive inoculation with T.A.B. vaccine. (This is also available for oral administration but it is less effective than the injection). There is practically no contra-indication to inoculation, though late pregnancy and acute infectious diseases can be placed in a cautious list. The immunity lasts for about 1-2 years. (Oral vaccine immunity lasts only half this period). Mild reactions in the form of fever, pain at the site of vaccination, redness and swelling, joint pain, headache, etc. are possible after the vaccination.

Note: A close relative of typhoid fever, *paratyphoid fever*, is a common occurrence and this is caused by either one of the three main paratyphoid bacilli — Bact paratyphosum A; Bact. paratyphosum B; or Bact. paratyphosum C. Everything said about typhoid fever can fit for this malady as well, except that it runs a milder and shorter course.

The history of India has been the history of a struggle between the mechanical conformity in social organization, and the creative spirit of man, which seeks freedom and love in self-expression. We must watch and see if the latter is still alive in India, and if the former can offer service and hospitality to man.

—Tagore

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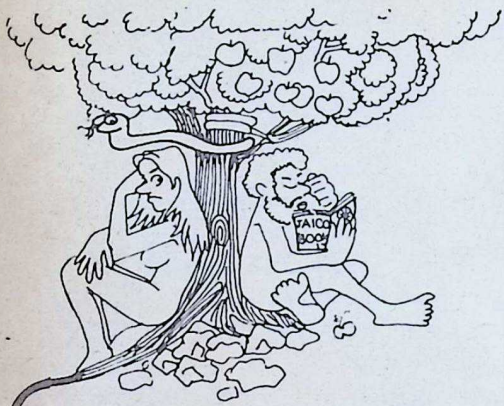

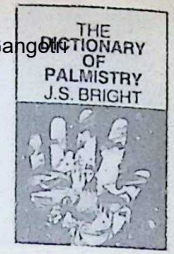

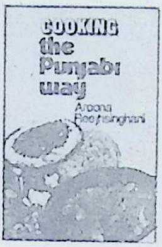

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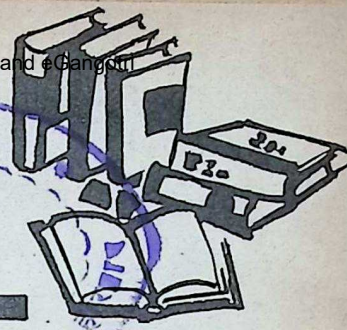

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Religious Poetry*

PROF. S. RAMASWAMI

RELIGIOUS poetry may seem to some to be something of a paradox, a contradiction in terms. Religion, in the view of this school of thought, is a matter too grave, too solemn to be rendered in terms of the art of poetry. Dr. Johnson, who thought the term, 'poetry' itself difficult to define adequately, was however firmly of the view that it could not be "a suitable vehicle of spiritual truth. It loses its lustre and power because it is applied to the decoration of something inexpressibly more excellent than itself. Pious verse would perhaps aid the memory and delight the ear but could give nothing to the mind. Spiritual truth is too simple for eloquence, too sacred for fiction and too majestic for ornament."

Several centuries of authentic poetic effort and achievement, both before and after Dr. Johnson have refuted Dr. Johnson's view of the limitations of poetry as a vehicle of higher truth. Palgrave of the famous Golden Treasury said that poetry was never better employed than when her inspiring Musesare Faith, Hope and Love. And Milton who made a gallant attempt to justify the ways of God to Man, may have failed to convey the ultimate simplicities of essential religious truth in 'Paradise Lost' but in 'At A Solemn Music' prays that song (poetry) may help to reunite man with God's celestial concert. Wordsworth had his mystical visions of a central peace subsisting at the heart of the endless agitation — which is 'samsara sagara' and spoke with a quiet and deliberate earnestness of the state 'when the body becomes a living soul and sees into the life of things.' Poetry has done great things but nothing greater than when it became the authentic means of a communiation, in some limited but intelligible terms of a spiritual experience which transcends human criteria of assess-

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ment. Poetry is, as the Vedic and Upanishadic sages have shown, the only means of communication that language affords, of an experience of something which was not merely on land or sea but in the deepest recesses of one's own being, a universe in itself.

It is this kind of poetry, the poetry of direct and authentic experience of the Godhead, of the Supreme Reality that Bhagavan Ramadas gives us. It is a poetry of experience so real, so absolute — and withal, so essentially simple and joyous, that one responds to it, not with the criteria of literary judgment and assessment, but with one's entire being, in a state of total detachment from all values other than those of the Spirit within, which is also the Spirit Beyond and around us all.

Dean Inge says of the English translation of the mystical treatises of Dionysius the Areopagite that it was acclaimed as having run 'across the country like deer'! In their innocent attunement to the world of Nature, in their fear of contact with secularism in all its human and non-human forms, the experiences of Ramdas are like deer frisking about in joyous abandon. There is a compelling homeliness of style, a total freedom from aesthetic frills of any kind, a colloquial directness as of one on visiting terms with the Supreme Godhead.

What can ornament do except to make ugly and obscure, the authentic voice of one who is and not merely has the ineffable intimacies and intimations of the joy that is to be of God, with God and in God. This is Ramdas's poetry. It takes you into the world of direct experience of God, when God ceases to be an object to be contemplated but a veritable part of one's own deepest, innermost Being.

* Being the Foreword to 'Poems' by Swami Ramdas. Anandashram, Cannanore Dt., Kerala, Pin. 670 531, Pages 374, Price: Rs. 15/-.

Echoes from the Andamans

By V. D. Savarkar, Published by Veer Savarkar Prakashan, 71, Shivajee Park, Bombay 28, Price Rs. 5/-.

VEER SAVARKAR, at the age of 28, was sentenced to transportation for life for 50 years in 1910. In July 1911, he was taken to the Andamans and kept in the Cellular Jail of Port Blair in the Malaria-infested Andamans. Savarkar spent the next ten years of his life — the most crucial period of one's life — in the Andamans. He was allowed to write to his closest relatives once in a year. Both Savarkar and his elder brother were

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both in the same jail but they hardly saw each other. Their youngest brother, the late N.D. Savarkar, by no means less revolutionary in spirit, was the only one left to take care of the families of the Savarkar brothers.

In the seven letters he wrote to his brother (which are included in 'Letters from Andamans') Veer Savarkar reveals himself as a noble partriarch overflowing with brotherly love and yet firm in his resolution to fight for an independent India whatever be his own sufferings. In almost all his letters, he writes about the books he would like to study. He is overjoyed when his brother decides to go to Calcutta for medical studies. He does not want even his wife and his elder brother's wife to be brought to the Andamans as 'I feel it a duty to forego the inestimable pleasure of seeing the dearest this year, **for the sake of their convenience.**' (Italics mine). He is happy that Indian troops are sent to Europe, to fight the 'mighty' foreign powers. He suggests that Indians should stop writing on the Vedanta and instead concentrate on political history, science and economy. He is angry at secessionist demands of linguistic groups and pleads for inter-provincial marriages.

Savarkar was a patriot to the very marrow of his bones, and the unity of the nation was the very breath of his life.

—V. S

The Wisdom of Sri Sankara

(in English and Tamil)

Published by Sri Gnanananda Mission, Thapovanam-605 756. Printed at The Nadar Press Limited, Sivakasi. Pages 25, Price: Rs. 3.

THIS is a rendering in English and Tamil of Adi Sankaracharya's Prasnottara Malika and Prasnottari. This work in two parts gives in the first, the translation of the 184 questions and answers of the Prasnottaramalika and in the second the translation of 96 questions and answers from the Prasnottari. The translation in English as well as in Tamil is quite adequate. The reviewer, however, feels that the work would have been of greater utility if the original Sanskrit text had also been incorporated. The printing and get-up are good.

The Divine name and its practice

By C. V. Sivaramakrishna Sarma, 17, Ramar Koil Street, Husur-635 109.

THIS small booklet of 32 pages emphasises the value of chanting the name of God. The writer cites numerous examples from Vyasa, Andal, Tulsidas etc. to show that Nama Sankeertanam is the greatest and surest means of attaining salvation. The booklet also gives guidelines for Japa and its practice and performance of Sandhyavandanam and the need for a spiritual guru for achieving success in our undertakings.

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Samskrita Vyakarana Kaumudi

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By Chakravarthy Ananthacharya. Published by Subhas Publication, Avenue Road, Bangalore-560 002. Printed at the Sadhana Press, 15, 12th Cross, Kilari Road, Bangalore-560 053. Page viii + 312, Price: Rs. 15.

THIS work aims at simplifying and modifying Sanskrit Grammar so as to meet the requirements of students who wish to have a good foundation in Sanskrit Grammar. This can be called a simplified version of the **Siddhanta Kaumudi.** The writer, justifiably, has left out the complicated parts of the **Kaumudi** including the one on the Vedic Sutras and brought, in the small compass of this book, whatever is relevant for attaining a fair knowledge of the intricate grammar of Sanskrit.

There are a number of spelling mistakes for which the author has apologised.

The book is bound to be of great help to students learning Sanskrit.

—G. R. Mani Iyer

TELUGU

Sankara Grantha Ratnavali

Published by Sadhana Grandha Mandali, Tenali (Andhra Pradesh), price: Rs. 12, pp. 268, Hard cover.

ADI SANKARA was a phenomenon. He propounded the Advaita philosophy, travelled throughout India, re-established the primacy of Hindu Dharma. Sankara wrote prodigiously on the various 'pramana' (standard) granthas (books). His commentaries on the Upanishads are standard works themselves.

He wrote in Sanskrit. Rich was his diction, precise were his words and powerful and hauntingly gripping are the sounds. Besides writing the commentaries, he composed, hymns. Sankara Grantha Ratnavali is a collection of 30 stotras in 437 quatrains. Sri Tadepalli Raghava Narayana Sastri, a vidwan of great attainments in Sankrit and Telugu and the son of Sri Venkatappaiah Sastri, himself a very well-known poet and pandita, has given the "tatparya", the substance of the stotras in Telugu in easily readable and clearly understandable words. All students of Sanskrit and Telugu literature will find this book exceedingly useful. So will the devotees who, besides reciting the great stotras, would like to know the meaning fully and realise the significance of each attributive Sanskrit word correctly. The publishers the Sadhana Grandha Mandali of Tenali, under the guidance of the founder-organiser, Sri Bulusev Surya Prakasa Sastri, deserve congratulations and the gratitude of the seekers of knowledge and mental peace.

—T. H. Chowdary

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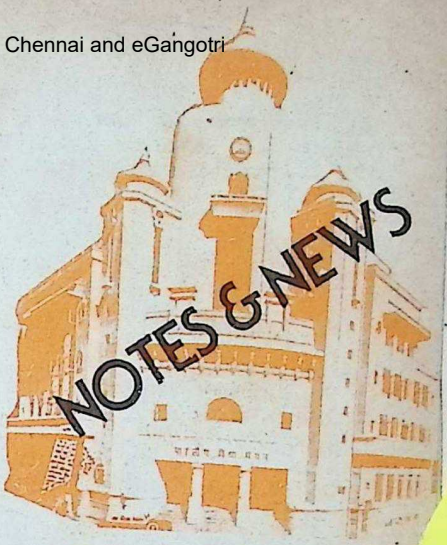
ICPE PRESIDENTSHIP FOR SHRI C. SUBRAMANIAM



SHRI C. SUBRAMANIAM, former Union Minister currently Chairman of Rajaji International Institute of Public Affairs and Administration, has been elected President of the Council of the International Centre for Public Enterprises in developing countries (ICPE), Yugoslavia.

ICPE is an important institution of developing countries for research, training, consultancy and documentation and information in the field of public enterprises.

Shri Subramaniam, who was sponsored by the Government of India, succeeds Shri G. Parthasarathy.

EXECUTIVE COMMITTEE MEETS

THE Executive Committee of the Rajaji Institute met on April 7, 1985 at Koti Asafia, Bolarum, Hyderabad, under the chairmanship of Shri C. Subramaniam. Sardar Swaran Singh, Shri G. Parthasarathi, Shri Sadiq Ali, Shri S. Ramakrishnan, Shri S.L. Shakdher and Shri A.L. Venkateswaran were present. Shri M. Narasimhan, Chairman, Hyderabad Kendra, and Shri M. V. Subba Rao, Executive Vice-Chairman of Hyderabad Kendra, were present by special invitation.

The Members of the Committee were happy about the renovation of Koti Asafia complex which can now accommodate about 25 residents at a time.

To facilitate the holding of residential programme it was decided to provide suitable facilities close to the building.

In regard to programmes to be organised in the Hyderabad complex, it was considered that there should be three levels of programmes viz. for MP., MLA., and Panchayat Samiti Members. The proposal for a Library was also discussed.

KUM. PADMAJA'S PREMIERE DANCE PERFORMANCE

A TALENTED daughter of a talented father, Kumari Padmaja, daughter of 'Chakyar' Rajan, gave her maiden dance (Bharatanatyam) performance in Bombay on June 2, 1985. The venue could not have been more appropriately chosen — the temple of Asthika Samaj, Matunga, where Sri Rama, Muruga, Ayyappa and Guruvayurappan are all worshipped. In the immediate presence of Brahmashree Anjam Madhavan Nambudiripad, Kumari Padmaja made her bow and danced her way into the hearts of a select gathering of connoisseurs.

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Making her obeisance to Sri Ganesa, His impulsive brother, Sri Muruga, and the Lord of Dance, Sri Nataraja, Kum. Padmaja performed with verve, ease and grace. The 'Rasakreeda' piece from 'Narayaneeyam' and 'Oru Kalai Thookki' brought out the best in Kum. Padmaja as an accomplished artiste.

Seventeen-year-old Padmaja, who is as good in her studies as she is in music and dance, will go a long way in the world of art. "Bhavan's Journal" wishes her godspeed.

Smt. Indubala Ganapati sang the numbers and Shri Kalyanasundaram Pillai was in charge of choreography.

BANGLORE KENDRA

THE Bangalore Kendra of the Bhavan celebrated the Ramanavami festival in a unique way, as people's participation programme, in April 1985.

Dr. Padma Murthy, her staff and students of the Department of Dance, Drama and Music of Bangalore University, presenting a cultural programme for the students of Bhavan's College

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idwan N. Ranganatha Sharma, one of the distinguished scholars in Sanskrit, delivered a series of lectures on the characters of the Ramayana to packed audiences.

On the concluding day of the lecture series, a musical programme entitled 'Sree Rama Kathamrutha', based on selected songs from different operas composed by the celebrated poet Shri P. T. Narasimhachar, was devised and presented by Padmabhushana V. Doreswamy Iyengar and Shri S. Krishnamurthy. The poet was also honoured that evening as it happened to be his 80th birthday.

The last in the Ramayana series was a musical rendering of the original verses of Valmiki to the commentary by Vidwan T. N. Padmanabhan on the April 17.

Purandaradasa 500th Anniversary

On the occasion of the five hundredth anniversary of Saint Purandara, this Centre has arranged special programmes every month. The Purandara highlight of April was a two-hour concert of Purandara compositions by M. S. Sheela, a national artiste.

PLEA FOR MAKING SANKARA JAYANTI A NATIONAL HOLIDAY

THIS year's five-day Sankara Jayanti celebrations in Kaladi — the birthplace of Adi Sankara — which began on April 21 had special significance, this year being the Platinum Jubilee year e consecration of the San- and Sarada Temples in di by Jagadguru Satchidananda Siva Abhinava Nrisimha Bharati, the 33rd Acharya of Sringeri Sarada Peeth.

It was on a Vaisakha Sukla Panchami in 1910 that the temples were consecrated.

H. H. Swarupananda Saraswati Maharaj, the Sankaracharya of Dwarka Peetham, who attended the Platinum Jubilee Celebrations pleaded that Sankara Jayanti be declared a national holiday because Sankara was truly a world teacher whose greatness was coming to be increasingly recognised the world over. The Acharya also honoured the assembled scholars who participated in the Vidwat Sadas.

This year's K. V. Krishna Iyer Memorial Lecture on 'Vivekachudamani' was delivered by Shri K. S. Venkatarama Sastriar, Asthana Vidwan of Sringeri Mutt, in Tamil.

SHRI JAICHANDRA SHETH PASSES AWAY

SHRI JAYCHANDRA T. SHETH, a man of wide interests, known for his genial temperament, winsome manners and courage of conviction, passed away on May 15, 1985 in the United States where he was to have undergone a heart surgery. He was 72.

A Member of the Governing Council of the Bharatiya Vidya Bhavan, Shri Sheth leaves behind his wife, Smt. Sarlabehn — eldest daughter of Kulapati Munshi — a son, Premal, and two daughters, Nisha and Kalindi, besides a large number of relatives and friends.

A freedom fighter, he was connected with the underground

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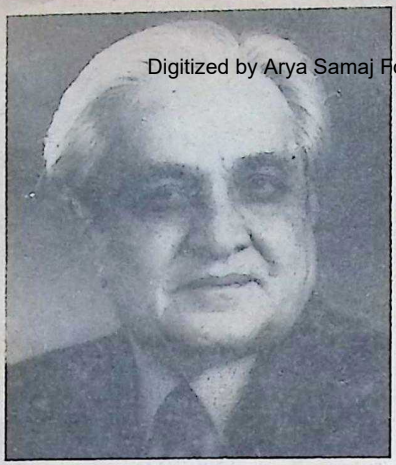

broadcasting station known as 'Bombay Radio' started in 1942 by Dr. Usha Mehta, Aruna Asaf Ali and other fiery patriots. He was also connected with the Akhil Bharat Group of Newspapers which started the newspaper 'Bharat' to further the cause of freedom, with the blessing of national leaders like Sardar Patel.

Endowed with an artistic temperament, Shri Sheth exhibited several of his paintings. He was greatly influenced by Artist Ravindra Dutt. Fond of classical music, he learnt Sitar from Mohammed Khan and was associated with the Bharat Sangit Sabha. He contributed short stories to various magazines and a collection of these stories was published under the name, 'Rati Nu Ghar" in 1934. As a social worker, he was connected with various organisations and was the President of Shri Mangrol Shrimali Samaj and Shri Mangrol Vanik Dispensary, Trustee of A. K. Munshi Yojana and Member of the Fellowship of the Physically Handicapped.

He started his business career with chemical business and later widened the activities to various other spheres.

Shri Pravinchandra V. Gandhi, Vice-President of the Bhavan, presided over a condolence meeting held at the Bhavan's Gita Mandir on Friday, June 28, 1985 to mourn the death of Shri Sheth.

Smt. Shashi Rana, Vice-President of A. K. Munshi Yojana, Shri R. K. Birla of Saurashtra Chemicals and Shri Rasik Jeethasani also spoke on the occasion.

The meeting which began with the Bhavan's prayers concluded with bhajans and kirtans by Shri Purshottam Jaleta.

Sivaram Daya

BHAVAN MOURNS SHIVRAM DAYA, VISHRAM JINA

THE Bhavan lost two of its dedicated servants in the month of May 1985.

Shri Shivram Daya who joined the Bhavan in 1950, died on May 18, after serving the Bhavan for 35 years, with sincerity and dedication.

We also regret to record the death of Shri Vishram Jina in Bombay on May 4. He had joined the Bhavan on January 1, 1959 and was working in the Stage and Decor Department

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